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No. 1

EDITORIAL COMMENT

"Thoughts rule the world."

WE printed in our December number the topics for the Week of Prayer provided by the Evangelical Alliance, whose call has been issued to the Christians of the world. Therewith is connected an impressive history. A half-century ago lacking one year, missionaries of various denominations met for prayers at Lodiana in India. They prayed for the divine blessing on the mission fields of the world. Their united petition received manifest answer. Thereupon it was suggested that during one chosen week of each year the Church universal should be invited to pray for the world's evangelization. The undenominational Evangelical Alliance issued the invitation. In addition to home and foreign missions, certain kindred topics of world-wide importance were included. From that date to this, the Week of Prayer has obtained in every land where Christian believers dwell. Upholding the observance have been special blessings. In manifold instances genuine revivals have accompanied the united plea. The petitioners have been quickened in faith and purified in life. The previously indifferent and unbelieving have been converted. On mission fields the Week of Prayer has been signally honored of God in the increase of souls won to Christ. The promises of God are thus proved to be "Yea and amen." Moreover, the call to a world-wide union of prayer proclaims the oneness of all believers. It makes open acknowledgment of man's dependence on a

Power unseen and eternal. It declares to an age tempted to materialism and inclined to self-sufficiency that the veritable source of light and life is in Him who bids us pray in order that we may receive. The call to united prayer is necessarily a call to both living faith and faithful living. No man truly prays save as he loves God supremely and sincerely purposes to do God's will. The careless Christian has small part in the "whatsoever ye shall ask." The hypocrite has none. Since world-wide prayer brings world-wide blessing, the Church is bound to pray. She is bound so to live as to allow to prayer its perfect work. A world lying in sin and sorrow demands it. A prayerless Church decrees her own doom. "Call unto me, and I will answer thee and will show thee great things."

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THE International Sunday-school lessons for the first six months of this year are in the Gospel of St. John. How are we to read this Gospel? The difference between this Gospel and the others stares the least critical reader in the face. Speaking very generally, it has what they lack, and lacks what they have—and perhaps this very fact is suggestive. It was written after they had been already years in existence, and was no doubt meant to do something which they did not do. We begin to understand both its speech and its silence,

its narratives and its omissions, when we see it as supplementary to them.

Generally speaking, they are narrative, while it is reflective. Of course, the reflective is not detached; it is interwoven with the narrative, it shines through it. It is no accident, for example, that in the Gospel of John, the saying "I am the light of the world" is brought into connection with the restoration of a blind man's sight, or "I am the bread of life" into connection with the feeding of the multitude. The writer tells the stories not for their own sake, but for the sake of the truth about "the Savior of the world" which they enshrine.

In a deeper, or, at any rate, in a different sense from the other Gospels, it is dominated by a sense of purpose, and in every paragraph we are justified in searching for a purpose. That purpose is stated plainly enough by the writer himself: "That ye may believe that Jesus is the Messiah, the son of God; and that believing ye may have life in his name" (xx. 31). In spite of the seemingly philosophical nature of the prolog, and of the seemingly theological character of many of the discussions, the purpose, as here defined, is preeminently practical—it is that through faith in Jesus as the Messiah men may attain to life.

The somewhat theological tone of the book, with its somewhat philosophical preface, is explained by the circumstances of its origin. It was written at Ephesus, a very powerful and influential center alike of heathen worship—was not the great Diana honored there?—and of intellectual activity. Theological speculation of all kinds was rife, and John in commending Jesus to his generation did what wise men do to-day—spoke to men in the language, and used the intellectual conceptions, of their own time. That accounts for such a word as *Logos*, which would look strangely out of place on the pages of the Synoptic Gospels.

Many good scholars believe that, even in point of historical accuracy the Gospel of John is occasionally superior to the others. But, in any case, the narratives are selected chiefly to illustrate the spiritual truth incarnate in Jesus; and that preacher or teacher will be acting most in the spirit of the Gospel itself who pierces through the narrative till he reaches the spiritual truth.



THE suicide of two prominent New-York bankers, and yet others in different parts of the country, indicates how frail is the basis of self-control and moral fortitude in men

Moral Collapse

who during careers of material success appear to be self-reliant and strong. The secret of their cowardice, despair, and failure is always in the last analysis to be found in their moral weakness. They did not live in their own integrity and established righteousness, but in the approval of the world. When this turned to condemnation, and the voice of man was against them, they could not withstand the external evil because they lacked internal support. Every man will some time have a great crisis, and the outcome will always show whether he is leaning on the broken reed of external friendships, or is supported by the immovable base of an established righteousness. No sane Christian ever commits suicide.



THE appearing of the new gold coins without the customary inscription "In God We Trust" has caused a general discussion, much of which goes wide of the mark. The history of the inscription is stated by the President thus: It was authorized by Act of Congress, March 3, 1865. In 1873, when this Act appeared in Section 351 of the Revised Statutes, the provision which authorized the

inscription was omitted. In Section 5596 of the Revised Statutes this omitted portion was repealed. Nevertheless, the inscription has stood until the present time. Any one may see it on freshly minted silver. That it was without legal warrant not a few in the public service must have known. Nevertheless, there was general acquiescence until the President authorized its omission, on the ground that it gave occasion for irreverent gibes. This logic would equally favor the discontinuance of the national Thanksgiving day, since the holiday proclaimed for its religious observance is irreligiously used by many more than those who make a mock of the national confession on our coins. Some better reason is required to overcome the reason which always is required to justify the change of an established order. In this case a historic reason exists against departure from the custom which has maintained itself in public approval during the thirty-four years in which it has stood without legal warrant upon its merits alone. In passing, it needs be said that the energetic protest of religious interests is demanded by some public questions of graver consequence than this. Religious men are bound to see to it that no neglect by those in activity for this particular interest shall merit the criticism of straining out a gnat and swallowing a camel.

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THE question raised by the disappearance of "In God We Trust" from the new gold coins

A Memorial Inscription is a larger one than the discussion excited by it recognizes. Shall a historic memorial be obliterated?

This is the real question. The proposal to efface the four words widely differs from the original proposal to introduce them. The four years' war for the Union left a series of memorials,

from the three amendments to the Constitution to the cemeteries, North and South, which in part represent the cost of it. To this series the four words on the coins belong together with the then nationalized annual Thanksgiving day, and should stand while this stands. Tho the victors placed them where they now stand and will stand at least till time and use efface them, they are not a sectional but a national confession. Both sides trusted in God for their success, and each has long been convinced that the result was the best for both. A historic as well as a religious spirit is required for proper treatment of the present question. Twice has our national life been in peril of extinction. Twice has the peril evoked a national confession of trust in God. Our first national document, the Declaration of Independence, "appealing to the Supreme Judge of the world for the rectitude of our intentions," and expressing "a firm reliance on the protection of Divine Providence," uttered in the imminence of a great crisis the confession which at the close of the next great crisis was thankfully stamped in briefer phrase upon our coinage. With unspeakable regret will religious men see it discarded now after more than forty years of general prosperity, when many signs forebode a social crisis of another kind. Hampden's motto, "No backward steps," is now a timely word for an important practical purpose. "An establishment of religion," i.e., a state church, is prohibited by the Constitution. From this many inconsiderately infer that the state has no concern with religion—an inference repudiated by the provision of chaplains for various branches of the public service. Surely there is a wide distinction between the spirit of religion and a special form of it. That the state is not unconcerned with religion is a truth to be kept before the people. The retention of that truth in its con-

spicuous place on the national coins is worth contending for. "Remove not the ancient landmark, which thy fathers have set."

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THAT supreme authority on cerebral questions, Sir James Crichton-Browne, has been interest-

Salvation ing both physiologists
by Shock and psychologists by enunciating a novel and entirely original theory in explanation of the sudden shocks which alter the relation of brain cells to each other. Corresponding changes of mind occur in such cases, and sometimes the whole tenor of a lifetime may be upset and an absolutely new individuality may suddenly be established. Sir James quotes many cases of physical shock as examples, not only of functional derangement of the brain, but also of restoration of disturbed cerebral relations back again to a healthy equilibrium. His theory is that in a great shock, experienced by persons who have been the subjects of morbid mental states, these morbid cohesions in the brain element may be suddenly broken down by a fall from a window or some other accident. The sudden shock permits unusual conductions of the currents of nerve energy, and then the nerve currents flow back once more into their normal channels. But this eminent physician considers that the most striking and deeply interesting instances of sudden brain changes are those instantaneous inner alterations that frequently occur in religious conversion. There are many varieties of conversion, genuine and spurious, partial and complete, enduring and transitory, but there can be no question that there are conversions which immediately and once for all change the complexions of life. They set up a new series of mental states, giving a different totality from those

experienced before the Rubicon was crossed. Vicious habits are abandoned, conduct becomes correct, disposition softened, and even manners are modified.

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PRINCIPAL FORSYTH, after writing in his new book, "Positive Preaching and Modern Mind,"

The Thetic an incisive plea for a

Note sympathetic interpretation of the old theologies, finds himself constrained by means of newspaper correspondence to contend further for the position which he adopts. As a teacher of young preachers, greatly revered in his capacity, he stands firmly for the affirmation of the thetic or positive note, while declaring his hope that he is not more dogmatic than is the Gospel itself. He argues that preachers might usefully speak less of Christianity and more of the Gospel, seeing that the Gospel of Grace is more than either Bible, Church, or Christianity. This Gospel, he points out, is absolute and final, both as a religion and a destiny for man, and he observes that the Gospel is now fighting for its life within the Church as truly as within the world, and more subtly. It is remarkable that the desire for some element of the positive kind seems in each age persistently to assert itself. The eccentric Comtist system, which in the last generation usurped the title of "Positivism," doubtless fascinated many yearning souls, at any rate, in the first instance, simply by virtue of its assumption of so alluring an appellation. The utter lack of any true correlative value in the Positivist philosophy with its designation naturally created deep disappointment in those who found that they were put in possession, not of a substance, but of a mere shadow, the true thetic or positive accent being utterly lacking. It is well that such a spiritual and

ethical thinker along Evangelical lines as Dr. Forsyth should have undertaken to point students for the ministry, and not students alone, to that "true and magnetic North" which he says he believes he has found for himself. He considers that authority is the need of the hour, and that the preacher's authority being the objective personal content of faith, his first need is a positive theology.



WE have before us a list of twenty-seven American girls who have married European princes; a larger number, reaching into hundreds, have married titled husbands of some degree, representing nearly all the European and some Asiatic nations. A list of thirty-three divorces of titled foreigners from American wives or *vice versa* was recently compiled by a New-York newspaper. Princes, dukes, earls, barons, and baronets—husbands of American girls—turn out to be dissolute or criminal with nauseating and monotonous frequency. The grandniece of an American President finds her "count" to be an adventurer and is forced to buy him a title to save scandal—but does not prevent the scandal. Daughters of first families in New York, Baltimore, Chicago, Cleveland, St. Louis are despoiled of their inheritance to pay Monte-Carlo gambling debts, or support immoral extravagances of titled debauchees. The names of Gould, Morton, Van Buren, Vanderbilt, Audenried, Hickenlooper will be remembered in the long story of trouble and sorrow that has followed the purchases of titled husbands with American millions. Mr. Henry Clews recently declared that these American "first families" have sent nine hundred million dollars out of the country with these marriages. The prediction of Mr. Robert Chambers that the girls

now growing up in the high society sets of America are to be of a wiser and better kind than we have been having we hope will be fulfilled. The facts here cited remind us, however, that we have not only a "yellow press" but a "yellow" society that is bedazzled with titular shams. It offers a better missionary opportunity than Patagonia and the Kongo. We shall do well to get down to the foundations, and understand that marriage is a thing to be based on a true and honorable love, and on the intrinsic merits of manhood and womanhood. The severe and shameful experiences of American girls with titled husbands can be made a valuable text for modern homilies.



THE most thoughtful minds in religious, philosophical, and scientific circles are manifestly very deeply conscious of the transitional nature of our time. Certain characteristics of the age have just been aptly described by the Rev. Dr. Hunter, of Glasgow. He remarks that large numbers of people of to-day have all but given up the traditions of their forefathers. In the years that have passed every one attended church because the traditions of their families prescribed that it was right they should do so. It was not altogether principle that controlled them. Within the present decade a change has come. Dr. Hunter notes that people no longer look down on the man or the woman who does not go to church on Sunday mornings. The result has been an appreciable lessening of the number of churchgoers. But Dr. Hunter does not believe the loss is an altogether vital one for the church, for the people who do go to church attend because they mean it. Many minds are being uncomfortably disturbed by the prospect of a period of transition. Others regard it with philosophical

equanimity. The physiologists talk much of the beneficence of such processes as "metabolism," and the "metamorphosis of tissues," seeing that nature everywhere provides for the continuance of vitality in organisms by transitional changes. But it is difficult for those who do not think along lines of analogy to apprehend that there may be, and must be, a metabolism in a higher sphere than the physical. Of course, the fear haunts many anxious souls lest the threatened changes should be dangerous, and even fatal, to this or that cherished interest of humanity. It would be well to bear in mind at the present crisis that there is in Christianity a cumulative tendency which insures that the future will enshrine in its reformatory the germs of amelioration inherited from the best results achieved in the past. The Protestantism of the future will be of a finer type than that of our day, just as our present-day Protestantism is certainly superior to that of our fathers, with their divisions and conflicts concerning Calvinism and Arminianism, Sublapsarianism and Supralapsarianism, Historicism and Futurism, etc., etc. Those who have most carefully noted the records of church history are likely to be the least pessimistic concerning the future.



ONE of the most interesting and important questions concerning Biblical sites perpetually invites **A Problem** research and persistently **in Geography** evades solution. Mr. Hall, of London, brother-in-law of the Rev. Silvester Horne, recently attracted renewed attention to the wonderful monumental remains in

Mashonaland, at Zimbabwe. The book written by Mr. Hall sought to confirm the theory which was so vividly and romantically presented under the guise of fiction in Mr. Rider Haggard's "King Solomon's Mines." But to the question, "Where is the land of Ophir?" Dr. Karl Peters once more emphasizes the answer which he has previously furnished in his brilliant writings. At a recent public meeting in Berlin he declared emphatically that this famous Biblical region is located between the Zambesi and Limpopo Rivers. He told his German audience how he has discovered many shafts of ancient gold mines, five hundred temples, fortifications, and other ruins of Phœnician origin. Dr. Peters affirms that the coins recently unearthed in Mashonaland belong undoubtedly to the time of King Solomon. His opinion is that no other part of Africa could have exported the ivory, silver, and precious stones which are recorded in the Bible as coming from Ophir. Against this theory, founded as it undoubtedly is on very plausible evidence, Bible students are still likely to maintain on the testimony of Gen. x. 29 that Ophir was a section of South Arabia. Here, down to the time of Ezekiel, the Phœnicians still landed to procure gold and gems with which those famous sailors and merchants of the ancient world traded in many countries distant from their Syrian shores. Many erudite writers have attempted to identify Sofala on the east coast of Africa with Ophir, while yet others have located it in India. One of the most learned essays written on the subject is from the pen of Professor Hommel, who argued that the ancient land of gold was Arabia Felix.

RECENT BIBLICAL AND THEOLOGICAL LITERATURE

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It is to be premised in this survey that the present paper does not profess to deal with more than a selection from the multitude of books which have been pouring from the press during the past months, in all departments of Biblical and theological study. More could not be attempted in any case, but the absence of the writer from home during a considerable part of 1907 makes this avowal the more necessary. It is hoped at the same time that the selection from books of which the writer has personal knowledge, altho it may entail a few regrettable omissions, will not be found a serious disadvantage.

A notable feature of the time is the rapid progress of archeological discovery. Many books have appeared recording, summarizing, or interpreting the astonishing facts brought to light by the spade of the explorer or the skill of the decipherer, and, if rumor speaks truly, yet other startling discoveries are on the eve of being published. In some cases the new discoveries lead to the revision of old conclusions, none of them, however, overturning, but most of them afresh establishing, the credibility of Holy Writ. Two recent books of high value may be mentioned in this department. One is Prof. Albert T. Clay's work entitled "Light on the Old Testament from Babel," which gives perhaps as clear and readable an account of the nature and bearings of the greater Babylonian discoveries of recent times as is to be found anywhere in the same compass. Here may be learned all that the ordinary reader needs to know of the Creation and Deluge stories, of Babylonian life in the days of Abraham, of the Code of Hammurabi and its relations to Mosaic laws, of the Amarna letters, of Babylonian and Assyrian historical inscriptions, down to Baby-

lonian life in the days of Ezra and Nehemiah. The book is profusely illustrated. One congratulates the University of Pennsylvania, which has done so much to advance archeological discovery, on having among its teachers one so able to expound the bearings of recent achievements. Dr. Clay finds in the monuments abundant illustration and confirmation of the Bible. The other book to which attention is called is "Chronicles Concerning Early Babylonian Kings, including Records of the Early History of the Kassites and the Country of the Sea," by L. W. King, M.A., F.S.A. (two volumes). The noteworthy feature in this learned work is the discovery and proof that the second dynasty of Babylon was contemporaneous with portions of the first and third dynasties, with the result of lowering the date of the great Hammurabi, the Amraphel of Gen. xiv. and contemporary of Abraham, by several centuries. This position is not, indeed, a new one, for the contemporaneousness of the first and second dynasties was before powerfully argued for by Halévy and Hommel; but Mr. King may be said to have demonstrated the fact. The effect is, roughly, to bring down Hammurabi from the twenty-fourth century B.C. to the twentieth, with important consequences for the Biblical chronology and perhaps also for the date of the Exodus, tho difficulties on that head are still not all removed.

Related to the books mentioned above, but belonging to the department of science rather than of archeology, may be noticed Dr. G. Frederick Wright's "Scientific Confirmations of Old-Testament History." The archeological corroborations of Scripture in the middle and later periods of Jewish history are noted in chap. ii. of this work, and valuable elucidatory ma-

terial is adduced on other points. The most important part of the book, however, is undoubtedly the extended treatment from chaps. vi. to xi. of the Biblical account of the Noachian Deluge in its relation to the facts of science. Here the author writes on a subject in relation to which he has first-hand knowledge and is an admitted expert, and the mass of facts he accumulates from all parts of the globe seem to prove beyond dispute the reality of a great catastrophe after or in connection with the close of the glacial period, which swept away the forms of life then existing, and made a complete break between older and newer man. With this should be compared, on another branch of the scientific argument, such a book as the Rev. John T. Gulick's "Evolution, Racial and Habitudinal."

Glancing at commentaries, it may be sufficient to note the appearance of two of exceptional merit, both in the International Critical Commentary Series—"The Critical and Exegetical Commentary on the Book of Psalms" (Vol. I.), by the Rev. Dr. C. A. Briggs, of Union Theological Seminary, and "The Critical and Exegetical Commentary on the Gospel According to St. Matthew," by Willoughby C. Allen, M.A., of Oxford. The treatment of the Psalms by Dr. Briggs seems in some respects arbitrary, but one notes with satisfaction his protest against the view that "David wrote few, if any, of the Psalms, the most of them being postexilic," and his high estimate of the Gospels and Psalms as "books of God, as products of human religious experience, inspired and guided by the Divine Spirit." Mr. Allen's is a learned and careful commentary on Matthew, entirely up to the latest date in critical scholarship, tho it is a little surprising, in view of his own critical note (p. 8), that he should admit into his text the Sinaitic reading of Matt. i. 16, including the words "Joseph begat Jesus." He

defends, however, the historicity of the narratives of the Virgin Birth. Doubt may be expressed as to the soundness of his underlying theory of the dependence of Matthew on Mark, which involves so much editorial change, often quite inexplicable, and results in great difficulties as to the authorship of the Gospel.

In critical questions it is becoming apparent that the center of interest is rapidly shifting, as it was bound in time again to shift from the Old Testament to the New Testament, and specially to the Gospels. Here a book of quite especial interest, as surveying and summing up the results of the past twenty years' research, is Prof. William Sanday's "The Life of Christ in Recent Research." The book is a composite one, and contains some theological papers, but the central part of it is occupied with the survey indicated in the title. Dr. Sanday finds in the English work of the past twenty years, admirable as in many respects it is, a lack of enterprise, and turns to Germany for really progressive and "advanced" thinking. He finds it there surely enough, and gives a patient, impartial sketch and criticism, often with quite unnecessary apology for his own dissent, of the course of discussion on the life of Christ during the last two decades. The chief influence he notes as at work during that period is the place accorded to the Apocalyptic idea in the treatment of the Gospels. He acknowledges his great indebtedness to the work of Schweitzer entitled "From Reimarus to Wrede," and shares the high opinion entertained by this writer of the Marburg theologian Johannes Weiss. He shows how the discovery of the Jewish Apocalyptic books affected the study of the Gospels—how the idea of the kingdom of God tended to be regarded as a purely eschatological (*i.e.*, future and heavenly) one; how doubt was thrown on Christ's use of the title "Son of Man," and

finally, by Wrede, even on His use of the title Messiah; and how, while repelling the extravagances of these critics, Schweitzer thinks the whole ministry of Christ can best be read in the light of the Apocalyptic idea. Dr. Sanday holds a balanced position, but with an obvious leaning to certain of the newer views. It could be wished that his note on a few points where miracle is involved had been a little firmer.

How far recent criticism can go in the dissipation of old-time beliefs is seen in many books, among which may be instanced that by Prof. Kirsopp Lake, M.A. (Oxon.), now of Leyden, on "The Historical Evidence for the Resurrection of Jesus Christ." The volume is published in the series known as the Crown Theological Library, which is notably "liberal" in tone. Mr. Lake in this book applies himself to a minute and searching examination of the evidence for the resurrection of Christ in the Gospels and St. Paul, and succeeds to his own satisfaction in showing that the evidence for a bodily resurrection is practically *nil*. The only witness in the Gospels to which much value is allowed is Mark (from whom Matthew and Luke borrow, altering and "improving" at will), and Mark's testimony can easily be reduced to powder by the application of the critical processes known to the "expert." St. Paul, it is thought, had no good authority for his statement that Jesus rose on "the third day," and his vision of Jesus is proof that the earlier appearances were visionary also. Yet not *mere* visions, for Professor Lake thinks that the facts accumulated by the Society for Psychical Research make credible the belief that Jesus may really have appeared apparitionally to His disciples. Why, after disposing so completely of the evidence as it stands, he should have encumbered himself with this spiritualistic hypothesis is not very evident. The feeling

one has throughout is that Professor Lake's treatment is too verbal and peddling, and loses sight of the large facts and probabilities involved in the united testimony of the Apostles to an event on which, as he admits, the Christian Church was built. How strained his explanations are may be seen from a single instance. He has to get rid of the empty tomb, and thinks it probable that the women, in coming out to visit the sepulcher, may have mistaken the tomb, and taken one that was open, at which a young man was standing, for the tomb of Jesus! In truth, what underlies the treatment is the naturalistic assumption, which is not disguised, that *no* evidence could warrant belief in such a miracle as a dead man coming to life.

One is glad, however, to see the controversy coming back to the Resurrection, inasmuch as, for a considerable time, the favorite point of assault has been the miracle at the *beginning* of Christ's life—His birth from the Virgin. Attacks on the Virgin Birth of late years have been specially numerous and keen, but able defenses also have not been wanting. Attention may first be called to the excellent work by the Rev. Louis Sweet, M.A., of Canandaigua, on "The Birth and Infancy of Jesus Christ according to the Gospel narratives," already in a second edition. Dr. Sweet discusses the various forms of assault upon the Evangelical narratives of Christ's birth with great carefulness and good sense, defends the history, and contributes many original thoughts to the discussion. The text is supplemented by extensive notes, and the whole forms a most valuable discussion of the subject. Probably the line in which Dr. Sweet most obviously scores is in the demolition of the so-called heathen analogies to the Virgin Birth. On this branch of the subject his research entitles him to be regarded as something of an expert, and it is to be hoped

he will publish further on the matter. Alongside this may be placed another work, by Dr. R. J. Cooke, on "The Incarnation and Recent Criticism." The scope of this work is wider than the other, embracing the whole circle of questions connected with the incarnation—the kenosis, for example—but several chapters are devoted to the Virgin Birth. The treatment throughout is bright, trenchant, and telling. Dr. Cooke also is specially strong in his chapter on "The Virgin Birth and Heathen Parallels," and makes out a case which it will be difficult to overturn. He gives *in extenso* a valuable correspondence between Dr. John Henry Newman, and Professor Rhys-Davids on the alleged Buddhist analogies which well deserves study. The lectures delivered in New York by the present writer on the subject of the Virgin Birth in the spring of 1907 are also now published, and appended to them are extracts from original contributions by living scholars, including such eminent names as Dr. W. Sanday, Sir William Ramsay, Prof. W. E. Addis, Principal A. E. Garvie, Professor Zahn of Erlangen, and many others.

In this connection of apologetics yet another book deserves mention for its comprehensiveness and ability of treatment, viz., Prof. Henry C. Sheldon's "Unbelief in the Nineteenth Century." This work by the learned professor of theology in Boston University gives a remarkably clear sketch of the leading philosophical theories and forms of unbelief in the past century, and offers upon them criticisms which are eminently judicious. It is surprising how little is overlooked in a book which only runs to 400 pages. But Professor Sheldon has the faculty of "compact" writing. The present writer has also published, under the title "The Bible under Trial," a volume dealing with most of the forms of newer criticism upon the Bible—critical, scientific, historical, and ethical.

In the department of philosophical theology a leading place among recent publications must be given to the Kerr Lectures of Prof. John Oman, M.A., Ph.D., on the subject of "The Problem of Faith and Freedom in the Last Two Centuries." As his title implies, Dr. Oman deals with his subject historically, and his book is a series of brilliant and original monographs on the successive phases of the conflict between freedom and authority in modern times since the Reformation. Jesuitism and Pascal, Deism and Butler, Rationalism and Kant, Romanticism and Schleiermacher, the Revolution and Newman, the Theory of Development and Baur, the Theology of Experience and Ritschl, are all passed in review, and hardly a page occurs in which there is not some keen, fine, epigrammatic, and quite fresh characterization of the men and movements described. If the reader, at the end of the whole, still finds himself asking, Well, but what is Faith, and what is Freedom, and how should their apparently conflicting claims be harmonized? he will at least have the advantage of seeing how succeeding generations have approached and attempted the solution of this problem, and may discern some great guiding lines which will help him toward, if it does not actually reach, the goal of a solution.

No survey of theology would be complete which did not include a glance at a book which has caused a good deal of stir in certain circles—the Rev. R. J. Campbell's manifesto on "The New Theology." Mr. Campbell felt that the time had arrived when criticisms on what has come to be called the "New Theology" "ought to be dealt with in some comprehensive and systematic way." His volume seeks to perform this service. It has been keenly canvassed and pretty generally severely handled, and perhaps it is hardly necessary to say much more regarding it. Its chief fault, tho

probably its author would not admit it, is that its positions are not at all consistently or coherently wrought out. The completeness of Mr. Campbell's break with the ordinary orthodox tenets is sufficiently manifest, but what is to be put in the place of these is left in much haze. The book can hardly be called naturalistic, for Mr. Campbell seems to admit a miracle in some sort in the Lord's resurrection, and so far as we observe, does not challenge His sinlessness. Yet on the pantheistic basis of his general exposition, it is difficult to see what place is left for any supernatural action of God, or any transcendence in Christ of the limits of ordinary humanity. Indeed we are plainly told that, if Christ is "very God," so, in the same sense, is every human being. God is the only Reality, and human consciousness is but a part of the divine. His doctrine of immanence leaves nothing outside the life of God. God's life is that which He has in the world. Apparently He has no other. At least all the life of the world is embraced in, or is part of, the life of God. How this bears on the idea of sin is very evident. Sin may have phenomenal reality—may exist for the individual conscience—but it can not be recognized as an element in the life of the universe as a whole, else it would be necessary to take sin up also into the life of God. From the point of view of God, sin can have no reality, and it is quite in harmony with this position that Mr. Campbell should belittle the seriousness of sin in God's judgment. He is not a being who "bothers" Himself about man and his so-called sins. Yet elsewhere Mr. Campbell argues for a transcendent personal life of God and for free-will in man—positions which he can never reconcile with the foregoing. The one thing certain is that, whatever may be said on behalf of the New Theology, it is not the theology of the New Testament, and can

only be defended by giving the teaching of the latter the go-by, or by interpreting it in a mystical and pantheistic sense foreign to its true character. The genuinely Christian sentiment, that so often crops up in Mr. Campbell's utterances and sermons, comes from a different kind of theology altogether.

In practical theology a word may be said on a volume just published of unusual interest—Principal P. T. Forsyth's *Lyman Beecher Lectures at Yale on "Positive Preaching and the Modern Mind."* The book is the utterance of a prophet rather than the words of a theologian, but there can be little question that it strikes the right note and is fitted to impart a much-needed inspiration. The fundamental assumption of the book, its author tells us, is "that the gift to men in Christianity is the Gospel-deed of God's grace in the shape of forgiveness, redemption, regeneration."—"*Im Anfang war die That*"; and when he comes to define his "positive" Gospel, he finds it in the three doctrines which make it a Gospel of the Grace of God, "the Eternal Sonship, the Mediatorship, and the Resurrection of Jesus Christ." It is well to find one of the most "modern" of men—who has been through criticism, has drunk deep of Hegel, and has absorbed Ritschl, coming back, if in some respects in his own way, to these eternal verities. There is much in his book which the modern preacher needs to hear. If its teachings were assimilated, it would make the pulpit in our lands a new thing, tho probably many matters would need to be thought out a little more clearly on the intellectual side. Principal Forsyth is brilliant, paradoxical, epigrammatic, but is sometimes also a little hard to understand; one wants the edges of his thoughts brought closer together. Perhaps this will come in time. We have got the heat; the light may shine by and by a little more brightly.

THEOLOGICAL BEARINGS OF MODERN PHILOSOPHY AND SCIENCE

THE REV. JAMES M. WHITON, PH.D., NEW YORK.

PROFESSOR CALKINS, of Wellesley College, in her fresh and masterly work on the "Persistent Problems of Philosophy," calls attention to the fact that "avowed metaphysics in the last hundred years has been, at least qualitatively, monistic." That is, even the pluralist, Professor Howison, for instance, or Professor James, tho stopping at the Many in his quest for ultimate reality, and refusing to conclude with Hegel, and Green, and Royce that it is One, still affirms that the Many are of *one kind*. Thus modern metaphysics inevitably tends to clear theology, as seasoned thought concerning God, of the ancient and inveterate dualism, whose extreme form was presented in Zoroastrianism and Manicheism, and which survives in present notions of an eternal devil and an endless hell of impotent rage against God.

Dualism, notwithstanding, is an existing fact, which no sane observer or thinker ignores. God and the individual man are two beings, not one. God's will and man's will are often in opposition. Piety and profanity are antipodal. But the inspired insight of St. Paul's declaration to Greek philosophers, "In him we live, and move, and have our being," saw these dualisms transcended in the ultimate reality which comprehends the Many in the One. A consistent Paulinist must be a monist. In his recent work on "Biblical Dogmatics," Dr. Milton S. Terry, even if not a thoroughgoing or consistent monist himself, recognizes "the profoundest monism" in the Scriptures.

It is not the spiritual insight of the Pauline monism, but inability to solve the problems springing from it, that hinders some from accepting it in its fulness. The affirmation, "In God we live" involved the further affirma-

tion, In Him we *will*; and this to a non-Christian audience. How this can be true, even of ungodly men, is not at once evident. Professor Royce* has given an answer to this question which is worthy of more attention than it has received. But if one finds the difficulty unyielding, is it not more rational to ascribe immaturity to one's reasoning power than to discredit the cardinal proposition, that the life of man, and consequently his living will, even when an evil will, exists in God?

The goal of that love of God "with all the mind" to which Jesus urges His disciples is a true thought of God as related to man's world, and especially to man himself. Here is large short-coming, not only among religious people, but also their religious teachers. The ancient dualism, tho it has died out of philosophy, still lives in the common thought of God and the world as over against each other, of deity and humanity as natures of essentially different kinds, and of man in his natural state as extraneous to God: the churches jealously maintain this dualism in doctrinal standards. The Westminster Confession enshrines it in the Christological formula of the fifth century—"two natures and one person." At the bottom of this is the notion of an essential difference in kind between divine and human nature. Athanasius had affirmed this in the fourth century: "He [Christ] is by nature true God: we are of earth, and become sons by imitation." The same misconception lay concealed in the Nicene Creed beneath its sublime affirmations of the divine nature of the Son—"God of God, Light of Light, very God of very God; begotten, not made, of one Substance

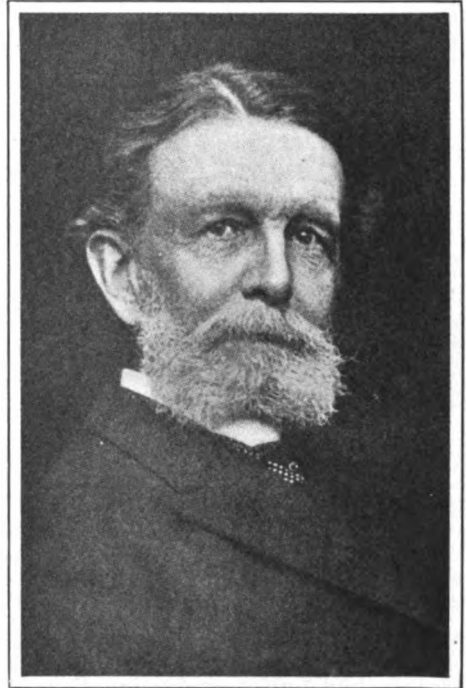
* See "The Problem of Evil"—*The New World*, June, 1897; also vol. II. of Gifford Lectures on "The World and the Individual."

with the Father"—a formula which effectively barred out the dualistic Arian Unitarianism of that day. The equal subserviency of words to fundamentally different regulative ideas is illustrated by the fact that to-day the Unitarian of monistic type (I have such a friend of mine in mind; an idealist in his philosophy) can apply those sublime words to Jesus, as to a man naturally born but God-filled, as unqualifiedly as any orthodox Trinitarian.

"Nature is Spirit," said Principal Fairbairn years ago to an Oxford audience; and, to one who privately asked him if he had used these words rhetorically or literally, said that he had never used any words more literally. If the saying is true of Nature, what is true of man? What then must be thought of the common dualistic phrase, "*mere man*," so often employed in theological discussion? If any clear meaning is in it, it can denote only a cleavage of the natural from the supernatural, a pulling apart of man from the God in whom he has his being, an elimination from humanity of the divine spark without which it would not be human. The Biblical teaching of the active immanence of God in the human race bans a phrase burdened with suggestions so untrue. Yet it is often on the lips of religious teachers; a survival of the ancient dualism which thought to glorify God by vilifying man as but "dust and ashes." Essentially anti-Christian is this phrase, "*mere man*"; for an essential affirmation of Christianity is the unity of God and man, founded in nature in order to be completed through grace.

Here is the basis of St. Paul's monism, whose briefer statement is in Jesus' saying to the Sadducee deniers of the resurrection, "All live unto Him." More careful study of the seventh chapter of Romans and of the fifth chapter of Galatians would remove at least some of its attendant difficulties. For instance, the unity

which we call human nature, now marred by sin, is a complex thing; two elements appear in it, a lower, derived from a brute ancestry, and a higher of much more recent origin, and as yet comparatively infantile. But this higher element is the specifically human; and moral evil, sin, tho by itself the product of neither of these two, each of them divinely constituted,



THE REV. JAMES M. WHITON, PH.D.,
Author of "*Miracles and Supernatural Religion*," etc.

each obedient to the law of its being, is the product of the conflict between them, through which the higher element achieves its human development.

The Pauline monism abolishes the false cleavage between the natural and the supernatural. It affirms that the Infinite is within the finite, as well as without:

"Intra cuncta, nec inclusus;
Extra cuncta, nec exclusus." *

The natural is the outwardness of the

* Within all, but not included; outside of all, but not excluded.

supernatural; the supernatural is the inwardness of the natural. "Nature," said Martineau, "is God's mask, not His competitor." "All is natural, and all is supernatural," said Carlyle. To discern this indwelling of the Infinite in the finite, as Tennyson saw it in the flower on the crannied wall, is to discern the naturalness of the divine incarnation in humanity, and to recognize it as a time-long process, rather than as an isolated event, tho culminating in the event which has placed commemoration of the Advent at the beginning of the Christian year.

In this view it is profitless to inquire whether a case of parthenogenesis has ever occurred in human history. The reality of a divine incarnation in man is not to be staked on any point of doubt and controversy. If we are seeking for the point of view in which the fullest significance attaches to the Church's faith in the divinity of Christ, it has been well stated by Dr. William Adams Brown, of Union Seminary, in his "Christian Theology in Outline": "It is not that in Jesus we have the manifestation for a brief period of divine powers and relations normally absent from human life; but that in Him for the first time there has been completely revealed in a human life that abiding relation between God and man which gives life its profoundest significance, and warrants our faith in the ultimate realization of the divine ideal in humanity."

The central truth of Christianity, "God was in Christ," is held both by dualistic and monistic thinkers in full identity of faith. It is merely a difference in the intellectual conception of it which parts them.

Not only does the ascendent modern philosophy thus lead away from traditional theological ideas, but science also, both mental and physical. Professor Ladd, of Yale, said many years ago that modern psychology was modifying our inherited theology. By this

time "the psychology of religion" (the title of Professor Starbuck's well-known book) has become a familiar phrase. To that monistic conception of the natural and the supernatural, as two aspects of one process, which we have gained from modern philosophy, psychology also conducts us. The spiritual development which, when normally rounded out, is theologically termed conversion, has been shown by such investigators as President G. Stanley Hall and Professor Starbuck to be intimately connected with the physiological ripening which occurs at puberty. This discovery of the subserviency of the physical development to the spiritual at the awakening of the higher consciousness with its unselfing impulse, which, under right guidance, issues in the new birth called regeneration, is a discovery of God active as immanent Spirit at the springs of our life.

Psychology is devoted to the study of human consciousness. One of the foremost psychologists, Professor James, years ago compared our consciousness to a stream that has depth as well as surface. Ordinary consciousness, continuous from day to day, and occupied with current interests, is merely the surface of the stream reflecting the objects that line its banks. Below this lie hidden the subconscious depths. Hence now and then emerge unbidden strange phenomena—visions, hallucinations, presentiments, flashes of genius, sublime intuitions, surprising powers. Hence, as from a secret mirror, are reflected glimpses of invisible objects, as in clairvoyance. It is here that mind effects communication with mind and gives no sign, as in thought-transference and telepathy. It is here that the hypnotist exercises command while the surface-consciousness sleeps. Since psychology has explored these recesses of our mystic frame, the intelligent Bible-reader no longer attributes to communications

from heaven phenomena which science ascribes to clairvoyance or telepathy as natural endowments of a prophet—Elisha, for instance. The day should have passed when Sunday-school pupils should be told in their lesson helps to see a proof of the divinity of Christ in His telling Nathanael how He had seen him otherwise than by ocular vision: "When thou wast under the fig-tree, I saw thee."

The psychologist exploring the underlying strata of the mind believes—and who has right to gainsay him?—that he has discovered in its subconscious deeps the meeting-place of the temporal and the eternal, where the human spirit feels the immediate breath of the divine,

"Spirit to Spirit, Ghost to Ghost,"

communicating intuitions, revelations, inspirations, once attributed to dispatches sent down from a heavenly throne. Our nature is divinized when God is found immanent at its center. Humanity and deity can no longer be thought of as essentially different natures or man as external to God.

On another side of reality the physicist—Sir Oliver Lodge, for instance, in his "Life and Matter,"—joins hands with the philosopher and the psychologist in modifying the ancient forms of religious thought. The stark dualism which common sense recognizes between matter and spirit may well seem invincible. Dr. Samuel Johnson considered the Berkleian doctrine of the unreality of matter refuted by kicking at a stone—the kick encounters resistance; but this proves no more than that matter is a thing which resists force. That resistance to force is also a property of an immaterial thing, such as magnetism, we have known ever since we found a magnet resisting effort to wrench from it its armature. What, then, if matter also should prove to be only an embodiment of resisting force? This the physicist now asserts.

No more revolutionary conception has been introduced into present-day thinking than that of the immaterial nature of all that is included under the term "matter." The old dilemma, "God or atoms," is superseded; for the ultimate term of matter is no longer the atom. This, indeed, is found to be a very complex and an ethereal thing, a congeries of vibrating points of electric energy, termed "ions," or "electrons," some seven hundred of them in an atom of hydrogen, and fifty-five times as many in an atom of gold. This discovery that air, clouds, clods, oceans, Alps, and living bodies are all composed of what the ancients, when they saw it in the dazzling thunderbolt, called "the fire of God," may bewilder the imagination, but it expels from rational thought the inveterate dualism between matter and spirit. Principal Fairbairn, saying, from the standpoint of philosophy, "Nature is Spirit," is corroborated by Professor Hyslop, saying from the standpoint of physics, "Matter is Spirit," and telling us that, except for convenience, and for historical reasons, the very word "matter" might be disused. Researches into radioactivity are now adding fresh confirmation of the fact, and promising further fruitful discoveries in the same line. While all this mightily reenforces the ancient faith in the encompassing and pervading activity of God, it tends to substitute for the ancient thought of God and nature as external to each other the truer thought of God as in nature, and of nature as in God.

Real tho unwitting foes of the ancient faith are those who in its supposed interest attack monism, suspecting it of an anti-Christian tendency; who cry out that Christianity must die, if its ancient intellectual tenement is abandoned; that it can not survive transition to another that promises to be more enduring. More sane are Holmes's saying,

18 REENFORCEMENT TO THE PULPIT FROM PSYCHOLOGY

"Build thee more stately mansions, O my soul,"

and Edward Caird's, "'Christian' is the permanent adjective to define the ever-growing ideal of humanity." There is surely everything to hope and nothing to fear from philosophy and science as the handmaids of religion. Their rectifying and clarifying work upon the intellectual structures of religion can not rationally be thought to have reached its limit.

The seer and the scientist concur in assuring us that humanity, comparatively a new occupant of an ancient planet, has millions of years before it in a habitable world—a hundred million, says Professor Shaler, and Tennyson says:

"If twenty million summers are stored in the sunlight still,
We are far from the noon of man, there is room for the race to grow."

Is it not, then, childish to write "*fin-*

ished" on any theological fabric, however well it may have served past generations? Of future generations the Scripture is true, "that they apart from us should not be made perfect." But, as Pascal said, that the successive generations of men must be conceived of as one man, always living and always learning; so it is true of us, that we, apart from those who are to take up the work of God after us, can not be made perfect. We may, indeed, imitate the ancient mariners who said, "No more beyond," as they looked out of the Gibraltar gate upon the apparently boundless Atlantic; but we may better expect the discoverer of a new continent to come in the fullness of time. The advance of learning concerning things human and divine must go on until all that is involved in the central Christian truth of God in man and man in God is fully unfolded in thought, and realized in deed.

REENFORCEMENT TO THE PULPIT FROM MODERN PSYCHOLOGY

IV. AS A MAN THINKETH IN HIS HEART

EDWIN DILLER STARBUCK, PH.D., STATE UNIVERSITY OF IOWA, IOWA CITY.

It is possible to divide human beings into three groups, in so far as they depend for guidance predominantly upon the thinking of the head, the feelings and impulses of the heart, or the thinking of the heart. The first is the logical type, the second the emotional, and the third those who combine both in the same personality.

Those who think with the head include the persons who boast of a great deal of common sense. They are hard-headed, calculating persons who weigh possibilities and dissect situations. Representatives of this type also are the exclusive devotees of science, who disparage art, literature, and religion, or cultivate them only as a pastime or as legitimate pleasures, but not as

revealers of truth. With them the world is at bottom a mechanism, truth is a fixed structural organization of specific details, and not a plastic, growing organism. If life is not now reducible to order, system, and relation, so that reason can grasp it, this is due to ignorance, and with the growth of knowledge it will become so. This frame of mind is well set forth in a commencement address by a scientist of our time who claims (the document was printed and distributed) that ethics will ultimately be regarded as a branch of applied physics. Law reigns everywhere. Each department of life when studied tends to become a science, and every science as it develops becomes mathematical. Art, ethics, and

religion, in so far as they are legitimate interests, will ultimately be reduced to law and brought under the discipline of science. Psychologically, persons of this type are "intellectualists." Consciousness consists, in the last analysis, in a set of perceptions and ideas. Life is directed by these and by reason. The feelings are either accompaniments of ideational processes or are "confused intelligence."

The danger which confronts this type of mind is that it become cold, choppy, and superficial. In busying itself with the *products* of consciousness, it may undervalue its *processes*. It is liable to take an external attitude toward the deeper currents of life that flow through feeling. In centering itself constantly upon those circumscribed and delimited elements of experience which intellect has succeeded in forcing within its molds, consciousness fails to follow the lead of the larger truth they reflect, and so loses its hold upon the world of values and the life of appreciation.

The second group, those who follow the impulses of the heart, has also a certain shallow constituency among the blind followers of custom, the emotionally religious, the superstitious, the sensationalists in art and literature, the hale and hearty who do not venture an opinion, or, having beliefs, are not able to substantiate them with reasons. The charge made against these people by the intellectualists is that the feelings are subjective, individual, dumb, and blind; they lead naturally to bias, prejudice, and selfishness. Among the serious-minded of this class are the mystics and ecstasies and other religionists who advocate nescience, cultivate intellectual haziness, as a sign of spirituality. Persons of this creed are fond of citing that God has hidden the great things from the wise and prudent, and revealed them unto babes. In order to substantiate faith and prayer and other religious disciplines, they are willing to

fly in the face of reason and assert *Credo quia impossibile est*. As Professor Stalker remarked in the November number of this REVIEW, "they delight in expatiating on the littleness of our knowledge and the darkness of the mystery of existence. Their views of divine truth are nebulous, and nothing so excites their horror as clearly defined dogma." When this attitude becomes crystallized into a philosophy, it bases itself upon a doctrine of the revelation of divine truth to the heart of man, upon a system of emotional intuitionism, or upon a psychology which tries to show that fundamentally life consists in feeling, and that thought and will are its specialized manifestations.

The third group consists of those who accept both the foregoing points of view, either by straddling between them or by seeking a more profound interpretation of life which will include the two. This latter is professedly the purpose of the present discussion. There is no effective thinking that really contributes to human life that is not "thinking of the heart." There are no revelations of truth to the heart of man that are safe guides to conduct that are not constantly criticized and disciplined through thought and reason. But how shall this third position become more than a mere compromise between the first two? In what way may it comprehend them?

Life, in the last analysis, it says, is neither thought nor feeling. It is a dynamic something like unto Aristotle's *energeia* or Schopenhauer's *world-will*, which in its highest expression in the developed self is the set of processes called the will. It has the capacity progressively to become self-conscious. There are two ways by which it may take account of its inner nature, two modes of self-representation, feeling and intellection. These are the equally useful means it possesses of estimating its own nature, and of appreciating the

harmony or discord among the elements of the self and between the self and the outer world of persons and things. The intellect takes the definable and therefore thinkable data of experience, and arranges them into various kinds and orders, and determines their relation to life. These are evaluated, not objectively nor according to any abstract standard of reason, but in terms of life. They are good or bad, true or false, in proportion as they answer to needs and further the demands of growth. The evaluation is always in terms of the will. The feelings are also means of estimating the quality of the processes going on in the self, in terms of adjustment or maladjustment; they are modes of "internalizing activity and will," as Dewey has happily called them. If the world-will, of which the self is an expression, is functioning normally, as in the action of the circulatory and respiratory systems, or the pursuit of an occupation, there is a direct feeling of power and sense of fulfilment; if inhibited, then a sense of tension and restriction. Every pain or strain or tension is a hint of a threatened defeat of the will, just as every expansive mood or pleasure is a hint or sign that the will is in the process of personal fulfilment. It is safe to say that most of the adjustments and readjustments that living creatures make are in direct response, without reflection, to the hints of well-being or ill-being that are reported through feeling.

These are then just two different ways of "internalizing" life. They are equally authoritative, and, each in its own way, equally valid means of estimating, correcting, and directing experience. It is no more necessary to choose between them than between a right and left hand, between the brain and liver, or between the sensations of sight and hearing. Individuals differ, however, and it is inevitable that some shall be more right-handed than left, some whose thoughtful habits are

at the expense of the vegetative functions, and some who are more visual than auditory-minded. Intellect and feeling are two agencies of the will by which it fulfils itself. Are not the persons who have been the leaders and prophets of mankind those who have been guided by both? Does not the intellect, by charting the facts of experience, make ends and ideals possible, and save the feelings from leading the will into subjective and superficial lines of expression? Do not the feelings prevent the intelligence from deceiving itself by the apparent finality of its schematized sets of discrete data, and so preserve for the will a world of *related* experiences, and furnish to it its profounder meanings and values? I believe the fair-minded student will be inclined off-hand to answer in the affirmative. There are, furthermore, so many evidences to that effect that it is doubtful if a thoughtful weighing of them can leave the mind in uncertainty.

In what way has truth—the truth of science or art or religion or of common sense—actually been discovered? Has it been by logic and reason? Has it been through feeling? Has it been by both together? Or has it been essentially through an attitude of will in which both have assisted? In spite of the claim of logic and reasoning in science and of theology in religion, I believe a study of the facts will show that there has been very little efficient thinking that is not thinking of the heart. The *attitude* of the scientist is the all-important thing. So long as he assumes a "headish" and merely factual attitude toward his subject, he discovers no truth, nor makes an advance. He is guided by ideals. He has a burning desire for the knowledge that is about to dawn. Huxley, shall we not say, towered highest among his kind not simply by virtue of a keen intellect, but because of a hungering and thirsting after truth? In his "Life

and Letters" he betrays his state of mind. "Science seems to me to teach in the highest and strongest manner," he says, "the great truth which is embodied in the Christian conception of entire surrender of the will to God. Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this." If one follows the history of science and invention, as set forth, for example, in Whewell's "History of the Inductive Sciences," the one great fact that stands out clearly is the way in which the mind has toiled slowly and painfully and ached after one truth after another that has been forced upon the attention by some accidental situation or by some need. Men need to heal disease, and are thereby impelled to discover the laws of physiology and chemistry. They need to cross rivers and go through or over mountains, and so learn the principles of mechanics. They need to economize labor, and to this end invent printing-presses, cotton-gins, and self-binders. It is not so much the patent-attorneys who make inventions as the men who face practical situations and wish to accomplish some end. "Necessity is the mother of invention." The professional scientist obeys the same impulse. His need is that of harmonizing his experience. The new situation that is forced upon the mind irritates it until the new fact is assimilated, just as a foreign substance in the bodily organism must be expelled or digested before one can have peace. When by a momentary flash of insight Sir Rowan Hamilton discovered the mathematical principle upon which the science of Quaternions is based, he confessed:

"I felt a problem to have been at that moment solved—an intellectual want relieved—which had haunted me for at least fifteen years before."

The mathematician is supposed to move along freely in a sphere where the intellect has been most perfectly emancipated from the accidents of experience; but even there the facts reveal no such freedom. One of them, C. G., J. Jacobi, describes the method in this way:

"Learning develops slowly and with difficulty; one arrives at truth only through many errors. Everything must be prepared for the entrance of new truth by daily and assiduous labor. Then in a certain moment of time this will emerge as if impelled by a divine necessity."

This fact of the way the mind proceeds in science is wonderfully presented by an eminent modern scientist, Ernst Mach,* in a discussion of the method of invention and discovery, from which I abstract the following:

"It is by accidental circumstances, or by such as lie without our purpose, foresight, and power, that man is gradually led to the acquaintance of improved means of satisfying his wants. The inventor is obliged to take note of the new fact, he must discover and grasp its advantageous feature, and must have the power to turn that feature to account in the realization of his purpose. The power to profit by experience might well be set up as a test of intelligence. The achievement of the discoverer consists in his sharpened attention, which detects the uncommon features of an occurrence and their determining conditions from their most evanescent marks, and discovers means of submitting them to exact and full observation. Next in importance certainly is that intense interest in a definite object which fashions advantageous combinations of thought from elements before disconnected. No man should dream of solving a great problem unless he is so thoroughly saturated with his subject that everything else sinks into comparative insignificance. When the problem is present and the idea dominates the thought of the inquirer, then from the teeming, swelling host of fancies, suddenly that particular form arises to the light which harmonizes perfectly with the ruling idea, mood, or design. By far the larger part of his success is due to luck and instinct. We shall hardly go astray if we regard the genius as possessing simply a greater sensitiveness of cerebral reaction than an ordinary man, and a greater swiftness of reaction."

If this analysis, made by a great scientist himself, is true, it is apparent that the proud claims the intellect has

* Ernst Mach: Popular Scientific Lectures.

made for itself as the source of truth are not well grounded. It is more a product than a cause; or, as Professor James calls it, a "by-product" or "epiphenomenon." Life, impelled by the will to live and grow, has felt its way toilsomely from age to age, discovering through many successive generations such truths as a schoolboy can readily comprehend, once they are brought out into clearness. Relations so simple between phenomena that it would seem any reasonable mind must have perceived them, have lain apart for years and even generations without recognition.

"Galileo knows that the air has weight; he also knows of the resistance to a vacuum, expressed both in weight and in the height of a column of water. But the two ideas dwelt asunder in his mind. It remained for Torricelli to vary the specific gravity of the liquid measuring the pressure, and not until then was the air included in the list of pressure-exerting fluids."

No instance can be given, perhaps, of a discovery that represents a victory of the intellect alone. Huygens says, in regard to the discovery of the telescope:

"If this could have come about simply by industry or through the application of natural or geometrical principle, then I should call the mind capable of inventing the thing nothing short of superhuman. But this is so far from being the case that, the discovery having been made by accident, the most learned men are not able satisfactorily to give the reason for it."

The instance, often quoted as a feat of the intellect, of the discovery of Neptune can hardly be classed, when the steps leading to it are taken into account, in a separate list from the method by which a beaver probably learned to build a dam or the bird to construct a nest. They are different only in the complexity of the reactions present in the scientific discovery. The clue was not a logically perceived truth, but the irritation and discomfort from the discrepancy in the earlier observations upon Uranus. The discovery consisted in wriggling out of

the difficulty, and then of describing the path along which the mind had seemed to progress in solving the trying situation, but wiping out and forgetting the thousand by-paths into which it had wandered to no purpose during the process. It is by such forgetting, generally, of its trials and failures, its circumlocutions, its futile guesses, that the intellect deceives itself in the rôle it has played in bringing about life's achievements. After the deed is done, it would take undue credit to itself. This is rendered more inevitable by the fact that consciousness can make a definite object only of its clearly focalized states, and these are naturally the points or peaks that, in the act of representation, it artificially discovers from their organic relation with the will. One of the conditions of the fitting humility of the intellect is that it acquire a lively appreciation of the fact that it often distorts life in the act of trying to think it. The perceptions of number, relation, form, causality, and the like are, it may be, artificial molds into which that is forced which is perhaps an organism and a continuum.

If philosophy, like the natural sciences and mathematics, should be classed among the intellectual disciplines, there is abundant evidence that its source is not reason, but that it issues from some deeper spring. Fichte says:

"Our system of thinking is very often the history of our hearts; all my persuasions come from the heart and not from the understanding. The improvement of the heart leads to true wisdom. What kind of philosophy a man selects depends mainly upon what kind of a man he is."

If the intellect is helpless except as an instrument of the will, the feelings are equally so. As there are those persons of an ultralogical frame of mind who suppose falsely that intelligence is the autonomous force directing life, there are also moralists, religionists, artists, and even psychologists

who, likewise fallaciously, regard feeling as the primary fact of consciousness and therefore itself the source of truth, or as the impulse of a Divine Being inspiring the heart. There is much ground for thus regarding the life of feeling as the profounder part of the personality than is the intelligence. The lower animals are perhaps guided almost entirely by a refined sensitivity, and not by conscious intelligence, in selecting food, avoiding danger, capturing prey, and protecting themselves against the forces of nature. The fineness of the affective responses they are constantly making to their constantly changing surroundings has creamed itself up in the course of the ages in a marvelous store of heart wisdom that wells up in each animal as instinct-feeling. Every animal and child is guided almost entirely by this rich and varied sense of adjustment or maladjustment which is its hint or cue to its proper mode of action. A fair analysis of the most highly developed human beings would show that they are guided for the most part by an intricate set of affective responses to the situations they meet, and not so much by the logic of the situation. Intellect and reason are later developments than the wisdom of feeling in both race and individual, and are less profound and authoritative. As the life of reason deceives itself when it imagines it can divorce itself from the heart, it is equally true that the wisdom of the feelings cannot exist in a healthy way apart from reason. In religion the divorced life of feeling is likely to degenerate into superstition, into excessive emotionalism, into a mysticism more fit for a heaven of irresponsible enjoyment than for a busy world that needs perfecting and beautifying, or into some form of subjectivity and sensuality. There are corresponding dangers in morals and art. It would be readily admitted that the great needs in all these spheres is to have those whose

art or religion is *reasonable*, if not reasoned. Their productions are capable of approximating a system of truth. Sometimes the producers themselves, like da Vinci and Wagner, are able to set forth the "philosophy" of their art.

Rather than to show, however, that thought and feeling, science and religion, or the world of "description" and the world of "appreciation" are necessarily organically connected directly with each other, I wish to point out the more significant fact, viz., that the life of feeling, just as is the case with intellect, is an instrument of the will. The real inner life of art and religion is the impulse to be and to become. If this is seen, rather than to attempt to dovetail functions so unlike as thought and feeling, or allow them to dwell together by courtesy in the same personality, they will be appreciated as two different but necessary functions answering to life's deeper needs.

Within the life of art and religion of all forms will be found, if one feels after it, as its central current, the human spirit trying to put itself in action and find some fitting means of expression. This impulse shows itself in "the mighty inward urging" that produced the Kalevala, in Lowell's "Ode," in Riley's "If I knew what poets know," in "The Poet's Prayer" by Thomas Hidden Page, in Whitman's "When the full-grown poet came," and in the spirit, if not the open confession, of almost every poet, painter, musician, and religionist. When the heart of the poet thus betrays itself, it can be seen as one with the dynamic world-life that makes the organic forms develop, animals "struggle" to live, the birds sing, children play, the artist crease, and the religionist worship.

It is within this deeper life of nature expressing itself through the will of man that the wisdom of the heart finds its oneness with the truth of the intellect.

AN APPENDIX TO THE BOOK OF NEHEMIAH

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In the sixth chapter of Nehemiah we are told that Sanballat did his best to interfere with the rebuilding of the walls of Jerusalem by Nehemiah. In the fourth chapter we had already been told how he insulted Nehemiah and his companions in the presence of the soldiers of Samaria. From this we could have guessed that he was an officer in command at Samaria, but that is all we knew. By a most remarkable discovery just reported from Egypt we hear more of him and also of Jehohanan, the high priest, who is mentioned both in Ezra x. 6 and in Neh. xii. 22.

Elephantinê is an island in the Nile, just above the First Cataract. Opposite it, on the bank, is Assuan, the ancient Syene. These were two ancient fortresses near the limit of Upper Egypt which protected the country from the incursions of the wilder tribes from Nubia. It was on the island of Elephantinê that were found three years ago papyri, published by Professor Euting, in Germany, containing various business documents in the Aramean language, which proved to be recorded of Jews living there as early as from B.C. 471 to B.C. 411, in the reigns of different Persian kings who then ruled over Egypt. It was surprising enough to learn that at this early date, close to the time of Nehemiah and Ezra, and shortly after Jeremiah, there was a Jewish colony so far up in Egypt, which had a veritable temple there and worshiped Jehovah under the name Yahu.

Previous to this discovery Aramean inscriptions from Egypt had been very few. Only a dozen or so fragments had been found, difficult to understand, and usually assigned to the later period of the Ptolemies. But M. Clermont-Ganneau recognized in them a name containing as an element that of the Persian god Mithra, and he also ob-

served that certain formulas employed were strikingly like those used in the petition against the Jews address to King Artaxerxes, and recorded in Ezra ; and he therefore assigned these fragments to the fifth century B.C. The discoveries made two years ago proved that he was right, but they left many questions yet to be answered.

When it was learnt that all these papyri were probably Jewish, and came from Elephantinê, there arose an eager desire to make further and thorough search of the locality. It was not really known from what part of Elephantinê they came, nor just where was the site of the Jewish colony. The Germans and the French took the island and explored in friendly rivalry. The Germans, under Herr Rubensohn, had the first great luck in making the remarkable discovery of which we now speak, and which we know from the Aramean text of the papyri published by Dr. Sachau, and also from comments on it by M. Clermont-Ganneau and Professor Driver. Thus we have for the results the authority of three of the very ablest Oriental scholars of Germany, France, and England.

There are three papyri thus far published, of which two are copies of a petition address by the Jewish high priest Yedoriah and his companions to Bagohi (called Bagoas by Josephus), the Persian satrap ruling Judea, asking permission to rebuild the temple of Jehovah at Elephantinê, which had three years before been destroyed by order of a local officer to please priests of an Egyptian temple. The third papyrus gives the favorable reply of Bagohi to this petition. It is in this petition that we find mention of Sanballat and Jehohanan, and decisive and contemporaneous information as

to the existence and worship of this colony of Jews at this early period.

It is worth while to give the reader these documents entire, for it would almost seem as if we were reading a new chapter added to the Book of Nehemiah. I follow almost verbally the English translation given by Dr. Driver in the London *Guardian*:

"To our lord Bagohi, Governor of Judah, thy servants, Yedoniah and his companions the priests, in the fortress Yeb [Elephantinê]:

"May our Lord, the God of Heaven, grant thee peace abundantly, at all times, and give thee favor in the eyes of King Darius, and the sons of his house, a thousandfold more than now, and give thee long life! Mayest thou be happy and in good health at all times!

"Now thy servants, Yedoniah and his companions, speak thus: In the month of Tammuz [July] in the 14th year of King Darius [411 B.C.], when Arsam [the Persian Governor in Egypt] had departed and gone to the King, the priests of the god Chnûb in the fortress Yeb gave money and goods to Waidrang, who was chief in command here, saying:

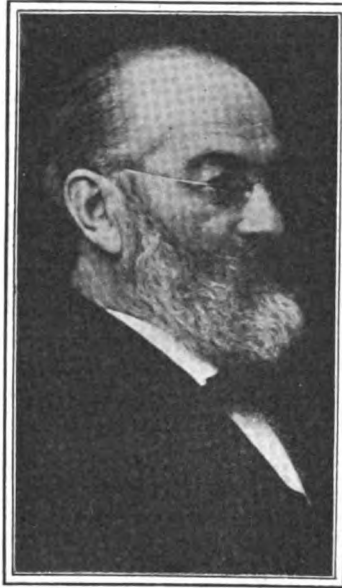
"'The Temple of the God Yahu [Jehovah] in the fortress Yeb shall be removed thence.'

"Thereupon this Waidrang sent letters to his son Nephayan, who was commander of the garrison in the fortress Syene, saying:

"'The Temple in the fortress Yeb is to be destroyed.'

"Thereupon Nephayan led out the

Egyptians with other forces. They came to the fortress Yeb with their . . . they entered into the Temple, and destroyed it to the ground, and broke in pieces the pillars of stone that were there. The seven great gates also, built of hewn stone, that were in the Temple, they destroyed, and their tops they . . . ; and the bronze hinges of the doors, and the roof which was wholly of cedar wood, together with the stucco (?) of the wall and other things that were there, all this they burnt with fire. And the bowls of gold and silver, and whatever was in the Temple, they took and appropriated to themselves. And already on the days of the kings of Egypt had our fathers built this Temple in the fortress Yeb. And when Cambyses [B.C. 529-522] entered Egypt he found this Temple built; and tho



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the temples of the gods of Egypt were then all overthrown, no one injured anything in this Temple. And since they have done this, we, with our wives and children, have put on sackcloth and fasted and prayed to Yahu, the Lord of Heaven, who gave us knowledge of [i.e., punished] this Waidrang. The chain [of office?] was removed from his feet, and all the goods which he had acquired perished, and all the men who wished evil against this Temple were slain and we have seen our desire upon them.

"Also before this, at the time when this evil was done to us, we sent a letter to our lord Bagohi, and to Jehohanan, the high priest, and his companions the priests in Jerusalem, and to Ostan, his brother, who is Anani,

and the nobles of the Jews, but they sent us no answer.

"Also from the Tammuz day of the 14th year of King Darius to this day we have put on sackcloth and fasted; our wives are become like widows; we have not anointed ourselves with oil or drunk wine; neither from that day to this day of the 17th year of King Darius [408 B.C.] have meal-offerings, frankincense, or burnt-offerings been offered in this Temple. Now, therefore, thy servants, Yedoniah and his companions, and the Jews, all the citizens of Yeb, say thus: If it seem good to our lord, think upon this Temple that it may be built, because we are not permitted to build it: look upon the recipients of thy goodness and of thy mercy who are here in Egypt. May a letter be sent from thee to them concerning the Temple of the God Yahu that it may be built in the fortress Yeb, as it was built in former times. And we will offer meal-offerings and frankincense and burnt-offerings upon the altar of the God Yahu in thy name. And we will pray for thee at all times, we and our wives and our children, and all the Jews who are here if thou doest thus, until the Temple is built. And thou shalt have a portion before Yahu, the God of Heaven, from every one who offers to him burnt-offering and sacrifices, in value equivalent to. . . . And so concerning the gold, concerning that we have sent we make known. We have also sent the matters in a letter in our name to Delaiah and Shelemiah, the sons of Sanballat, the Governor of Samaria. Arsam also has no knowledge of all this that has been done to us.

"The 20th of Marcheshvan [November], in the 17th year of King Darius."

The answer to this petition comes in the third of the three papyri published, and is as follows:

"Memorandum of what Bagohi and Delafah said to me. Memorandum as follows:

" 'Thou art to say in Egypt before Arsam concerning the altar-house of the God of Heaven, which was built in the fortress Yeb before our time, before Cambyases, which Waidrang had destroyed in the 14th year of King Darius, that it is to be rebuilt in its place as it was before; and meal-offerings and frankincense shall be offered upon this altar as formerly used to be done.' "

These remarkable official documents make the condition clear. This colony had existed in Egypt and had had a temple for at least 120 years, certainly before the conquest of Cambyases in B.C. 525. All this time they had had a temple in which they carried on full ritual services with sacrifices, in worship of Jehovah, something forbidden by the laws of Deuteronomy except at the central temple, that is, at Jerusalem.

We learn from these documents that Cambyases when he conquered Egypt had been as favorably disposed toward the Jews there as his father Cyrus had been toward the Jews of Babylon. He had saved their temple while he had destroyed those of the polythesitic Egyptians. But the priests of the god Khnûb, or Nûm-Ra, the ram-headed god of Elephantinê, in the absence of the Persian satrap Arsam, had persuaded the local governor Waidrang to order the Jewish temple destroyed, and this had been done three years previously. Since then the Jews, deprived of the rites of worship, had been in the deepest mourning, relieved only by the satisfaction that God had visited punishment on Waidrang and all who had joined in the sacrilege. They had sought the aid previously of Bagohi himself, and of Jehohanan, the high priest at Jerusalem, but in vain, and for three years no sacrifices had been offered to Jehovah. Now they appeal once more to Bagohi, and also ask the favor of the two sons of Sanballat. They know it is of no use to ask a favor without paying for it,

and they not only give gold and, we learn elsewhere, a thousand talents of silver, but they promise a perpetual tribute, a regular sum for every burnt-offering.

Their petition, with the bribe, was favorably received. The messenger sent to Bagohi received an answer directing Arsam, who seems meanwhile to have returned to Egypt, to permit the rebuilding of the temple.

Until these late discoveries we had no suspicion that any such Jewish colony existed so far up the Nile, and, least of all, that they had any temple previous to the famous temple at Leontopolis in the Delta, built by the high priest Onias about 170 B.C.

We may be sure that the site of this Jewish settlement will now be

thoroughly explored. There will be found the ruins of the Jewish temple. Already the French have found the temple of Khnûb. Who knows what further treasures may be discovered there? It would not be strange if there should be found in some secret *genîza* a copy of the Sacred Scriptures, the very greatest treasure we still wish to find, for it would tell us to what extent the rabbis of Jamnia edited the Hebrew text, which since the first century has remained fixt, showing no such various readings as we find in the New Testament. We know from the Septuagint that there were such variations; and a Hebrew manuscript of the period before Jamnia, indeed as early as the latest books of the Old Testament, would be of priceless value.

THE EUROPEAN RELIGIOUS OUTLOOK

BY OUR LONDON CORRESPONDENT.

Duma Ecclesiastics.—The attention of the European religious communities is still irresistibly attracted eastward. Events in Russia and Persia are of increasing religious interest. As these lines are being written the complete returns have just arrived of the election of the Third Duma. To my own mind, by far the most significant fact in the constitution of this Third Duma is this—it contains no fewer than forty “popes” or priests! It will be remembered that four priests were unfrocked because, having been returned to the Second Duma, they dared to do their duty to their constituents by voting and speaking on the side of popular progress. And now the people have sent up this unexpected phalanx of forty ecclesiastics. This is by far the most startling event of the past year in the Empire. Those who are familiar with Russian history will comprehend its deep significance. At two stupendous crises in its history the nation was actually saved by the Church. This is why the Muscovite race trusts the Eastern Orthodox Church with implicit confidence, and regards it with impassioned reverence. It is expected that these forty “popes” will prove to be more than mere passive parliamentary ciphers in the Duma.

Brave Baptists.—The various struggling young Reformed Religious Communions in the Baltic Provinces have from the time when they sprang into existence in the middle of the last century been the subjects of intermittent persecution. Lithuania, Kurland, and Esthonia, the borderlands of East Central Europe, adjacent to Germany and fringing Russian territory, are ever seething with political and social discontent. And racial and religious animosity greatly aggravate the position. The Baptist churches scattered through these regions have suffered terribly, but seem to flourish in proportion to their trials. In the sporadic revolts shocking tragedies happen. The most peaceful persons are apt to fall victims to the disorder that breaks out anywhere at any moment. A mother rocking her infant in the cradle was hit by a bullet and fell dead on the cradle. She was a Baptist church-member. The Christians of the various reformed churches will not carry weapons about, even for self-defense, nor will they join their fellow workmen in the political risings which are constantly leading to murderous frays. Very often a set of artisans will, during their dinner hour, hold a democratic or a revolutionary meeting while the Christians of the same work-

shops or factories gather for a short prayer-meeting. An extraordinary result of the Baltic Russian propaganda has been witnessed very far away. In Manchuria has been planted a vigorous little church, which already possesses at the famous city of Harbin (so much talked of during the late war with Japan) an excellent building, a commodious sanctuary with spacious halls and class-rooms. Most of the worshipers in this remote Protestant colony, during the reign of religious terror under Pobiédnostseff were exiled for their Protestantism. They now rejoice in the liberty enjoyed since the promulgation of the Czar's toleration ukase. That edict is one of the very few genuinely Christian deeds of Nicholas II. in his capacity as an imperial statesman.

German Uneasiness. — An intense agitation troubles Roman-Catholic circles in the German Empire to-day, but this has no relation whatever to the difficulties which so persistently disturbed the last generation. The new issues are in no sense between Lutheranism or any form of Protestantism, on the one hand, and Catholicism, on the other. They are purely inter-Catholic problems. It is necessary that this fact should be kept steadily in view, if the position is to be understood.

That position is intensely interesting, because it has long been the boast of the Roman Communion that it was "one and indivisible," not subject to frequent schisms as is Protestantism. The policy of the Vatican to-day has precipitated a crisis of which no man can venture to predict the outcome. Catholic Germany is ablaze, and the papal encyclical against modernism has not only failed to stifle the agitation, but has added abundant fuel to the flames. The excitement caused by the boycotting of Dr. Schroers, professor of theology at the Roman-Catholic University of Bonn, is increasing day by day. In his pamphlet on the Church and Science, this eminent theologian, who is in no sense a heretical revolutionary, has definitely pointed out how despotically liberty (both of instruction and also of exprest opinion) is prevented by the present system of control over the Roman-Catholic theological faculties. The complication of the situation arises from the fact that the indictment of Dr. Schroers by Archbishop Fischer, of Cologne, which forbids attendance by students at the professor's course of lectures on church history, involves a direct violation, and an intolerable one, of

the rights and independence of the Prussian universities. The Cultus Office at Berlin is taking a most serious view of the action of the archbishop, and has just been holding a conference of two days' duration to deliberate on the momentous issues concerned, the universities being servants of the state, not of the Vatican or any other agency or power.

In Hittite Land. — Notwithstanding the abundant success of excavators in Bible lands since the intrepid Italian Signor Belzoni opened the greatest of the pyramids of Egypt, and since, not very long afterward, Layard unearthed Nineveh from the sands by the Tigris, it is evident that the explorers are still only in the initial stage of their discoveries. Professor White, an American, of Marsovan College, Asia Minor, when visiting England a few weeks ago, gave in his speeches a vivid idea of the nature of certain new results of the efforts of archeologists in Cappadocia, where Professor Winckler has been for some months laboring with a view to solving the famous questions connected with Hittite history. Dr. White before leaving Asia Minor for his holiday paid a visit to Boghazkoi, a spot in the center of Cappadocia which was suspected of containing, among its mounds and rocks, evidences of the wonderful civilization which the Hittites had attained as early as the age of Moses. Seventy years ago, among the mountain rocks sculptured figures of gods were come upon accidentally by travelers who had no interests whatever in archeology or Bible history. These and other monuments which were afterward unearthed in mounds by real students contained mystic inscriptions which could not then be understood. The successful study of the Hittite vocabulary now renders the discoveries by Dr. Winckler of profound interest. The Boghazkoi mounds are of immense extent and indicate the presence beneath of a great city. Already over 2,500 tablets have been unearthed, which, exactly as in the case of the Tel-el Amarna tablets of Egypt, contain diplomatic correspondence between state secretaries and foreign officials. Dr. Winckler intends to spend two years in the study of these documents from the Hittite highlands. Some of the correspondence is between Hittite monarchs, including Khattushili, and certain Egyptian kings, one of these being Rameses II., the Pharaoh of the Oppression.

THE PREACHER

"You are there (in the pulpit) not simply to speak what people care to hear but also to make them care for what you must speak."

JOHN THE BAPTIST AS A PREACHER

PROF. A. T. ROBERTSON, D.D., BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KENTUCKY.

WHAT the Gospels and the Acts tell us about John the Baptist can be put on a few pages, if we use the Scripture language.* What is told us about John has made a profound impression on the world as the great number of books about him testify.†

He was, indeed, the child of promise and the fulfilment of prophecy. The sketch of John given in the prophetic forecast of the Angel Gabriel (Luke i. 14-17) is full of significance. This was, of course, more than mere speculation as to a promising child's future, for John was not yet born. The points emphasized are his greatness, his temperance, the possession of the Holy Spirit, the power to lead men to God, the spirit and power of Elijah as the Forerunner of the Messiah, the ability to help men to sympathy and righteousness. This is a notable destiny for any child and makes him a marked man. John will later deny (John i. 21) that he is Elijah as the people understood the Old Testament prophecy, but Jesus asserted that he was the Elijah that was to come, though not indeed the very Elijah of old (Mark ix. 11-13). Here was a preacher boy of whom the greatest things were expected.

* See John i. 6-15; Luke i. 5-25, 57-80; Mark i. 1-8; Matt. iii. 1-12; Luke iii. 1-18; Mark i. 9-11; Matt. iii. 13-17; Luke iii. 21f.; John i. 19-40; John iii. 22-iv. 4; Mark i. 14; Matt. iv. 12; Luke iii. 19f.; Matt. xi. 2-19; Luke vii. 18-35; Mark vi. 14-29; Matt. xiv. 1-12; Mark ix. 11-13; Matt. xvii. 10-13; Luke ix. 7-9; Mark xi. 29-33; Matt. xxi. 24-32; Luke xx. 3-8; Acts i. 5, 22; x. 37; xi. 16; xiii. 24f.

† See, for example, Reynolds, "Lectures on John the Baptist"; Gale, "The Prophet of the Highest"; Symington, "Vox Clamantis"; McCullough, "The Fearless Prophet"; Coleridge, "Ministry of St. John the Baptist"; Köhler, "Johannes der Täufer"; Breest, "Johannes der Täufer"; Fenick, "More than a Prophet"; Stalker, "The Two Johns"; Haupt, "Johannes der Täufer"; Bornemann, "Die Taufe Christi durch Johannes"; Meyer, "John the Baptist"; Simpson, "The Last of the Prophets"; Feather, "The Last of the Prophets"; Duncan, "John the Baptist"; Houghton, "John the Baptist"; Mandel, "Die Vorgeschiede Jesu"; Lofton, "John the Baptist"; Geux, "Jean Baptiste"; Boissonas, "De l'attitude de Jean Baptiste"; Breuil, "Du culte de St. Jean Baptiste"; Chenot, "Jean le Baptiste"; Bebb, "John the Baptist" (Hasting's Dictionary of the Bible); besides the lives of Christ and the Commentaries. There is, however, no supremely great book on John the Baptist.

He was not a schoolman like Paul, but this fact is not to be interpreted as an argument against education. John the Baptist was not to be the great constructive thinker and interpreter of Christianity. He was, as he said, a voice crying in the wilderness. He had, to be sure, the early family and synagog instructions, but not the theological training at Jerusalem, tho he may have been familiar with the temple worship before he went to the wilderness, since his father was a priest.

Instead of the schools he had the touch of nature from the hills. He had supreme native gifts and that, though not everything, is a great deal. God can do wonders with feeble instruments, but the greatest things are usually done by the greatest men. Nature mixed her elements well when John was born. In the wilderness itself he had real training of a primitive sort, for one who knows what nature has to tell him is not an ignorant man. John had learned how to think and how to speak before he lifted up his voice in the wilderness.

John knew men as well as the trees, the ax, the fruits, the grain, the threshing-floor, the broods of serpents in the rocks. The desert was not wholly deserted. He had a keen perception of character and was not deceived by the outward profession. He dared call the religious leaders of the day hypocrites and saw instantly, when he met Jesus, that here was one who rose far above himself in moral worth. The preacher must be a good judge of men if he is to reach and influence them.

The Baptist had a sturdy strength of character that stood him in good stead in his contact with men. He was not a reed shaken in the wind. Other preachers might bend before the storm, but not this son of the soil clad, not in soft raiment, but in rough garb of camel's-hair cloth. He was unconventional in dress and virile in character.

But there was no lack of the spiritual element in him. True, he contrasted his

repentance, baptism with the Spirit-baptism (Luke iii. 15 f.) of the coming Messiah, when men were wondering if haply he were not himself the Messiah. But his baptisms presupposed a great spiritual experience and symbolized it. He was no preacher of mere ceremonialism. His stern insistence on repentance, which was the inward change of heart and the outward proof of it, showed that he was not a mere moral reformer. The Holy Spirit was with him, indeed, from his birth and it was a spiritual revival to which he called the people.

John was undoubtedly a student of the Old Testament, if he did fail to study rabbinism at Jerusalem. The tone of his preaching is that of the old prophets, especially Elijah and Malachi. It is not mere imitation. His description of Jesus as "the Lamb of God, which taketh away the sin of the world" (John i. 29) is in the spirit of Isaiah liii. He has caught the great hope of the prophets and realizes that the fulfilment has come. The Essenes were in the desert also, but the points of contact between them and John are very few, while the differences are many.

In fact, John the Baptist was a prophet and more than a prophet (Luke vii. 26 f.). He was a true man and that is more than preacher or prophet. It is indeed the first prerequisite for a preacher that he be a man. John's greatness was partly in himself and partly in his position. In a true sense the modern preacher must be a prophet. He must interpret the will of God to the men of his day in terms of sympathy and power. He may no longer receive direct revelations of that will, but the preacher is a for-speaker,—for God to men, and not a priest. In the Kingdom we are all priests. If John was in a sense the last of the Old-Testament prophets, he was not an anachronism, for he was the first of the New Testament prophets.

This preacher had a message and was fully conscious of that fact. He sounded that message out so loud and clear that it was heard all over Judea and in Jerusalem, and it is heard yet. The call to repent was not complimentary to the complacent Judaism that flattered itself because it had Abraham as father (Matt. iii. 9). National privilege would only make their condemnation worse. It was a spiritual kingdom that John presented as at hand, one that

demanded the fruits of righteous living and not mere national prerogative. It has been doubted by some whether John conceived of Jesus as a spiritual Messiah. There is little room for doubt when to this is added John's description of Jesus as the atoning Sacrifice for sin. Besides John insisted on individual repentance and individual penalty. He did portray the Messiah as coming with judgment, with the fan to separate the wheat from the chaff, with the ax at the tree, and with fire to consume. But Jesus likewise said that He came with a sword and to cast a fire upon the earth. But along with the element of judgment in the Messiah John saw that He would baptize with the Holy Spirit.

He saw, besides, what the teachers of his day did not see. It was daring in the Baptist to announce the immediate advent of the Messiah. No prophet had done that. How came it that he saw the Messiah as He was outlined in the Old Testament and as He proved to be, while the rabbis were blind to all save their own theological figments? There is no higher proof of a great man than the ability to rise above common error and see the truth. John was full of the Holy Spirit and had divine help, but his mind was open to what others could not see. One of the indictments made by him against his generation was just this: "In the midst of you standeth one whom ye know not" (John i. 26).

John differed from most preachers in that he made the people come to him. He did not go to the people. He began in the wilderness where he had been staying and where were very few people. He took hold where he was and the people came. He knew the wilderness ways and his manner of life was in harmony with the desert. He might have seemed out of place in the city synagogues, while his voice was at home in the open air. But he did not lack for audiences, for soon the very preachers from Jerusalem followed their audiences into the wilderness to hear the new preacher. They met with a cool reception (Matt. iii. 7) because of their hypocrisy.

Perhaps no preacher ever made more of a sensation than did John. The people came in great throngs, the Pharisees and the Sadducees, the publicans, and the soldiers. They "were in expectation, and all men reasoned in their hearts concerning John,

whether haply he were the Christ" (Luke iii. 15). Finally at the instigation of the Pharisees (John i. 25) the Sanhedrin sent a formal embassy of Sadducees (priests and Levites, John i. 19, for John was of a priestly family) to inquire if he claimed to be the Messiah. Many a preacher has been over-estimated in popular opinion, but few have ever had such an opportunity to sail under false colors as did John, who instantly repelled the temptation as every right-minded man would do. John made a sensation not by claptrap or tricks. It was not his garb, for he wore that before he preached. It was his message and the earnestness of its delivery that stirred the people. Moral earnestness and spiritual power were novelties among the religious teachers of the time. He had a wondrous charm with all the rugged plainness and strength of his speech.

This preacher, then, had a proper estimate of himself. The flattery of the people did not turn his head. He took his measure not from the popular applause, but from the coming Messiah. He stood in the shadow of the Messiah before He came and he felt unworthy to be His herald. He was not fit to unloose the latchet of His shoes. Still more, when he had seen the beauty of the King, did he see that the Messiah must supplant him. That fact gave him joy, not grief, and his own disciples could not stir envy in his heart toward Jesus. It was enough to be the herald of such a King.

He was loyal to Jesus, then, when it meant loss of prestige for himself. The multitudes slowly fell away from John and went with Jesus till John was eclipsed (John iii. 26; iv. 2). John is here reminded that he had baptized Jesus and now all men came after the yet newer teacher. Many a preacher has had this experience (cf. Barnabas and Saul). The young preacher, brought forward by the older man, surpasses him in power and favor. But John rejoiced that he was the friend of the bridegroom (John iii. 29).

John had courage to attack the moral and ecclesiastical problems of his time. The religious leaders were hardened into sacramentarianism and ceremonialism. He called them a brood of vipers. They lacked the moral and spiritual force demanded and were mere puppets and hinderers. The political leaders of Perea, where he was for a time, were grossly immoral. John, like

Nathan with David, did not hesitate to tell Herod Antipas and Herodias of their guilt. He came to prison for it and finally to death, but he did his duty as many another preacher has done. It is pitiful to see a preacher without courage. One of the fiercest foes of life is a malignant woman, and John had that, for Herodias "set herself against him"



PROF. A. T. ROBERTSON, D.D.,
Author of "Keywords in the Teaching of Jesus," etc.

(Mark vi. 19), literally "had something against him," *ἔειχεν αὐτῷ*.

Withal John preached a practical gospel. To the covetous people he preached liberality. He forbade extortion to the publicans, the ancient representatives of graft and financial corruption. Upon the soldiers he enjoined absence of violence and exaction. John warned his auditors against the sins of which they were guilty rather than those of strangers far away. No wonder the people came confessing their sins. He preached a social gospel, but only as it had its roots in individual repentance and revival.

He kept on when people grew weary of his ministry. That is a trying place for any preacher. To resign or not to resign

is often the question. It is a question with two sides. The Pharisees and lawyers rejected the baptism of John (Luke vii. 30) and for many he was too unlike other people. He was peculiar, ascetic, and had a demon (Luke vii. 33)! It is so hard to please the fickle populace. The hero of to-day may be the heretic of to-morrow. And sometimes it is the other way. But wisdom is justified of her children. In the long run the preacher will get his reward, if he perseveres.

But John finally grew despondent. He did not have "Blue Mondays" exactly, but in the prison cell the world looked dark. The Messiah whom he had joyfully predicted, baptized, and identified, had let him lie in jail for all these months. It is hard to see the bright side of things without the sun. It is not strange that the vision of the Baptist was blurred for a while, but Jesus sent him a reassuring message with a caution: "Blessed is he, whosoever shall find none occasion of stumbling in me" (Matt. ii. 6).

John won a supreme position as a preacher in a very short career. His ministry was probably much less than two years. We have not a single sermon preserved entire. We have a few extracts only and there were "many other exhortations" which he made (Luke iii. 18). But the man and the message stand out with startling vividness. It is seldom that one has a wrong conception of the Baptist's personality. He is still a mighty force for righteousness. He had undoubted limitations, but he knew them and used the great powers that he did possess. He was only a voice, but what a voice! The world still listens to that call from the wilderness.

John won the unqualified praise of Jesus. That is glory enough for any man. No one born of woman was greater than John (Matt. ii. 11). We may let that stand, for it is absolute. However, when Jesus says that the least in the kingdom of God is greater than John we must understand that of position and opportunity. John stood on the border. We are over the line and have a fuller inheritance. John stood as a pillar. Like a mountain peak he marked off the past from the future. The law and the prophets were with John. He ended one epoch and opened another. He saw face to face what Abraham saw from afar. His

message was the keynote of the preaching of Jesus and the Apostles, and should be the keynote of all preaching. The kingdom of heaven has come and to repent is still the urgent duty of all who hear.

The Elocution of the Pulpit

"ALTHOUGH I make no claim to be a student of the Bible, I sometimes hear it read—now and then very beautifully, often very vily. I have listened to such extracts as tell of the death of Absalom, of the death of Jezebel, of Daniel in the den, of the Prodigal's return, as though the moving stories were little more dramatic than so many stale problems in Euclid. I have heard the death chapter from the Corinthians so droned and mouthed, even in the warning presence of the King of Terrors, as to make the hallowed bones of the Apostle who bequeathed it to humanity turn in their resting-place. On the other hand, I have heard the same words read so truthfully as to be a lasting memory. I recall the funeral service of a comrade's child, when one of Queen Victoria's chaplains read the solemn chapter with profound pathos, and afterwards recited the hymn 'Abide with Me' in a way that left no listener free from tears. How was this achieved? By simplicity, by 'natural graces that extinguish art.' Why are so many of the clergy seemingly ignorant of the power of naturalness; why are they simple and unaffected—delightful companions, indeed—for six days of the week, and clothe themselves with artificiality on the seventh, inviting, it may be, their congregations to attend some meeting or harmless amusement in a sing-song voice, with mournful intonation, well calculated to keep everyone away. I remember a distinguished physician, noted for his natural, cheerful manner, saying that he owed it all to being taken in early days to a difficult case by a leader in his noble profession, who, as they reached the door of the patient's room, fortunately turned round and saw that his young friend had assumed what he thought to be a grave and proper aspect. The great man said at once, 'For mercy's sake, be natural; don't look like that, or the poor soul will think you are the undertaker.'"

SIR SQUIRE BANCROFT.

STUDIES IN SOCIAL CHRISTIANITY

THE CHURCH UNION MOVEMENT IN CANADA

J. R. ROBERTSON, B.A., B.D., REVELSTOKE, B. C.

THE greatest ecclesiastical question in Canada to-day is the present Church Union movement between the Methodist, Presbyterian, and Congregational Churches. Canada so far has led Protestant Christendom in solving Church Union problems. That which was accomplished by the Presbyterian Churches of Australia in 1901 was accomplished in Canada in 1875 when all the branches were united into one "Presbyterian Church in Canada." The union this year in English Methodism of the Methodist New Connection, the Bible Christian, and the Methodist Free Church, was realized in Canada in 1883 when all the Methodist branches were united into one. And now a greater movement is under way. It is a movement looking to the union of denominations. Such a union the Christian world has not yet seen. Outside of Canada many probably regard the matter as but the fancy of enthusiasts or the utopia of idealists, but within the Churches in Canada it is a most serious matter over which many are praying much and working hard.

The problem then is the organic union of three of the most aggressive evangelical Churches. These Churches have a combined ministry of about 3,425 ordained ministers: viz., Methodists 1,800, Presbyterian 1,520, and Congregational 105. Their combined membership approximates 583,000, viz., Methodists 300,000, Presbyterians 268,000, and Congregationalists 18,000. Their combined flocks are about 1,705,000, viz., Meth. 850,000, Pres. 800,000, and Cong. 55,000. With such numbers, and keeping in mind the 20 Colleges, and annual missionary revenues of over \$1,000,000, all of which would need united administration—these and many other considerations indicate the magnitude of the problem.

This union is projected in part because of the increasing flood of immigration and the consequent burden and responsibility of the Churches. Along with this the unseemly overlapping and the waste of men and money in home mission work are felt to be out of harmony with the mind of Christ. The first

step was taken by the Presbyterian Church in 1899 by seeking cooperation with other Churches in their Home Mission work with a view to avoid overlapping and waste. This met with a cordial reception, and some good resulted.

The second step was taken by the Methodist Church when the General Conference in 1902 made a definite proposal for organic union between the Presbyterian, Methodist, and Congregational churches. This met with a cordial reception, and was followed by the appointment of large union committees of the respective churches.

The third step in the work was done by these committees meeting together as a joint committee and endeavoring to find some "basis of union" to submit to the Churches concerned. Their work has been progressive. The "basis" on which they have been laboring has five departments, viz., doctrine, polity, the ministry, administration, and law. These cover the ground. This joint committee has held four important meetings, viz., in Dec., 1904, '05, '06 and Sept., 1907, at each of which progress was made. Each year the several committees have reported their progress to their respective superior courts, stating that so far no insuperable barriers are found in drawing up a "basis." The superior courts have each year received these reports with favor, and instructed their committees to continue their work. At the same time they have sent down to the courts and congregations explanatory statements for the information of the people.

A fourth step was taken at the instance of the General Assembly of the Presbyterian Church in 1906, when the invitation was given to the Anglican and Baptist Churches to join in the negotiations for union. This step was taken looking to the union of the whole Protestant body in Canada. This is the vision of many, but the present indications are that the Anglican and Baptists will not join the present movement.

The next step will be the presentation to the supreme courts of the several Churches of the "Basis of Union" as completed by the

joint committee. With the exception of the "Administration" department the proposed "Basis" is now complete, and will probably be presented to the supreme courts during 1908. If the basis is received with favor it will then be sent down to the whole membership of the Churches for their consideration and action. The thousands of congregations will then begin their real work. What the future of the movement will be can only yet be surmised; but the verdict will be rendered by the entire membership.

There is a small minority in each denomination already urging reasons against organic union. Time will tell how large and influential this minority will become. Among those urging objections in the Presbyterian Church are such men as Dr. Robt. Campbell and Rev. John McKay of Montreal—men who are just as wise and good, as much loved and trusted, as any in the great majority favoring the union.

These objections are as follows: that Christ's prayer for unity does not imply organic union; let well enough alone, be thankful for the present harmony, and do not disturb present relations; there is no precedent in Christendom for such a union of denominations; if denominations were divinely called for a special work in the past, are we not morally bound to work out our destiny along the lines of a high calling as denominations; the different denominations render service to the different types of Christian character; the Home Mission problem is not a sufficient reason for changing the constitution of the Church; cooperation ought to be tried before organic union; or again federal union might be better and would avoid the sinking of ourselves in an organic union. Doubtless such weighty objections merit the most careful consideration.

So far the great majority are urging strong reasons for union, and in the Presbyterian Church are ably led by such men as Principal Patrick of Manitoba College, Principal Gordon of Queen's University, and President Falconer of Toronto University. Among the many reasons urged are the following,—

(1) The Mind of the Master as expressed in the N. T. ideal of the Church: i.e., Christ's prayer for unity taken along with Paul's figure of the Church as the "Body" of Christ seems to indicate an organic union of believers. This reason gains weight from the negative argument that the present divisions

"ad infinitum" were surely not in the mind of the Master.

(2) The agreement in the great essentials of the Church far outweigh the disagreement in the non-essentials, and these remove the reason for perpetuating divisions. When the causes calling forth the different denominations are removed, why continue the denominations?

(3) The great home mission problem in Canada is urged as one of the most pressing reasons for union. Nearly one quarter million immigrants came to Canada in 1906. Probably about 300,000 will come in 1907. The proportionate increase in the United States never passed beyond 1½ per cent. per annum of the population, while in 1906 in Canada the increase reached 3 per cent. of the population. This year the Methodist and Presbyterian Churches together are bringing about one hundred ministers and missionaries from the old country, and yet we need more. Even now we are not overtaking the work in proportion to the increase of population. Then to cover the ground of the many far-flung settlements, to avoid the overlapping and local rivalry in mission fields, and to guard against the present waste in men and money Church union is strongly urged.

(4) The foreign mission problem of world-evangelization is ever urging the mission of the Protestant forces of Christendom.

(5) The Church in her present divided state can never successfully cope with the problem of the masses outside the Church, either in Christendom or heathendom. When we remember that less than 3 per cent. of the workmen in England, and less than one-half of the population of the United States, are in connection with any Christian Church this problem looms large.

Finland Diet Abolishes Alcohol

THE Diet on November 1 adopted unanimously without a roll-call the alcohol bill, prohibiting absolutely the manufacture of alcohol in Finland or its importation into Finland. As the measure affects Russia's tariff relations with foreign countries, it is not certain that the Emperor will sanction the measure.

In view of the passage of the bill temperance celebrations were held in every part of the country.

THE PASTOR

"The office of the Church is to heal and to teach as well as to preach."

PRACTICAL METHODS IN CHURCH FINANCE*

THE REV. CHESTER F. RALSTON, GLOVERSVILLE, N. Y.

THE wise and successful method in church finance begins with the individual member of the church before he becomes a member. The plan I herein outline begins with each member in the advisory committee room when the prospective member meets the pastor and deacons and, among other things, promises to keep the covenant of the church, a part of which reads, "As a member of the church, I will, according to my ability, give it my regular and systematic financial support." Upon this part of the covenant the prospective member is specially interrogated, and, upon his affirmative answer, is advised that at the coming observance of the Lord's Supper, when he will receive the hand of fellowship, the financial secretary will hand to him a package of church envelopes with a pledge card that he may immediately begin to give "regularly and systematically" to the expenses of the church.

Immediately at the close of the next communion service the financial secretary is at hand with packages of envelopes for each individual who has received the hand of fellowship. With the envelopes, which are numbered and dated, there being envelopes for each Sunday in the year bearing their respective dates, is handed to the new member the pledge card. In fact it is a duplicate pledge card, perforated through the middle, so arranged that the person can retain a duplicate of the pledge made to the church. This avoids many misunderstandings, due to the forgetfulness of members regarding their pledge. The pledge card gives in brief a statement of the different current expenses in the regular budget, giving also the total amount required for a year. On the opposite side of the card there are printed figures, from five cents to two dollars, indicating amounts members may pledge per week, with a place for the person to indicate by pencil check the amount of their personal pledge. Two other features about this pledge card are

of prime importance. The member is advised through the card that the pledge made is not for the year, but is a permanent pledge, or better, *continuous*. In other words, it is not only for the year, which necessitates the seeing of every member again after the year is closed, and which is poor business policy for a church under all circumstances. This pledge is made continuous on the just and simple ground that the covenantal obligations are just as continuous as the church membership, and therefore the agreement to "give regularly and systematically" does not end with a fiscal year, but is binding so long as they are members. The second other feature referred to is that no pledge is considered canceled or altered in any way until the member, who desires to alter his pledge, notifies the financial secretary in writing, and states the change he desires to make. This also avoids future possible controversies. The financial secretary files all pledge cards and all such notifications of changes in pledges, consequently the file will settle any misunderstandings which may arise about amount of pledge, notification of change, etc.

THE PLEDGE CARD

I, the undersigned, hereby promise to pay weekly, on the current expenses of

THE FIRST BAPTIST CHURCH

the amount indicated below by this (X) mark, this pledge to be binding until I notify the Financial Secretary, in writing, to the contrary.

[Fill out both cards, retaining this one as a memorandum of your pledge.]

.....	5	cents	per	week.
.....	10	"	"	"
.....	15	"	"	"
.....	20	"	"	"
.....	25	"	"	"
.....	30	"	"	"
.....	40	"	"	"
.....	50	"	"	"
.....	60	"	"	"
.....	75	"	"	"
.....	90	"	"	"

* This article was awarded the first prize of \$50 in the competition for best articles on "Church Methods" that closed June, 1907.

....\$1 00 cents per week.
\$1 50 " " "
\$2 00 " " "
 " " "

Name.....
 Residence.....

THE REVERSE SIDE OF PLEDGE CARD

FELLOW LABORER IN CHRIST:

This Pledge Card is handed to you, that you may have an opportunity to make your weekly pledge toward the current expenses of our church.

Our current expenses, including the pastor's salary, janitor's salary, organist, lighting, heating, taxes, insurance, envelope, improvements, repairs, and incidentals, amount to \$100 per week.

Kindly indicate on the other side what you believe you are able and ought to pay toward these expenses, and return the card annexed at your earliest convenience to the Financial Secretary, Brother George Cheesebro.

Faithfully your servants,
The Board of Trustees.

This card for the Financial Secretary (after filling out the other side, deposit in the regular collection or hand to him personally).

In addition to the envelope and pledge card the new member is handed this small leaflet on "Scriptural Suggestions on Giving."

In referring to God's ownership, Paul says in Rom. xi. 36, "For of Him, and through Him, and unto Him are all things." This statement defines God as the sole owner of the earth, its potentialities, its producing forces, its products, its inhabitants. It must be admitted that these words are both absolute and all-inclusive. God is the sole owner of all by virtue of having created all things, all forces, all beings.

But God holds a second title of ownership to the life of the *Christian*. He owns him by right of *redemption*. "Know ye not that ye are not your own, ye are bought with a price," even the price of the blood of the Only-Begotten Son of God. Thus God holds a double title to the Christian's life, by creation and by redemption. The moment man accepts the Saviorhood of Jesus at Calvary he must also accept the Lordship of Christ over his life.

And if God is owner of all earth's possessions, and our lives also, then we must understand that we do not own our possessions, but as stewards or trustees, *owe* them; and it must needs follow that we owe them unto the owner, even unto the Lord Christ. God permits us to use His earthly possessions, but He does not surrender His title to them. Thus we become stewards unto God, bound in duty and honor to make a full return unto Him for the use of His capital. With Professor Peabody we may say, "A man does not own his wealth, he owes it. As between men and men we may hold title to earthly

possessions, but as between God and man we are not owners." And it must logically follow that since God holds a double title to our lives, as Christians, He also holds a claim on the product of our life's energies and forces, just as much as the husbandman owns the fruit of his vineyard quite as much as the vineyard itself.

We are stewards unto God. But more: we are to be held as accountable stewards; we are to be called to an account for the way in which we have met the duty and demands of our stewardship. "Each man must give an account of himself unto God." The parables of the talents, the pounds, and the wicked husbandman emphasize this truth. We do well to ask, how can I best administer my stewardship? How be faithful in returning unto God His share of my earnings and increase? How may I be true as a business partner with God? How may I so occupy as to render by my gifts and service the most glory unto my Master?

We would answer, first: *Give proportionately*. With prayer and care decide on that part of your earnings and increase which you believe belongs unto God. Your love, loyalty, and honesty will enter into that decision. Decide that question and then set the amount aside as God's portion. Hold it sacred. No more think of taking it for your own use than you would of taking money from a neighbor's purse.

Second: Give to God *the first* part of your earnings and increase. Pay Him before you pay any other obligation. You owe Him first. This is one demand which He makes of His children. God demanded of Cain and Abel (the first tillers of the soil and herdsmen of the flocks) the first of their increase, and He has not set aside this demand. It is binding to-day. To pay God second, or to give Him what is left after all temporal needs and whims are gratified, is generally to rob God.

Third: Give *regularly and systematically*. See 1 Cor. xvi. 2. This can best be done by giving each Lord's day the amount you have apportioned as God's share of your increase and earnings. Not to give regularly and systematically is not to treat God fairly. Not to give proportionately is not to treat Him honestly.

Fourth: Give *directly*. Do not depend upon the bazar, the rummage sale, the chicken dinner, and like schemes, as a method of giving to Christ and the church. Lay your gift upon the altar as your direct contribution to the Kingdom of the Master. This will foster a religious relation between the giver and God (one of the intended purposes and blessings of giving) and will assist in making your giving a part of your spiritual life and worship.

And remember, finally, that since "money is the stored potentiality of oneself," his life's forces and energies, it must follow that when the Christian man lays a dollar on God's altar it represents a part of his very life; and this money offering, when sent forth into

the work of the Kingdom, and blessed of God, is transmuted into redeemed souls. Or, the life's energy and consecration represented in the offering made is, under the blessing of God, used in the saving of men. It would seem that this thought would make the privilege of giving the greatest and most glorious of the Christian life. Read now 2 Cor. ix. 6-9.

These suggestions apply equally in giving to the expenses of the local church and to the work of missions as represented in and remembered by the church and denomination.

If the member fails within a reasonable time to return his pledge card, properly signed, he is visited by the financial secretary, and his pledge is secured. And so the plan is set on foot with each person who is received into the fellowship of the church.

But the plan is simply put on foot; how about the working of it? How can one make sure that the pledges will be redeemed? Frankly, it is quite impossible, as experience proves, to provide a system which can make the individual pay after he has pledged, in case he becomes neglectful of his duty. Yet some plans are better than others, and the suggestion now offered has proven in my experience the most successful of which I have any knowledge. For the year ending May, 1906, out of over \$5,000 pledged less than \$300 remained unpaid at the end of the year. The plan is this. Twice each year issue a statement of the financial condition of the church, as also the financial standing of each member with the church. We do it in this way. The name of each member is published, or better, the names of all members are printed. Running side by side with the names are three columns, with the following at the head of the respective columns, "Amount pledged," "Amount paid," "Amount due." For instance, as an illustration of a semiannual statement:

Statement.			
	Amount pledged per week.	Amount paid.	Amount due.
John Doe,	25 cents	\$6.50	
Jane Doe,	50 cents	5.00	\$7.50
James Doe,	10 cents		2.60
Mary Doe,*	No pledge	3.00	

*This is used for those who have conscientious scruples against making a pledge, but who contribute regularly.

Included in this semiannual statement is a report of the church treasurer, showing receipts, disbursements, and balance or deficit. This gives to the membership of the church the information which they have a

right to know, which they ought to have, which they are interested in having. These financial statements are sent through the mail to each member, or to each family in case there are several members in one family. In this way the information is private to the membership of the church. It does not become public property unless the membership itself makes it so. If there are members of the church who are unable to support the church, and the advisory committee are so advised, these members are excused from this part of the covenantal obligation and it is so indicated in the printed statement.

Since the proof of the pudding is in the eating of it, the reader will be interested to know how this plan has worked. I have been in touch with it for three years in connection with our church, and it has accomplished the following things at least. It has added about 300 regular contributors in a membership of 1,000 resident members. Four years ago difficulty was experienced in meeting an annual budget of \$4,500, in fact it was customary to run behind from \$300 to \$400 each year. Our budget is now \$6,000, and instead of running behind, we close each year with a balance. And in the face of this we have spent \$3,000 on improvements and paid for same, and have made a decided increase in our missionary contributions, an increase of several hundred dollars. In other words, the spirit of giving has been increased in our church in all lines. Now the money comes easy and we have a plenty with which to carry on the ever-widening work of the church. It is, indeed, surprising what the sense of shame (and that is what the printed statement means to shirking members) will do to stimulate many to faithfulness in their financial obligations to whom love and duty fail to make appeal. And this should be said, one can count on the fingers of his hands all persons who have raised objections to this plan of published lists in our large membership. Whatever may be thought for or against this method of church finance, this much is true, it does the business, it brings things to pass, it develops an interest in giving and in the church, it pays the bills and that promptly. What more can we expect of our financial methods? Since we instituted this plan other churches have heard of our success and put it into operation, and all to their profit.

A JUNIOR CONGREGATION

JAMES M. FARRAR, D.D., BROOKLYN.

For the children who are eager for information the sermon should impart some facts along the line of their intellectual training. If Christ were with us now how eagerly the children would listen to His sermons based on nature study; the lilies of the field, how they grow, the foxes and their holes, the birds and their nests, farming and fishing, stars and stones. Following a long distance behind this ideal, but nevertheless trying to follow, I have written junior-congregation sermons for Sundays in January.

JESUS THE DOOR.

I am the door.—John x. 9.

To-morrow you boys and girls return to school for a new month's and a new year's work. Your teacher may ask why this first month of the year is named January. To find the answer you must go back to an old Roman temple. The people were trying to worship God, but not having the Bible they knew not whom to worship. They thought there were a number of gods, and one named Janus was supposed to be the doorkeeper of heaven. They believed that he opened the door of sunrise and closed the door of sunset and, therefore, pictured him as having two heads, one facing the east and the other the west. In his right hand he held a scepter of power and in his left hand a key. The first month being the doorway of the year, they named it January in honor of their god Janus, the doorkeeper.

The Bible tells us whom to worship as the true God and that the name of the great doorkeeper is not Janus, but Jesus. For your school locker you do not carry a key in your pocket, you carry a combination in your head. Jesus has given us the combination for the door lock. It is 1, 2, 3, 4. These figures stand for a sentence which will enable you to recall the combination. The first word of this sentence has one letter, the second two, the third three, and the fourth four: I 'am ' the 'door'. Jesus is, therefore, more than the doorkeeper, He is the door. "I am the door; by me, if any man enter in, he shall be saved." The Christian Indians speak of the "Jesus road," and that is what our text means. This will be the best year of our lives if we go the Jesus way. There are two doors at the opening of, and two roads leading through, the

new year. One is the right door and way, and the other is the wrong door and way. One leads to joy, the other to sorrow; one to life, the other to death. The wrong door and doorkeeper is Satan, who is constantly trying to deceive and mislead us. You can always know the right door and the safe doorkeeper by remembering the combination: 1, 2, 3, 4, "I-am-the-door."

THE DOOR OF THE PASSOVER.

The Lord will pass over the door.—Ex. xii. 23.

The eye is a kodak with which we take hundreds of pictures that are never developed. Many beautiful and valuable pictures are never developed. For example, every Sunday you see the door back of this pulpit; have you seen the cross in this door? In your room door and school door, in almost every door there is a cross. Each time you open a door you enter by way of the cross. The history of the cross in the door goes back to the crusades. Ask your parents to get for you the story of the crusades, especially of the children's crusade. It was an expedition by the Christians of Europe for the recovery of the Holy Land from the Mohammedans. The Christians carried the cross, wove the cross into their clothes, built the cross into their homes. To-day we continue to build the cross into the door as paneling, but have forgotten the history. The builders do not know they are putting the cross in the door. How the cross was first thrown across a door you will learn from the Book of Exodus. There was an awful night in Egypt, for a child was to die in every home. That night was called the Passover. All who were willing to take the Lord as their doorkeeper were to sprinkle the blood of a lamb on the lintel and two side posts of their door. The death messenger would have entered through the blood-marked door and would have slain the child, but the Lord was there and would not let him in. The Lord passed over the door; that is, He passed over against the door, or as we would say, He stood in the door. No death in any home where the Lord was doorkeeper! The blood did not save the home, but the Lord saved those who obeyed Him by sprinkling the blood. The Passover was at the time of the full moon. As the Lord stood before the door with outstretched arms, His shadow would

fall upon the door in the form of a cross. The blood and the cross on the door, and the Lord the doorkeeper. The blood was an evidence that a life had been given for them. When we speak of the blood of Christ we mean that He died for us; died in order that we might live. If we accept Him as our doorkeeper we need not fear any harm.

THE PRAYER-DOOR.

When thou hast shut the door.—Matt. vi. 6.

In Grecian history you will find an interesting story about the "Ear of Dionysius." This cruel monarch had a tunnel, or subway, built from his palace to the jail. It was constructed as an exact model of a gigantic human ear, 250 feet long by 80 feet high and so exactly copied from the human ear that it was the finest "whispering gallery" in the world. In a cave near to this ear was the jail. Dionysius passed whole days listening to those who cursed him and laid plots against him. Then to satisfy his cruelty these men were brought before him and slain. We are told that the tyrant put to death the architect of the "ear" and the slaves who excavated it in order that its purpose might never be known. Our text says: "Enter into thine inner room, and having shut thy door, pray unto thy Father, who is in secret." Back of the door in which you see the cross is our "whispering gallery." Christ the doorkeeper hears our thoughts, and asks His Father to answer our prayer. Dionysius had his ear tuned to hate, God's ear is tuned to love. He hears all of our good thoughts and words. "For the eyes of the Lord are over the righteous and his ears are open to their prayers." God hears those who try to pray even tho they do not know how to pray.

"A little boy was keeping his sheep one Sabbath morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he, too, would like to pray to God. But what could he say? for he had never learned any prayer. So he knelt down and commenced the alphabet—A, B, C, and so on to Z. A gentleman happened to be passing on the other side of the hedge, heard the lad's voice, and, looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying, 'A, B, C.'"

"What are you doing, my little man?"

"The lad looked up. 'Please, sir, I was praying.'"

"But what were you saying your letters for?"

"Why, I didn't know any prayer, only I felt that I wanted God to take care of me, and help me to take care of the sheep. So I thought if I said all I knew, He would put it together and spell all I want."

"Bless your heart, my little man! He will, He will, He will! When the heart speaks right, the lips can't say wrong.'"

God is listening to children, and He has as much sympathy with you in your troubles as He has with your father and mother in their troubles.

THE DOOR OF THE HEART.

Behold, I stand at the door, and knock.—Rev. iii. 20.

When you study English history you will learn some interesting facts about Canterbury Cathedral. Many years ago the archbishop of this cathedral lived in a small palace that is now a farm house. The farmer sent for a carpenter to do some odd jobs about the house, and among other things to mend the door-knocker. The man took it off, and said, after closely examining it, "Do you know what this knocker is made of?" "Why, brass, I suppose." "No, it is pure gold." Your body, the body of every boy and girl, is God's Cathedral. The doorkeeper, Jesus, never comes in without knocking. The knocker is your will, and when it lets God in it becomes more precious than gold. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We read that Jesus dwelt in the world. The word "dwelt" means, "lived in a tent."

You remember the story of the general of an army who carried with him a tent bound up in a nutshell. When he came to the camping-place he had the tent removed from the shell and pitched. The soldiers complained that he would have shelter, while they would have none. But the tent was stretched out, and first it gave shelter to the officers and then to all the soldiers so that none were left without protection.

Christ's love is the tent in which we can all find protection. But when He knocks on our doors we do not all let Him in to our temple as willingly as He takes us into His tent.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

METHODS FOR THE CONDUCT OF THE PRAYER-MEETING

JOHN BALCOM SHAW, D.D., LL.D., CHICAGO.

In the following suggestions the most thorough spiritual preparation is presupposed—much prayer, study, personal introduction of one's own heart to the truth of the subject, and earnest seeking of the Holy Spirit's presence and help. Taking all of this for granted, let me give my program for a prayer-meeting.

A room well ventilated, brightly lighted, and so seated as to prevent stiffness and over dignity.

A good hymn-book, most of whose hymns are familiar and a liberal supply of these, so that each person may have his own book.

A schedule of topics carefully prepared and placed in the hands of every attendant.

A spirited pianist in sympathy with the leader and acquainted beforehand with his plan and wishes. The tune should not as a rule be played through, and there should be no interludes or other fancy touches. If the meeting is large, a cornet or harp or violin will add greatly to the attractiveness and vigor of the music.

A printed slip of fifteen or twenty familiar gospel hymns handed out on infrequent occasions will often give enthusiasm to the singing.

Ushers in attendance, to show people to usually avoided seats, to keep late comers from going to their places during prayer, and to give any polite attentions that may be desirable.

The minister himself presiding. There are few laymen who can give the best direction to the meeting, and fewer yet who will take the necessary time to prepare for it.

A varied opening program—with no two meetings alike. Sometimes begin with a prayer, at other times with a hymn, at still other times ask the people to rise and repeat the Doxology instead of singing it. One night have a responsive reading, another call for the creed, another ask for the repetition of a familiar Psalm in concert. Sometimes line out a hymn and request the people with bowed heads to repeat it as a prayer. Mimeograph a sentiment and get the congregation to read it in concert, or read the responsive passage by sections. The more you give

the people to do at the beginning the more you limber up the meeting.

Provide a specialty, if possible, for every meeting—a solo or other musical number, or an impressive selection upon a violin or flute. A new voice leading in prayer or bringing a brief greeting will add zest and interest to the meeting.

Often start a familiar tune unaccompanied and in such cases sing but one or two verses.

Plan every detail beforehand even to the appointment of the ones who are to make the prayers or give testimony. Keep the same man from always taking part.

Seldom, if ever, call out brethren to pray. Have it arranged previously that they shall respond the instant prayers are called for.

Never take up the subject in the same way twice in succession. One night open yourself; another night ask a competent layman to open. Sometimes start a discussion by throwing out leading questions about the passage, occasionally where it is safe to do so, asking individuals to answer. Once in a while occupy the whole time yourself, dividing your treatment into terse divisions and having singing between these. Make use now and then of stereopticon pictures, if this is feasible. Have two or three short addresses by laymen from the platform. Make the meeting a young men's night, working it all over with them previously. Some meetings speak at the opening, others at the close.

Make the closing impressive—silent prayer, a prayer in concert, a tender hymn sung with bowed heads, a series of sentence prayers, an invitation to sinners, etc.

Be at the door when the people are assembling and again when they are leaving to greet and shake hands with them.

Often ask the people after the benediction to turn and shake hands at once with the person on either side of them. A sociable prayer-meeting is usually well attended.

Stop when the hour is up, whatever be the temptation to overrun the time.

Never should the pastor be away from the meeting unless it is absolutely unavoidable. Once break the continuity of interest and it is hard to regain it.

THE TEACHER

"The truest teaching is living; and the primary philanthropy is to live a good life."

TEACHER-TRAINING

A Twentieth Century Plan

CHARLES HERBERT HUESTIS, M.A., RED DEER, ALBERTA, CANADA.

Two facts seemed evident to the leaders of Sunday-school work in Alberta when the question of a scheme of Teacher-training was before them for adoption. First, that the great majority of Sunday-school teachers were woefully lacking in equipment, and second, that none of the then existing courses offered by Sunday-school associations were worthy of consideration. In the first place they were mostly outline courses, and secondly they did not embody the best results of modern Bible study.

After a careful study of the subject, which involved the examination of a large number of books, and consultation with many of the leading Bible students and teachers in America, the writer presented a scheme to the Alberta School Association, which was adopted.

The main principles of the plan were as follows: Twelve courses of reading upon Biblical and pedagogical subjects were offered. Two of these courses, "Introduction to the Bible" and "Child Study and Teaching" were to be read by every student desiring to proceed to graduation, and besides these, one of the following: "Old-Testament History," "Old-Testament Literature," "The Prophets of Israel," "The Life of Jesus," "The Founding of the Christian Church," "Modern Missions," "Paul's Life and Letters," "Primary and Junior Course," "Educational Methods," and "Sunday-School Methods" (Superintendent's Course).

It will be seen that the two required courses cover the whole field, while the other courses give the student an opportunity to elect some subject of special interest to himself or in view of the special work in which he is engaged in the Sunday-school.

In order to test the knowledge of students desiring to proceed to a diploma, the usual plan of examination papers was vacated, and in place an essay upon each book read was to be required. It is believed that

in this way the desired end will be attained, and the examiners enabled to assure themselves of the candidates' mastery of the books. The essay may be written in the course of reading the book, or at the close of the reading; or the student may select some phase of the subject under study as the thesis of his essay. Finally, before being granted a diploma the candidate must teach a lesson before a committee, the subject of which has been previously assigned. In this way the candidate's ability to present the truth clearly and effectively is determined.

Consultation of the list of books assigned which appears at the end of this article will make clear the high character of the books assigned for reading. They are among the very best that can be obtained at a cost not too great for the average teacher, they also embody the best results of the modern study of the Bible and the child. There is no book in these courses beyond the grasp of the ordinary young man or woman who teaches in the Sunday-school, or at least, who ought to be teaching there. Altho the plan has only been in operation for less than two years, experience has shown that the student who pursues these courses gains a sense of power and fitness which well repays the labor involved.

It is confidently believed that this plan of Teacher-training marks a distinct advance in Sunday-school work, and that the plan will be adopted largely by other Associations when known. Already teachers in other parts of this country and the United States have asked permission to pursue these courses and receive the Alberta diploma.

The leaders in the International work have shown their appreciation of the general plan by their lately adopted courses of reading for Sunday-school teachers. But the Alberta plan still holds the palm as a regular normal course, and by virtue of the character of the books selected.

Course I.—Introduction to the Bible:

An Introduction to the Bible.—Chamberlain; The Construction of the Bible.—Adeney; The Bible and the Child.—Farrar and Others; Studies in the Gospel of Mark.—Burton.

Course II.—Child Study and Teaching:

The Teacher and the Child.—Mark; The Point of Contact in Teaching.—DuBois; The Development of the Child.—Oppenheim; Talks to Teachers.—James.

Course III.—Old-Testament History:

A Short History of the Hebrews.—Ottley; Messages of the Prophetic and Priestly Historians.—McFadyen.

Course IV.—Old-Testament Literature:

Biblical Masterpieces.—Moulton's Modern Reader's Bible; Short Introduction to the Literature of the Bible.—Moulton.

Course V.—The Prophets of Israel:

The Prophets of Israel.—Cornill; Messages of the Earlier Prophets.—Sander and Kent; Prophets of Israel (Syllabus).—Hodge; Messages of the Later Prophets.—Sander and Kent.

Course VI.—The Life of Jesus

Life of Jesus of Nazareth.—Rhees; Messages of Jesus.—Hall; History of New-Testament Times in Palestine.—Mathews; Studies in the Life of Christ.—Burton and Mathews.

Course VII.—Founding of the Christian Church:

The Apostolic Age.—Votaw; Messages of the Apostles.—Stevens.

Course VIII.—Modern Missions:

Evangelization of the World in this Generation.—Mott; Princely Men of the Heavenly Kingdom.—Beach.

Course IX.—Paul's Life and Letters:

Outlines of the Life of St. Paul.—Burton; Messages of Paul.—Stevens; Life and Letters of Paul.—Abbott; Spiritual Development of Paul.—Matheson.

Course X.—Primary and Junior Course:

A Study of Child Nature.—Harrison; Beckoning of Little Hands.—Du Bois; Practical Primary Plans.—Black; After the Primary, What?—McKinney.

Course XI.—Educational Methods:

Education.—Spencer; Principles of Religious Education.—Butler and Others; Picture Work.—Hervey; Religious Education (Syllabus).—Hodge.

Course XII.—Sunday-School Methods:

(SUPERINTENDENT'S COURSE): Education in Religion and Morals.—Coe; Principles and Ideals for the Sunday-School.—Burton and Mathews; Pedagogical Bible-School.—Haslett; The Boy Problem.—Forbush.

DAY-SCHOOL METHODS IN SUNDAY-SCHOOL WORK

J. P. K.

It has long been evident to all thoughtful workers in the churches that the Sunday-school is unquestionably deficient as an institution for the instruction of the young in the historical facts and the philosophy of life set forth in that wonderful collection of Jewish literature, the Bible.

The almost incredible ignorance of Biblical characters and events among young men which was revealed by a set of questions propounded to the entering class at an Eastern college some years ago exists quite universally to-day. Nor is this ignorance the peculiar inheritance of young men. The writer, as a teacher, has found young ladies who were high-school graduates, and who had been fairly regular attendants at Sunday-school since early childhood, who did not know the most elemental facts in regard to the Hebrew people or the scenes of their ancient activities, and who could not answer with assurance the simplest interrogatories bearing upon the life and teachings of Him whom they nominally declared to be the model of their lives and the Author of their salvation.

A very little reflection on the part of any one who has been a student or a teacher should make it clear that this ignorance is due solely to a lack of real interest on the part of the Sunday-school pupil. Certainly this lack of interest and its consequent ignorance are not the fault of the pupil himself, for all normal children are eager to learn.

But they soon tire of a study which affords them no real work. They soon lose respect for a subject that is all play.

The custom which has obtained for years in thousands of Sunday-schools of the teachers' reading the questions from a "quarterly" while the pupils read the answers therein given is nothing less than pernicious. A child in one of the lower grades in a public school would spurn such a course in his spelling or geography recitation as dishonorable. Must he not, consciously or unconsciously, feel a positive disrespect for such a system in his Sunday-school? Much interest has been, and yet may be, aroused by the use of colored pictures and merit-cards with the infants, by sand-boards and similar devices for the intermediate pupils, and by means of societies and various innovations for the young people. But all these are at their best only expedients.

The real end of Sunday-school teaching is, or should be, an accurate and fairly comprehensive knowledge on the part of the student of the facts in Biblical geography and history, a keen appreciation of the truth and beauty of Scriptural expression, and a living, burning enthusiasm for the ethical and spiritual ideals of which Jesus was the incomparable exponent. These results can not be achieved by any system which does not aim at and secure the committing to memory of considerable portions of the Bible as a foundation of knowledge.

THE BOOK

"Most wondrous book! bright candle of the Lord."

THE GOSPEL ACCORDING TO ST. JOHN

1. Its Origin

THE VEN. WILLIAM MACDONALD SINCLAIR, D.D., ARCHDEACON OF LONDON.

As to its authorship and authenticity the evidence on these points divides itself under two heads: external and internal.

The external evidence. From the last quarter of the second century to the last quarter of the eighteenth, and through the whole history of the Church the fact that it was the work of St. John was never doubted.

The evidence from allusion and quotation begins early. If John, according to established tradition, lived to the close of the first century, himself a living Gospel, we may be satisfied if in the middle of the second century we find perfectly sure signs of the existence of his Gospel, as we do in the doctrine of "the Word" in the writings of Justin Martyr. Even one of the principal modern antagonists of St. John's authorship, Keim, admits that Justin knew the Gospel of St. John. Justin Martyr was executed A.D. 166; but it can hardly be doubted that it was also known to Ignatius, a disciple of St. John himself, martyred A.D. 115. Tatian, a pupil of Justin, composed a work on the Gospels which he called *Diatessaron* (i.e., Four in One), an expression which could only have had our Four Gospels for its origin. And toward the middle of the second century the heretical Valentinians knew the Fourth Gospel, for their exponent Heracleon accompanied it with a commentary. In the second half of the second century the heretics known as the Montanists appealed to the promise of the Paraclete (the Comforter), which they could only have got from our Gospel.

About A.D. 160, the author of a series known as the Clementine Homilies knew the Gospel; and in the same way through a work known as the "*Philosophomena*" (lately discovered) it is clear that the Gnostic, Basilides, a younger contemporary of St. John, knew of this writing. Even in the first half of the second century it seems more and more clear that the Gnostic, Valentinus, and Marcion, were acquainted with it.

In the second half of the second century Theophilus of Antioch is a witness to the authorship of St. John. Irenæus at Lyons, himself a disciple of Polycarp, who was a disciple of St. John; Tertullian at Carthage, writing against the heretic Marcion; Clement, of Alexandria; the Muratorian fragment on the Canon of Holy Scripture at Rome (A.D. 170); the Peshito Version from Syria; the old Latin from Africa; all are witnesses to the authorship the meaning of which can not be doubted and the authenticity of which can not be impeached. They are followed by every other Church Father—Origen, Eusebius, and the rest.

"These results, attained by the greatest thinkers and scholars at the close of the second century itself, are of the greatest importance. We have seen that there was a general consensus of independent testimony to the acceptance of the Gospel by St. John. The evidential value of this fact can not be overestimated. Men like Irenæus and Tertullian and Clement were neither morally dishonest nor intellectually incapable. They had to deal, moreover, with opponents who would quickly have exposed deceit and detected error. They and their opponents were intellectually, as well as physically, the children of the second century; their own lives went far back into it; they were removed by one generation only from the probable date of St. John's death; they have means of inquiry which we have not, and evidence upon which to base their judgment which has been for the most part lost; and it is scarcely too much to say that, had it been wholly lost, the convictions based upon the evidence would have remained irresistible. The evidence of the Versions (earliest Translations) is of the same nature, showing that the Translators accepted this Gospel as an undoubted portion of the Sacred Canon. We find that the moment that the mists which hang over part of the second century pass away, the reception of the Gospel as St. John's stands out in the clear light as an undoubted and long-established fact. The light did not create this reception but made visible that which was there before." (Archdeacon Watkins, in Ellicott's Commentary.)

"There is no intrinsic improbability in the early tradition as to the occasion and scope

of this Gospel, which is most fully related in the Commentary of Theodore of Mopsuestia, to the effect that while St. John lived at Ephesus, and visited all parts of Asia, the writings of Matthew, Mark, and even Luke, came into the hands of the Christians, and were diligently circulated everywhere. (Previously the accounts of the Life and Teaching of Our Lord, recited at the weekly meetings, were strictly oral, and repeated with the most scrupulous accuracy and reiteration, varying only according to source and the recollection of different independent Apostles and disciples.) Then it occurred to the Christians of Asia that St. John was a credible witness above all others, forasmuch as from the beginning, even before Matthew, he was with the Lord, and enjoyed more abundant grace through the love which the Lord bore to him. And they brought him the books, and sought to know his opinion of them. Then he praised them for their veracity and said that a few things had been omitted by them, and that all but a little of the teaching of the most important miracles was recorded. And he added, that they who discourse of the coming of Christ in the flesh, ought not to omit to speak of His Divinity, but in course of time men who are used to such discourses might suppose that Christ was only what He appeared to be. (All the three Evangelists had, of course, taught the Divinity of Christ, but they had not spoken at length about it.) Therefore the brethren exhorted him to write at once the things which he judged most important for instruction, and which he saw omitted by the others. And he did so. And, therefore, from the beginning he discoursed about the doctrine of the Divinity of Christ, judging this to be the necessary beginning of the Gospel, and from it he went on to the Incarnation." (Rev. W. T. Bullock, in Smith's "Dictionary of the Bible.")

The idea that there was a second John, John the Presbyter, and that he may have written the Gospel, arises only from the mistake of simple and uninstructed minds who did not understand this name and designation, in the Epistles of St. John. There never was any such separate individual as John the Presbyter, and those who conjured up his personality were guilty of the fallacy that because this supposed teacher bore the name, he must therefore have had all the inspired characteristics, the lofty endowments, the spiritual elevation of the Apostle himself. The whole idea is a mere fable.

The internal evidence. Was the author a Jew? He is at any rate familiar with all the Jewish thoughts, doctrines, and traditions; he is deeply acquainted with the Hebrew Scriptures, and he often mentions the feasts.

Was he a native of Palestine? He knows

much about places, chap. i. 8, "These things were done in Bethabara, beyond Jordan"; i. 44, "Philip was of Bethsaida, the city of Andrew and Peter"; i. 46, "Can there any good thing come out of Nazareth?" ii. 1, "There was a marriage in Cana of Galilee; and the mother of Jesus was there" (Cana is about three miles from Nazareth); iii. 23, "John was also baptizing in Aenon near to Salim, because there was much water there"; iv. 5, "Then cometh he to a city of Samaria, which is called Sychar, near to the region of the land that Jacob gave to his son Joseph" (at the head of that beautiful territory, but apart from Shechem, is the village called Ischar); v. 2, "There is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches (still visible)"; viii. 20, "These words spake Jesus in the Treasury as he taught in the Temple"; ix. 7, "Go wash in the pool of Siloam (still visited in the village of Siloam under the Mount of Olives)"; x. 23, "Jesus walked in the Temple in Solomon's Porch" (one of the most magnificent of the vast and superb corridors or cloisters of Herod's Temple); x. 40, "He went away again beyond Jordan into the place where John at first baptized"; xi. 54, "Jesus went thence into a country near to the wilderness, into a city called Ephraim, and there continued"; xviii. 1, "He went forth with his disciples over the brook Kedron, where was a garden"; xviii. 15, "Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the Palace of the High Priest" (obviously the writer himself, who throughout avoids naming himself); xix. 13, "Pilate sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha" (part of the pavement has been lately uncovered); xix. 17, "He bearing his cross went forth into a place called the Place of a Skull, which is called in the Hebrew, Golgotha."

Was the author alive in the time of Jesus? The expectation of a temporal Messiah runs through the whole Gospel; but that perished at the destruction of Jerusalem; therefore the writer's lifetime, though probably extending beyond that national disaster, must have run with events quite before it.

Was the author an apostle? He tells us more about the apostles and their thoughts than the other Evangelists; ii. 22, "When

therefore He was risen from the dead, his disciples remembered that he had said this unto them"; iv. 27. "Upon this came his disciples and marvelled that he talked with the woman"; vi. 67, "Then said Jesus unto the Twelve, Will ye also go away?" xii. 6, "This he said, not that he cared for the poor"; xiii. 28, "No man at the table knew for what intent he spake this unto him; for some of them thought, because Judas had the bag," etc.; xx. 9, "For as yet they knew not the Scripture, that he must rise again from the dead"; xx. 20, "Then were the disciples glad when they saw the Lord." Compare also i. 38, 50; vi. 5, 7, 8, 68, 70; xi. 16; xiv. 5; xx. 24, 28; xxi. 2; xii. 21, 22; xiii.; xviii. 6; xx. 3, 8.

Was he an eye-witness? The vivid coloring of the narrative is noticed by the famous French skeptic Renan. We may compare the above references to the apostles; also to Nicodemus in chap. iii.; to Martha and Mary in chap. xi.; to Malchus in chap. xvii. 10; to Annas, Caiaphas, and Pilate in chap. xviii.; to the woman at the cross in chap. xix. 25; to Mary Magdalene in chap. xx. 1. Compare also the citations of exact hours and days in i. 39, iv. 52, iv. 6, xix. 14, i. 29, 35, 43, ii. 1, 13, iv. 40, xi. 6, 39, xii. 1. Who could have invented all these natural and convincing touches?

If the author was an apostle, which apostle? Probably one of the sons of Zebedee, for they are never mentioned by name in this Gospel; whereas the mentions of Andrew are 4, Peter 33, Philip 2, Nathaniel 5, Judas Iscariot 8, the other Judas 1. Matthew it can not be, because he wrote another Gospel; James the Less, Bartholomew, and Simon the Canaanite are too obscure to compete.

The silence about these two important apostles, James and John, is convincingly what we should expect if one of them was the author.

If the author was a son of Zebedee, which son? Clearly John; because his brother James was killed in Herod's persecution, Acts xii. 2.

Clearly, "the disciple whom Jesus loved" is John, and the author; compare xiii. 23, "There was leaning on Jesus' bosom one of his disciples whom Jesus loved"; xix. 26, "When Jesus saw his mother, and the dis-

ciples standing by whom he loved"; xx. 2, "Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved"; xxi. 7, "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord"; xxi. 20, "Peter, turning about, seeth the disciple whom Jesus loved following"; xviii. 15, "Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the High Priest"; xx. 2, 3, 4, 8; xxi. 24, "This is the disciple which testified of these things; and we know that his testimony is true" (subscription of the Church of Ephesus); compared with 7 and 20, quoted above, "the disciple whom Jesus loved."

Why is the style of our Lord's conversations in St. John's Gospel different from that in the other three Gospels?

St. John wrote at a much later date, and after many different intellectual experiences. He remembers, through the grace of the Holy Spirit, and his own intense, fervent undying loyalty, the absolute substance of our Lord's discourses; but at that distance of time he is permitted to clothe them in his own language. Thus also the discourses differ in Matthew, Mark, and Luke.

Why was St. John's Gospel attacked by Evanson in England in 1702, and by Herder in Germany in 1797, followed in waves of action and reaction by other German critics? "The peculiarity and elevation of the Fourth Gospel passed among the ancients, with scattered exceptions, for a special seal of its apostolicity. Characteristically, the same circumstance had that weight with them which is to the modern rationalistic criticism preeminently suspicious, or rather gives this criticism occasion for its cavil." (John Peter Lange, D.D., professor of theology at the University of Bonn.)

"That John is really the author of the Gospel, and that no other planned or interpreted it than he, who is at all times named as its author, can not be doubted or denied, however often in our own time critics have been pleased to doubt and deny it on grounds which are wholly foreign to the subject; on the contrary, every argument from every quarter to which we can look, every trace and record combine together to render any serious doubt upon the question absolutely impossible." (Ewald.)

DID JESUS LIVE IN NAZARETH?

CLIFFORD HOWARD, WASHINGTON, D. C.

It is an accepted tradition that Jesus lived in Nazareth during the eighteen unrecorded years of His life. True, this has been questioned from time to time by various writers seeking to establish some hypothesis or contention calling for the presence of Jesus in Egypt or in India prior to His public ministry, but in each instance there has been adduced in support of such a thesis no Biblical warrant other than that offered by the silence of the Gospels upon this point.

Aside, however, from speculations based upon this negative testimony—for such speculations have no bearing upon the present inquiry,—are we justified in questioning the tradition of Jesus's residence in Nazareth? Do the Gospels contain any affirmative evidence tending to prove that He did not live there during His young manhood? I think they do. I think that a certain incident recorded by the synoptists, when viewed in conjunction with a proper estimate of Jesus's character and with an understanding of the Jewish customs of His day, presents sufficient evidence to warrant a reversal of the popular opinion upon the question at issue.

The evidence thus offered can not, of course, be otherwise than circumstantial; and while for this reason it may be open to objection, as is all speculative exegesis, it is none the less significant and worthy of consideration, whatever may be the degree to which it carries conviction.

Before discussing the testimony presented by the Scriptures upon this question, let us consider, first, the point of view which I have suggested as essential for an intelligent appreciation of the evidence. In speaking of a proper estimate of Jesus's character as a component part of this point of view I have reference particularly to that phase of His character which manifested itself so decisively on the occasion of His entrance into active religious life. This was at the age of twelve, when, according to custom, He became a son of the commandment, a member of the congregation, entitled and expected to take part in the services of the synagog and exercise the duties and privileges of manhood as one of God's people.

That he realized the meaning and the responsibilities of the estate at which he had

just arrived is amply attested by His conduct on the occasion of His attendance upon the Passover. But this incident goes farther than merely to demonstrate His early spiritual comprehension. It shows us that the zeal and the fearlessness that characterized His ministry were already manifest in His youth. It was a remarkable circumstance for a boy of His tender age, accustomed only to the simplicity and quietness of His Galilean village home, voluntarily to remain alone in the strange and bewildering metropolis. And yet even more remarkable and peculiarly significant was the cause that inspired Him to do so. He must well have known the worry and anxiety that His conduct would occasion His parents; but the realization that He was now a son of the commandment, with authority over His own actions, and that therefore His first and highest duty was to be about His Father's business led Him to ignore all other considerations. It was strikingly prefigurative of the coming man.

When, therefore, we are given a glimpse of Him upon the very threshold of manhood's estate, and in that momentary view behold Him giving expression to the consciousness of His mission and exhibiting in intercourse with His elders the same arrestive qualities of personality and the same earnestness and inspired conviction regarding Himself and His duties that we find upon His reappearance eighteen years later, we can not escape the obvious conclusion that the character and personality of Jesus as exemplified in His known history must have been the same during the unknown years of His life.

Self-evident as this may be, it nevertheless involves a corollary not often recognized. In whatever community Jesus may have lived during His young manhood, He must necessarily have attracted general attention to Himself by reason of the very conclusion just pointed out. It is this circumstance which is often disregarded and generally overlooked; resulting in the popular belief that Jesus lived in comparative reserve and solitude, a belief due, primarily, to a lack of knowledge respecting the social customs and obligations that obtained in Jesus's day, and also to a failure to appreciate the fact

just demonstrated regarding His individuality.

His mental powers, His unusual knowledge and interpretation of the Scriptures would prove no less impressive to others than they did to the doctors of the Temple Sanhedrin and their astonished circle of auditors on the occasion of His youthful visit to Jerusalem; while His characteristic zeal and originality of thought, together with the authoritative and oftentimes mysteriously significant character of His utterances, conjoined at all times with a personality of singular attractiveness and influence, could not but have distinguished Him as a notable personage of any community in which He happened to reside.

When we call to mind the extent to which religion and religious observances entered into the daily lives of the Jews and the respect bestowed upon their Rabbis and others of their number who were able to instruct them in the Scriptures or devoted themselves especially to religious thought, we but emphasize the personal prominence that Jesus must have occupied in His native town had He lived there during the unwritten years of His earthly career.

That He would have been well known to the people of Nazareth may be accepted as a conclusive fact. We know that services were held in the synagog every second, third, and seventh day of the week, in addition to the festival days; that the devout spirit of the Jews made regular attendance upon these meetings on the part of the townspeople both a privilege and an obligation; that the inhabitants were not only thus brought into close communion with one another at least three times a week, but that it was also the practise for members of the congregation to be called upon to assist in the services by reading the Law; three on each week day and seven on the Sabbath. So, even if Jesus had possessed but the commonplace qualities of His fellow townsmen, these thrice-weekly public gatherings, to which, in accordance with custom, He would have gone in company with the members of His family, and at which He must from time to time have been called upon to take His turn in reading a section of the Torah, would alone have made Him not only a familiar figure, but also well known both as to His family and His character.

Occasionally, He must also have been

called upon at the Sabbath meetings to read the lesson from the Prophets—the Haphtarah—and act as Darshan, or expositor; a duty which, in the absence of a priest or a Levite, was assigned to some member of the congregation. It may reasonably be assumed that Jesus's reputation for Biblical understanding gained for Him a more or less frequent assignment to this duty, and that His inspired views, if not the divineness of His personality itself, must on these occasions have found repeated public expression and familiarized His hearers with the wonder and novelty of His spiritual insight.

Bearing in mind these conclusions, which we can not but accept without violating all rules of consistent and logical reasoning, let us examine the Scriptural narrative of Jesus's return to Nazareth during His ministry. It is unnecessary for the purpose of this discussion to determine amid a conflict of commentary whether Jesus visited His native town once or twice, or to define the time of its occurrence. Personally, I incline to the view that the accounts given in Matthew and Mark refer to the same incident that Luke narrates with more circumstance, and according to whom the visit occurred shortly after Jesus's baptism. But without committing ourselves to any hypothesis based upon these non-essential features of the record, let us confine ourselves simply to the accepted fact that Jesus visited Nazareth some time during His ministry and that when He spoke in the synagog His words created marked astonishment, which gave way to indignation when He was identified as the carpenter's son.

Now, can this fact as recorded in the Gospels be made to harmonize with the assumption that Jesus lived in Nazareth until His thirtieth year? If since childhood He had lived among the people of Nazareth and for the last eighteen years had taken an active and notable part in the synagog services, is it likely, is it in accord with human experience, that, after a temporary absence of only a few months, his familiar presence in the synagog and His style of preaching to which they had been accustomed for years should have aroused such general wonderment?

On the contrary, the evidence suggests very clearly that this was the first time that the people of Nazareth had heard Jesus expound the Scriptures; that it was the first

time He had ever preached in their synagog. Nor is the astonishment of His hearers the only evidence presented by the narrative in support of this suggestion: "Is not this the carpenter's son?" asks one of another. "Is not his mother called Mary? and his brethren James and Joses and Simon and Judas? And his sisters, are they not all with us?" These identifying questions are assuredly not indicative of any general acquaintance with Jesus on the part of the Nazarenes. Had He lived among them all His life, such inquiries as these, such explanatory mention of His family, would have been absurdly out of place. And it will be observed that their indignation against Him was not aroused until He had been thus identified. Only then, when it was established that this man, who presumed to talk to them authoritatively as a teacher, had come from their own lowly midst, did they resent His presence among them and scorn as an affront to their provincial dignity His fancied assumption of superior learning and abilities.

It is clearly evident, therefore, that Jesus came among them as a comparative stranger. As already shown, it would be both irrational and unwarranted by the testimony of the Gospels themselves to assume that Jesus suddenly changed His character upon the inauguration of His public labors, or, in

other words, that during the eighteen years of His life in Nazareth He assumed a personality strikingly at variance with that which we find described in every mention of Him in the Scriptural records. If He had lived in Nazareth it follows unavoidably, for the reasons already pointed out, that the townspeople would have been thoroughly acquainted with Him and His family and intimately familiar with those distinguishing qualities of character and of thought that set Him apart as ordainedly different from His fellow men.

The people of Nazareth, had they known Him during all those years, would never have inquired as to His identity or have misunderstood Him as they did on that particular Sabbath morning. There can be no doubt that on that occasion, as on all others, He gave expression to the same beautiful personality, the same mystery of divine presence, and the same spirituality of thought that characterized His life day by day since as a boy of twelve He entered the congregation of the Lord.

We can not but conclude, therefore, that the Nazarenes were denied the presence and companionship of Jesus during at least an extensive period of His preparatory years, and that consequently He did not live in Nazareth as is popularly believed.

A CLOSING WORD

PROF. JOHN E. MCFADYEN, M.A. KNOX COLLEGE, TORONTO.

[The Editors received so many letters about Prof. McFadyen's series of articles that we could not find space for them all. As we did not desire to carry the subject over into another year, those letters that were not published were submitted to him. At our request he has prepared the general reply found below. We are responsible for the limited space given to Prof. McFadyen, which has not enabled him to answer all of our correspondents in detail. With this reply we shall be obliged to close the discussion.

THE EDITORS.]

THE series of monthly articles which I had the honor of contributing last year to the pages of THE HOMILETIC REVIEW has given rise to an extraordinary number of replies, many of which have been published, but

many of which, for want of space, had to remain unpublished. Through the courtesy of the editor, I have been permitted to see several of these unpublished letters, and I accept his invitation to say a few brief words in reply. In the space at my disposal, a detailed answer is obviously impossible; indeed a truly adequate reply would require a volume, as the whole critical attitude to the Old Testament is involved. There is the less necessity for my attempting an elaborate reply here, as I have already sought to explain fully the various aspects of Old-Testament criticism in relation to the beliefs of the church in my volume "Old-Testament Criticism and the Christian Church" (Scribner's, 1903), to which I would refer my critics for a fuller statement of my position.

My own interests lie very much more in

the direction of interpretation than of controversy. But the theme upon which the editor requested me to write—"Points in dispute among scholars in the Sunday-school lessons for 1907"—was one from which, in the nature of the case, controversy could not be altogether excluded. But I have constantly endeavored to present the facts as fairly as possible, and in no spirit of partizanship or polemics. In an unpublished letter, one of my reviewers acknowledges having written "with some asperity." One would like to know what the writer supposes to be gained by the introduction of such a spirit into Biblical discussion. So far as I can see, neither theology nor religion has anything to gain by asperity. Our only interest ought to be the truth; and, as Christian men, we are bound to conduct our investigations with sweetness of temper, earnestness, and charity.

In such discussions as these, a scholar exposes himself to assault, no matter how he expresses himself. If he is dogmatic, he is accused, very properly, of dogmatism: if he is not dogmatic, he is accused of hesitation, if not of skepticism. If the matter were as simple as that two and two made four, then we could all afford to be positive; but the facts are often so few and so capable of various interpretation that dogmatism is, to say the least, inappropriate. That is why cautious scholars are often compelled to say "possibly" and "probably." The facts are often so complicated that no man who weighs evidence can be quite sure. For example, the difference in the reasons assigned in Exodus xx. and Deuteronomy v. for the fourth commandment, coupled with the undeniable brevity of the sixth, seventh, and eighth commandments, renders it "probable" that the original form of each commandment was quite brief, and had no reasons appended. One can not say that this is certain, but the evidence surely justifies one in saying that it is at least "possible," if not "probable."

This leads me to another point. The difficulties are often so undeniable that, in spite of themselves, the supporters of the traditional position feel the necessity of acknowledging them, and of endeavoring to explain them away. The difficulties were not "made in Germany": they lie in the facts themselves. With regard to the Decalog, for example, one gentleman has pointed out

that, while the twentieth of Exodus gives the primal version, the fifth of Deuteronomy *freely quotes* it and applies it in an oral address delivered forty years after its promulgation. Here is a frank recognition of the difference between the versions, and the explanation offered is that Deuteronomy "freely quotes" the other. This is quite inadequate: the reason annexed, for example, to the fourth commandment in Deuteronomy is not a free quotation of that in Exodus, but something altogether different: and it surely would not have been too much to expect that Moses would cherish an accurate memory of the commandments with which he had had so much to do. The Deuteronomic version is prefaced with the words, "Jehovah spake with you face to face, . . . saying." Does this not give us the right to expect an accurate, instead of a free, reproduction of the original commandments? But my point is that, in any case, the problem is raised, not by the critics, but by the facts. The moment *any difference at all* is admitted between the versions of the Decalog, the question is thrust upon the mind of the least critical reader—Which is the original version?

Again, words like "fraud" and "forgery" are altogether misapplied, when they are used to describe books like Deuteronomy, Daniel, or Ecclesiastes, as interpreted by critical scholars. Certain statements in Ecclesiastes lead not unnaturally to the inference that Solomon was its author: yet so conservative a critic as Delitzsch wrote: "If the book of Ecclesiastes be of old-Solomonic origin, then there is no history of the Hebrew language." With regard to Deuteronomy, I tried to illustrate the free practise of ancient historians, especially in the composition of their speeches, by a quotation from Thucydides, one of the most conscientious historians who ever lived. In literary methods, the east is distant from the west, and the ancient world far removed from our own.

There is much that I would wish to have said, had time and space permitted. I shall only allude, in conclusion, to the question of the law of booty, which has been raised by several correspondents. The most ingenious and plausible solution was that which saw in Num. xxxi. 27 a precedent, which, by David, in 1 Sam. xxx. 22-25, was made into a law. My point was that the law was in all

probability (if I may be allowed to say so) really David's, but that it was in later times referred back, in common with most other Hebrew laws, to Moses. The reason lies in the simple fact that, *historically*, the chapter (Num. xxxi.) can lay very little claim to credibility. Is it probable, one must ask, that, *without themselves losing a single man* (ver. 49), the Israelites, who only number twelve thousand men, should slay *every male* of Midian (ver. 7), besides capturing women (of whom the virgins alone numbered thirty-two thousand, ver. 9, 35) and children, and spoil consisting of 675,000 small cattle, 72,000 large cattle, and 61,000 asses? One may conceivably answer that to God, and to Israel led of God, all things are possible. But the real crux lies here: if every male Midianite was slain, where did the Midianites come from who, less than two centuries afterward, harassed Israel so grievously in the days of Gideon (Judges vi.-viii.)? These facts are sufficient to show that the chapter is not historical in the ordinary sense of the word. Its value is in reality legal: it fur-

nishes the quasi-historical setting for the law governing the distribution of booty (ver. 25-30) and the law for the removal of uncleanness contracted by connection with the dead (ver. 19-24). The David story has, on the other hand, every appearance of historic probability, and no suspicion can be legitimately attached to the Davidic origin of this law.

The fact is perhaps not sufficiently appreciated that, "with all its argument about a book, criticism can not argue the book out of existence: after it has said its last word, the book remains as a fact, a religious no less than a literary fact. Its message may not hold the same place in the development of revelation which we once supposed it to hold, but it is there—albeit in another place—as a positive, indestructible fact. . . . Criticism may revolutionize the traditional chronology of Hebrew literature. But it does not affect the religious content of the literature itself. . . . The land remains, every inch of it." ("Old-Testament Criticism and the Christian Church," pp. 343, 361.)

STUDIES IN THE PSALMS

THE REV. J. DINNEN GILMORE, DUBLIN, IRELAND.

The Lord a Hiding-Place

Psalm ix.

1. For the oppressor, verse 9. 2. In times of trouble, verse 9. 3. For them that know Him, verse 10. 4. For the afflicted (marg.), verse 12. 5. For the needy, verse 18. 6. For the poor, verse 18.

A Distinction

PSALM ix. The nations, or enemies outside the Kingdom.

Psalm x. The wicked, or enemies inside the Kingdom.

The Song of the Oppress

Psalm x.

- I. THE Problem in all oppression, verse 1.
- II. The Portrait of the oppressor, verses 2-11.
 1. He is a proud persecutor, verse 2.
 2. Self-willed, verse 3.
 3. An infidel, verse 4.
 4. Proud, verse 5.
 5. Boastful, verse 6.
 6. Profane, verse 7.
 7. Subtle, verse 8.
 8. Treacherous, verse 9.
 9. A hypocrite, verse 10.
 10. Presumptuous, verse 11.
 A full-length portrait of practical atheism.
- III. The prayer of the oppressor, verses 12-15.
- IV. The punishment of the oppressor, verses 15-18.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Study the sermons of a period and you will reach . . . the height and depth of the spirit of that period."

THE WORD MADE FLESH *

PRESIDENT HENRY A. BUTTZ, D.D., LL.D., DREW THEOLOGICAL SEMINARY, MADISON, N. J.

[Henry Anson Butts, born at Middle Smithfield, Pa., 1835, has been President of Drew Theological Seminary since 1880, and was a professor there from 1868. He has for many years been sought for as a supply preacher in the large M. E. churches of the New York region. He has written "The Epistle to the Romans" and "The New Life Dawning," and many critical articles of permanent value for theological magazines.]

The Word was made flesh and dwelt among us.—John i. 14.

THE text is the concluding verse of what is generally designated as the prolog to Saint John's Gospel, one of the most marvelous productions of either human or inspired expression. To fathom its depths and to expound it with clearness is a task which we may not attempt. This prolog sets forth the dignity of Christ in such an overpowering form of statement as to leave an irresistible impression that He of whom it is spoken was indeed "God manifest in the flesh."

The prolog begins with the announcement that Christ, who is the Word, was from the beginning with God, and was God. The writer affirms further that "all things were made by him," that "he was the life, and this life was the light of men"; the divine mission of John is attested, but it is made clear that the work of the Baptist was only preparatory; that Christ is the true, the universal Light, and that while some did not receive Him, those who did receive Him, to these He gave the distinguished honor to become the sons of God.

And then comes the marvelous utterance of the text, "The Word was made flesh, and dwelt among us." This is the wondrous announcement of the incarnation so graphically portrayed in the Gospels of Matthew and Luke. It is here only referred to. For a full study those Gospels must be carefully investigated.

The text announces the preexistence of Jesus Christ. "The Word was made flesh, and dwelt among us." The words "was made" are a translation of a verb which

means "to become," that is, to pass from one state to another. Before He came in the flesh He existed. Christ, then, was antecedent to history of which we have any cognizance. History to our conception began with the life of the world and with man. Before the creation, and before there was man to understand it and to explain it, there was no veritable history. When the geologist has reached the furthest limits of his investigations in the surface of the earth he has reached the limits of geological history. When the astronomer turns his telescope to the heavens and has reached the utmost limits of which his telescope is capable he has reached the limits of astronomical history. The vital question of the time is, Where was Christ in relation to history? Was He the product of history, a development of it? Was He contemporaneous with it, or was He before it? There is a sense in which He was the product of history, that is, history had announced Him, and both in prophecy and in type and in symbol had predicted Him; but the coming of Christ was not a development but a revolution. He was connected with history because He was the Son of man, the Son of humanity, and because He was the completion of its anticipations and prophetic symbolism; but in another and in a higher sense the coming of Christ was a break in the continuity of history. When He came a new force struck the earth. It was God manifest in flesh. He was the manifestation of God, and with Him dawned a new era in humanity's history. It was in the language of the Scripture "the coming age" which He represented, an age which was in a high

*From "Drew Sermons on the Golden Texts for 1908." By permission of Eaton and Mains.

sense to break with the previous ages, and yet gather up and hold together all that had ever been wrought in the past through all the saints and sages.

We need not trace this doctrine of the pre-existence of Christ through the New Testament. Two passages in this very Gospel fully establish the doctrine of His preexistence. One passage is in connection with Christ's sacrificial prayer, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." And again, "Father, I will that those whom thou hast given me may be with me, that they may behold my glory which I had with thee before the world was."

The text also affirms the incarnation of Jesus Christ. The word rendered "dwelt" is "*tabernacled* among us," set up his home. In the incarnation of Christ God entered into human conditions, took upon Him the nature of man, or, in the language of the text, "became flesh." He entered into our humanity, bearing its infirmities and weaknesses, but not its sins. Paul in his letter to the Philippians says that Christ was "made in the likeness of men, and became obedient unto death, even the death of the cross." The assumption of human nature by our blessed Lord is one of the sublime mysteries of redemption. Into the manner in which this took place and into the nature of Christ in the conjunction of the divine and human we may not enter. Discussions on this point have been a subject of much controversy, and have caused wide divergencies in theological thought, but these various forms of theological expression do not affect the essential doctrine. The great truth is that God was manifest in the flesh. The assurance that once there came into the world one who was both Son of God and Son of man appeals to us in our time of struggle. For our weaknesses we have divine sympathy, for our burdens we have divine anxiety, in our struggles we have divine power.

The incarnation of the Son of God as announced in the text is a part of our Christianity so fundamental that it is distinctly indicated in the Gospels. It is so clearly expressed that it can not be gotten rid of except by a denial of the accuracy and inspiration of the sacred writings containing the life of Christ. We must, then, accept this sublime manifestation of God as a great central doctrine demanding our assent and helping our weaknesses.

The form of this manifestation reveals the wonderfulness of His personality. Not only did He enter humanity as a child born of a woman, but also His whole coming and life were so unique as to set Him apart from all other men, and as manifesting that He was indeed the Son of God and Son of man. When an eminent stranger is to visit a place there is a widespread anticipation of how he shall look, and in what form he shall appear, and it is often the case that there is much disappointment. He seems so different from what they expected, and yet, perhaps, when they become acquainted, he is grander than they anticipated. So it was with the coming of our blessed Lord. He was all that was anticipated and expected and prophesied, and indeed His coming was so marvelous that it has excited the astonishment and admiration of the world wherever the story has been told from that time until now. He came the babe of Bethlehem: "And they found the babe wrapped in swaddling clothes, lying in a manger." He came the adored of angels: "There was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." He came the hope of humanity. The aged and devout Simeon, standing on the borderland of the Old and New Testament dispensation, hailed the infant Christ as "a light to lighten the Gentiles, the glory of thy people Israel." He came "the way, the truth, and the life," and these three words find their expression nowhere so complete as in Him. He came the light of the world: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He came the bread of life: "I am the living bread which came down from heaven." He came the resurrection of His people: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." He came bringing with Him all possible blessing for the world. Our human thought has as yet not found anything essential for mankind for this life and the life to come which was not foreshadowed and expressed in the coming of Jesus Christ, who was God manifest in the flesh.

But the text further says, "He dwelt among us." For thirty-three years, according to our ordinary chronology, He lived among

the men whom He came to save. Between His twelfth and His thirtieth year, His history, so far as the Gospels are concerned, is unwritten. It is a period of the silence, so to speak, of Jesus Christ. At the close of that time He burst suddenly again upon the world, and His light has been shining ever since. During the three years of His earthly ministry He mingled with men in all the relations of life. There was no class of persons with whom He was not familiar. There was no temptation which He did not feel and overcome. There was no sorrow which belongs to our humanity which He did not bear. There was no burden which He did not carry. His life closed on a cross, but the grave could not hold Him. He arose and ascended into the heavens from Olivet, and has entered into His glory. There He ever liveth to make intercession for us.

The preservation of this doctrine of the text is one of the great duties of the Christian Church. There is danger lest it be obscured in our thinking, as well as in our experience. The tendency to forget our divine Lord and to regard Him merely as an evolution in the onward progress of humanity is not in harmony with the teaching of Scripture, and is contradictory to the whole trend of evangelical theology. We must stand guard against every tendency to obscure or eliminate the incarnation from the mind of man.

This doctrine is also to us one of great practical value in our ordinary life. We often wonder how God would act if He dwelt among men. The text says that "He became flesh, and dwelt among us." What strength this gives to the assurances of God's Word! "He was despised and rejected of men." Who was it that was despised and rejected of men? It was He who was God manifested in the flesh. We read that He is able to save to the uttermost. Who is it that is thus able to save? It is the Word that was made flesh and dwelt among us. We wonder sometimes how we should act, or how God would have us act, in the great emergencies of life. We have been maltreated, persecuted, perhaps, and wonder what He would do if He were in our place, and then we read His words in the agony of the cross, "Father, forgive them; for they know not what they do." We wonder sometimes how we should act toward our fellow men, in all the complex relations of this life of ours, in its struggles, ambitions, rivalries, competitions of all kinds, and we ask ourselves what we shall do, and we hear the words of the Word manifest in the flesh, "Thou shalt love thy neighbor as thyself." It is the Word manifest in the flesh who animates our sacrifices, gives joy in every hour of sorrow, who stands by every sick-bed, and will at last give to all His people a crown of glory that fadeth not away.

THE OLD YEAR AND THE NEW

NEWELL DWIGHT HILLIS, D.D., BROOKLYN

[The repute of Plymouth pulpit, made notable by Henry Ward Beecher, and his immediate successor Dr. Lyman Abbott, has in no wise declined since Newell Dwight Hillis was installed in it in January, 1899. Dr. Hillis was born in 1858 at Magnolia, Iowa, educated at Iowa College, Lake Forest University, and McCormick Theological Seminary. He succeeded Dr. David Swing at Central Church, Chicago, after serving in pastorates at Peoria and Evanston, Ill. Dr. Hillis preaches without manuscript and not infrequently exceeds forty-five minutes and sometimes an hour in his sermons. His church is full morning and evening, and a large percentage of every congregation is made up of young men.]

So teach us to number our days that we may apply our hearts unto wisdom.—Ps. xc. 12.

THE completion of an old year and the coming of a new one represent an event of tremendous importance. The earth and the sun are wheels in the great clock that measures time for mortal man. God has appointed to man a handful of years numbered by threescore and ten. But it is the passing of the old year and the coming of the new that tell us how far we have journeyed from

the cradle and how near we have come to the confines of the grave. To the little child it is a matter of pride and joy to be able to say it is one year older; to the mature man who realizes how much of commerce, beauty, eloquence, philosophy, and justice can be crowded into twelve months, the passing of a year is accompanied with pathos, silence, and the sense of mystery. Man parts reluctantly with a year when he has only a few golden summers and autumns left in the urn

of his life. For the thoughtless, the very fact that the year ends in silence, without any thunder-stroke or booming signal, seems to dull the appreciation of the magnitude of the event. Astronomers tell us that our earth and all its fellow planets represent masses of fire, thrown off from the swirling sun. Slowly the fiery drop has cooled into a habitable world, until now this drop that separated from the sun is a planet, is covered with happy homes, schools, cities, and a rich civilization. And is there anything fanciful or unlikely in the thought that the year, the old year, is a golden drop, flung off by the soul's life? Slowly the old year has been stored with its treasures of thoughts and deeds and ambitions and achievements. With infinite care the Pilgrim Fathers stored their ship with roots and seeds for a future harvest, with plows and hoes and carts and with implements against the needs of the New World. Then, when all the treasure was in the hold, the Pilgrims went down into the cabin, the moorings were cast off, and the prow was turned toward the golden west and the summerland lying beyond the sunset. Not otherwise the year is a boat, stored with soul treasure. The greatest harvests are invisible. The real sheaves are the intellect. The sweetest fruits are ripened on the boughs of affection; the gold and gems that are most precious are virtues and sound character. All this treasure is unseen by mortal eyes, when it is stored in the old year, that, like a ship, puts out into the night and the sea, and sails beyond the horizon to drop anchor in the harbor of God, and to be turned over to the All-wise Judge of our earth, who doeth right and sinneth not.

The flying years rob man of his youth and his vital force. The ancients made youth to be the golden age. Upon all young hearts the gods were always raining gold. With the Greeks this passion of enthusiasm for youth amounted almost to worship. All the sweetest flowers were reserved for youth's hands, and all the costliest offerings were poured out at his feet. The richest prizes were reserved for the youth who represented the most strength as wrestler or runner. One Greek father died from joy in the hour when his son was crowned with laurel leaves, victor in the races. Our generation tests youth and physical strength by the question, Are these feet running on errands of commerce, of justice, of social

reform, or of public spirit? But it also recognizes that the very basis of happiness, growth, and usefulness is in the integrity of the body and the vital forces of youth. Ill-health breeds pessimism and suicide. Even the most powerful intellect must ask the body's permission to be happy. When the tides of youth run deep and strong, the youth awakens to continual song, and every day is a feast. What is of more importance, youth has power to invest everything with beauty and romance. Ill-health looks out upon skies that are always leaden and heavy. Youth beholds all coming events as bathed in a rosy atmosphere and stained through and through with golden splendor. In this glorious epoch the boy is happy, even tho he be poor; tho friendless and penniless he starts out to make his fortune. The cynic hath a jaundice deye, the disease therein spreads a yellow hue over all the world, but the sickliness is in the eye, and not in the world.

For youth, every difficulty to be surmounted is a mount of transfiguration. From its top the boy looks out upon a world that is white and glistening with the radiance of God. What enthusiasm belongs to youth! Then to the young heart the world itself is a trifling burden, easily borne. Difficulties are welcomed. Nothing tires. One breath of the morning air intoxicates with delight. Oh, glorious epoch! When the heart is young and all the woods are green! But these rich days can not always last. The years take away youth, vitality, beauty, and the infinite reserves that once belonged to the giant. Therefore the lament of Solomon over his lost youth. He likened the body with its beauty to a splendid mansion, set in rose-gardens, midst olives and the oleander. But time weakens the physical house. The angel of the years undermines the foundations, destroys the columns, darkens the windows, stops up the mouth of the fountain, breaks the golden bowl, destroys the silver pitcher, little by little the mansion becomes a ruin, going toward decay. These inmates of the house named intellect, memory, and love may make ready for their departure, because a house eternal, not made with hands, is prepared for them. But youth goes toward old age, as a new house will in a single century go toward a somber ruin. The epicurean rebels against the years that take away his youth and his treasures. The

worldling becomes bitter. The stoic hardens his heart to the inevitable. All men suffer, and with Virgil's hero cry out, in the hour when the old general must give the leadership into the hands of youth, "Oh, that I were as when I led my army out into the valley of Præneste!" But man is as powerless to keep his youth midst the flying years as to lay his hands on the wheel of time and stay the earth in its course.

The passing years also take away the arena for man's work and the time stuff out of which he builds his career. All the great structures of society are builded out of the material named time. Nature herself can do nothing without a long outreach of future years. Marvelous the might of the sun, wonderful the riches of the soil, nutritious the rain, but sun and soil and rain are impotent for a single shock without six months of time. The oak asks for one century, the redwood tree for three hundred summers, while the Dome, in Cologne, needed four hundred years to stand between the day when Von Rile laid the corner-stone and Emperor William lifted the final cap into its place. In the far north no harvests come and go, because the summers are too short. Man's soul asks for an arena wide and ample. Even youth's fifty years seem somewhat contracted. And yet, what could you not do now were your stage set for a long play and a large drama of time? Fifty years? Why, all the greatest exploits of genius have been performed during those spaces. Fifty years have witnessed all the triumphs of railway-building; fifty years have brought in the glorious achievements of students of the cable and telegraph; fifty years have covered the world with factories and shops; fifty years include all the triumphs of electricity and the new surgery, modern sanitation, the new sciences; fifty years have swept together the greatest reforms for the slave and the poor that the world has ever known. Could the experienced man have an arena of fifty years in which to stage his plan, and look forward to six hundred months to be worked up as time material into his enterprizes for his fellow men, life would have little else to offer. But it can not be. The eternal years are yours—not the years of time. For you, only one year, or two, or three at most, are left. One by one your fifty years for work have passed, like the fifty pearls the young

prince dissolved in wine and vinegar. Long are your plans and vast—you must postpone them to another life, to more favorable surroundings, a more genial atmosphere, and a Savior's helping hand. Here and now there is only time to prepare to leave the scene. No long, large enterprise can now be inaugurated, save as it is handed on to other and younger arms. In retrospect you know that your days are like a weaver's shuttle, like the flight of an arrow into the sky, like the journey of a royal messenger from the king's palace, like the movement of a swift ship that disappears beyond the horizon, like the tale that is told in the night, and on the morrow, after sleep, forgotten.

The old years rob us of our friends, our counselors, the strong arm on which we leaned, the voice that was music in the ear, the step whose coming always brought sunshine and not shadow. So silently do earth's great ones steal away that we are startled to discover that they have gone. A little handful of your life lingers long after your companions have gone, even as the Old Guard was left in power after the regiment had marched away. Now and then a bird lingers into December after the pilgrim flock has gone into the warm tropic land, where the sun ever falls on orange-blossoms and on violet-beds.

You may have kept your friendships in good repair and replaced the old friend who has gone by a new one who has come. In this event you may not realize what havoc time hath wrought upon your old companions. Would you know the fulness of his victory? Go back to the old town of your childhood. Stand in the old schoolroom, and you will find that the teachers and pupils alike have disappeared from the scene. Go into the old church, and lo! the minister and counselors of your youth have gone, into God's acre. Stand before the old house, where you spent your childhood, and realize that your revered father and mother and those whose voices were music in the porches of the ear are voices which are silent and that their steps are still. When night and silence have fallen over the land, go gently through the thick darkness, and on the winter's night stand under the old apple-tree, under whose boughs you played, and look up and see the boughs all stript of leaves, while the night wind sobs through the branches and whispers, "Gone! Gone! They are all

gone." In that hour you will see yourself as a solitary figure, a column silhouetted against the sky, your feet on graves, your hands stretched up unto Him who was, and is, and shall be when the hour for your release and convoy comes. Verily, the old years have left us lonely and solitary, midst a new generation!

But God never takes anything away save for the purpose of substituting a richer gift. With Him the last stage is the best stage. In His world it is always better farther on. For him who trusts in the Lord and doeth good there is never a descent from the best to the good, but always an ascent from the bad to the best. The trunk of the tree is good, but the leaf is better; the leaf is good, but the blossom has a sweeter fragrance; the blossom falls, that the fruit may swell; but the fruit is better than the fading, falling petals; the fruit ripens to fall into the lush September grass; but the child's hand plucks it for food, and the fruit reappears in the boy's sturdy growing life and richer thought, and every stage that passes gives place to that which is better and higher. What if the years have taken away your youth and physical force! Let them go; the years brought more than they took. Blest is childhood with its innocence. Glorious the beauty and strength of youth and the winsomeness of maidenhood! Most admirable early maturity, laden with burdens, but the wine and nectar of the gods are kept by God until the last of life's feast, and are given to old age. What youth can never do, old age easily accomplishes. Men have talked long and loud about the achievements of young men—Napoleon's victory at Austerlitz at twenty-seven, and Raphael's Madonna at thirty, and Robert Burns's greatest poems at thirty-one, and Mozart's Requiem at thirty-four, and Alexander Hamilton's oration at thirty-five. But all these represent deeds that ask for physical dash, delicacy of eye and vision for the artist or singer. Great construction work for millions of men represents the wisdom that is garnered out of seventy years of life and experience, just as the attar of rose represents a few precious drops distilled from an acre of sweet blossoms.

Historians speak of ours as the government of the fathers. This is literally true because the men who drafted our Constitution in 1789 were all venerable men, and the

older they were the more influential and the riper.

Witness that man well on toward ninety years of age, the one outstanding figure—Benjamin Franklin—who exclaims on the day the Constitution was adopted: "When these discussions began, I did not know whether yonder sun painted by the artist was a rising sun or a setting sun, but now I know that a sun hath risen into the sky above that shall never set or disappear beneath the horizon of time." It could not be otherwise. In the orchards ripeness and beauty never enter the fruit until the November days come, standing close beside frost and winter. In the springtime the vines and fruit-trees hold dense foliage, and cast a black darkness on the ground. In October the vines and trees hold few leaves, but much fruit. "Is he a thinker? Has he a root that runs down into God's earth?" I asked a Senator the other day, concerning a man in Congress. "I don't know about his roots at the bottom, but there is much green foliage at the top," was the answer. "He is too young." When November comes in the statesman's life, looking up into the boughs of the tree you will see, not leaves of rhetoric, but the eternal stars of God's justice and truth. Not until time, events, and sorrow have flailed away the leaf, do you have a vista and a vision and the far-off hills of God. Old age is an evening that brings its own lamps with it. The scarred warrior comes out of the thunder of life's battle broken, but the wine of life never flows red until the clusters are crushed under the wheels of time. Let youth go, beautiful as it is! If only the angel of experience comes, bringing ripeness and radiance with her.

Verily the time is short. The time past has sufficed surely for drifting and indecision. You have given the old year the vague intentions of good. What visions you have had of virtue by and by! What saints and heroes we are all going to be some day! How sadly do we overwork the new year in our thoughts. But it is now or never with the soul and God. Do not say you have done enough. No man has ever done enough for his fellows. Neither as sower of the harvest of happiness or teacher of the ignorant, or savior of the weak. Blessed are these great hearts who always feel that they can not do enough.

THE PHARISEE AND THE PUBLICAN

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Two men went up into the temple to pray, &c.
—Luke xviii. 10–14.

IN this familiar parable the great Teacher has sketched, with a master's hand, a scene of surpassing interest; wherein we see two men of diametrically different characters, animated by the same purpose, pursuing it with a similar earnestness, yet one of them completely missing his end, while the other as completely attains it. We see these two men going up to the Temple at Jerusalem to pray. They are alike in this at least—each of them recognizes his dependence upon almighty God: each desires and seeks His blessing: each is animated by the purpose of acceptably approaching the throne of Grace. Together they enter the venerable house of prayer; but once within, striking differences are observable between the two men. One of them, whose blue-fringed robe and broad phylacteries, on brow and shoulder, mark him as one of the sect of the Pharisees, goes boldly forward, and standing apart and alone offers up his prayer to God, with perfect serenity of voice and mien. The other stands afar off, in the shadow of one of the great pillars of the temple, almost concealed from view, as tho he hardly dared to enter so holy a place, his whole bearing and attitude that of one who is troubled in mind, who is indeed in awe of the holy One whom he seeks to approach.

But behind these external differences, what are the differences in character between the two men?

The Pharisee was a strict churchman, zealous of the customs and requirements of the Jewish law, a punctilious observer of the canons and the rubrics and the ritual of the Church. He was, moreover, an orthodox believer. As a Pharisee he held to the doctrines of divine Providence; of the immortality of the soul; of the resurrection of the body; and of the future judgment. Furthermore he held to the hope of his people, that the Messiah would come in due time according to the Scriptures. Add to all this the fact that he was a man of strict

morals. He thanks God that he is not unjust, nor an extortioner, nor an adulterer: and we have no warrant to challenge his boast. No, he stands before us as a man of integrity in his dealings with his fellow men, upright in business, and free at least from the grosser forms of vice. So conscientious was he, too, so fearful of falling short of his duty, that whereas the law only enjoined one fast in the year—on the great day of atonement—he fasted regularly twice a week. And whereas the law only demanded a tithe upon his fields and upon his cattle, he paid tithes strictly on all that he possessed.

Such was one of the worshipers that day in the temple. Surely his offering will be accepted, his prayer will be heard! He, at least, will attain the purpose of his coming, and will go down to his house with the divine favor resting upon him. It is what we would expect, is it not, that those of us who come up to God's house to pray, with all that this Pharisee had to his credit, should be acceptable worshipers in His presence. If we are orthodox believers, like the Pharisee, and strict churchmen, and scrupulous observers of the rules and the ritual of the Church; if we are also just in our dealings, upright in business, and strict in our morals—surely we may expect that our sacrifice of praise will be acceptable, and our prayer heard here in God's sanctuary to-day!

And yet the Pharisee got no blessing that day. He went as he came. God did not accept him or his offering. Turn we now from him to the publican. This man belonged to a despised and hated class. Tax-gatherers and custom-house officers are never a popular class in any country, but these Jewish tax collectors were peculiarly obnoxious because they were willing to make their living by gathering from their own countrymen the exactions imposed by their Roman masters, thus making themselves the agents whereby the hated Roman yoke was riveted upon the necks of the Jewish people.

But these publicans were not only traitors

to their country—they were said to be a dishonest, unscrupulous class. It was a current proverb that “where there are half a dozen publicans together, there are six extortioners.” We have no hint given us in the parable that this man in the temple that day was an exception to the rule of his class in this respect. In fact, he confesses himself a transgressor, so that it may well be that he was all that the Pharisee thanked God he was not,—unjust, an extortioner, and an adulterer. Yes, that trembling suppliant there in the shadow of the temple pillar, standing afar off, not daring to lift up his eyes to heaven, and smiting on his breast in deep abasement, was in all likelihood a man who had led an evil life in more ways than one.

And yet he is the acceptable worshiper! His prayer ascends as if on angel's wings to the very throne of God most high, while that of the Pharisee was as smoke blown back into his eyes. It is of the publican that the divine Master says, “This man went down to his house justified rather than the other.” The one was pardoned—the other was not. The one went home with the sweet sense of the divine grace and mercy in his heart—the other went back to his house as cold, as dead, as unblest as he came.

Now why was this? The reason, I think, will be apparent if we consider the intent of the parable, as it is stated by the Evangelist. “Jesus spake this parable,” we are told, “to certain that trusted in themselves that they were righteous, and despised others.” The sin of the Pharisee was self-righteousness. He trusted in himself rather than in God. He was destitute of the spirit of penitence and humility which is the first requisite of acceptable worship. He had no sense of his need of pardon and mercy. He had not a just perception of the absolute holiness of God in whose temple he stood. He did not judge himself by the standard of the perfect purity which alone can stand the scrutiny of the high and holy One who inhabiteth eternity. Had he done so, he would have perceived that all his righteousness, in which he trusted, were as filthy rags in God's sight. He would have seen that his morality was external and superficial, and could by no means stand the searching gaze of Him unto whom all hearts are open, all desires known, and from whom no secrets are hid. He did not realize that God's law demands purity of

heart, and not a mere external conformity, and that the desires and the motives of a man's conduct determine the quality of his acts. No man in fact can approach God acceptably, unless he comes in a penitent and contrite spirit, just because “there is no man that liveth and sinneth not”—there is no life, there is no heart, that is without stain in the sight of God.

But of this sense of sin and need there is not a trace in the Pharisee's prayer. It is not in fact a prayer at all. It consists chiefly of a catalog of his merits and virtues. To be sure it seems to begin well, for it begins with a thanksgiving: “God, I thank thee that I am not as other men are.” But there are two ways of saying that. One way implies a sense of our dependence and need and unworthiness—a recognition that whatever virtues we possess we owe to the goodness and grace of God. But that was not his way of saying “I thank Thee.” No, the very spirit of self-sufficiency and boastfulness breathes through his prayer. As he prayed his eye fell on the publican, and he added, “I thank thee that I am not as that publican yonder!” Thus, while the angels round the heavenly throne were rejoicing over the conversion of the poor penitent publican, the Pharisee was casting upon him a glance of scorn.

This then is the central lesson of this parable—the supreme necessity of a penitent and contrite spirit. The Savior set before us a man free from the vices common to mankind—a strict moralist—an orthodox believer—a punctilious churchman; such a man serenely offering his prayer in the sanctuary of God—and meeting a complete rebuff: in order to show us how hollow and rotten a structure mere external propriety and morality really is, when, underneath all, the heart is proud and self-righteous, untouched by the spirit of penitence and contrition.

In the year 1766, some workmen engaged in repairs at Winchester Cathedral discovered the stone coffin that contained the remains of Canute the Great. It was opened by the authorities, and, to the astonishment of the bystanders, the body of the illustrious monarch, after lying in the tomb more than 700 years, presented the appearance of one lately dead.

There lay the great Dane in his royal robes, a signet ring upon his hand, a royal

chaplet on his brow, majestic in death after a sleep of more than half a millennium.

But in an instant—even as they gazed upon the astonishing spectacle—the body collapsed and dissolved to dust. One moment's exposure to the air—onedart of pure daylight—and the seeming solid flesh melted away to dust, and the majestic body of the great king sank almost into nothingness before the beholders!

Even so a life of Pharisaic righteousness may be fair to look upon: right royally decked out in the apparel of a formal religion: adorned with many a sparkling gem of external virtue: crowned by the acclaim of men with the diadem of a seeming charity—yet all the while it is but a body of death: the corpse of righteousness, from which the spirit has fled! Examine it in the pure air of the divine law, as interpreted by Jesus Christ: let one ray of light from the throne of eternal holiness fall upon it—and it will dissolve to dust before our eyes! God's commandments are exceeding broad! They cover not only the external acts of life, but the desires and affections and interests of the heart. They demand purity of heart and thought as well as of deed. They must be obeyed in the spirit as well as in the letter. The standard by which we are to judge ourselves is nothing less than God's perfect holiness. We are to look at our lives in the spotless mirror of the example of Jesus Christ. We are to ask, not only: "What have we done that we ought not to have done?" but, "What have we left undone that we ought to have done?" We are to examine ourselves in the light of the fact, that we are stewards, who must give account of all that has been entrusted to us—time and talents and opportunities, which are not absolutely our own, but are held in trust.

Now when we reflect upon the matter in this light we see that there is nothing arbitrary in the principle upon which the Pharisee is rejected and the publican accepted before God. The righteousness of the one is in fact hollow and unreal, it does not deserve approval, because it can not produce the good fruit of a holy life; whereas the penitent and contrite spirit of the other is the germ—the only germ—out of which can spring genuine holiness. Let it be granted that the publican had led in many respects an evil life; but we see him there in the temple in the very act and fact of true repentance. He recog-

nizes his sinfulness. He acknowledges his transgressions. The remembrance of them is grievous to him: the burden of them is intolerable. His posture expresses it. His words declare it. He stands "afar off," as one unworthy to approach the divine presence: he dares "not lift up so much as his eyes unto heaven": he smites upon his breast, in spontaneous and unstudied expression of his guilt; and from his lips breaks forth the cry, "God, be merciful to me a sinner!" Suffer me to remind you of the peculiar importance of the teaching of this parable in our time. It is a strong characteristic of the age in which we live that it does not recognize the evil and the guilt of sin. It has but a feeble sense of its seriousness, its corrupting power, its exceeding sinfulness. It may be called the age of the Pharisee. It is a self-complacent age. It has a very good opinion of itself. It boasts that it is not as other ages—unenlightened, uneducated, unscientific, uncivilized. It sees no occasion for taking a lowly place like the publican, or for such expressions of penitence as his. It stares in incredulity when it is told that the sin of man demands atonement.

All the more reason is there for earnestly pondering the teaching of Jesus Christ, that sin defiles the soul, that it separates us from God, that it provokes the divine displeasure, that it deserves the divine judgment, and that the supreme purpose of His coming into the world was to save sinners from their sin and its consequences. This is why the great Teacher and Savior of men sets before us, as He does in this parable, the supreme necessity of a penitent and contrite spirit.

The church, true to Holy Scripture, true to the Christian experience of the ages, summons us to take the place of the publican: she puts into our mouths the words of lowly contrition: she teaches us to cast ourselves upon the merits of Christ, and to plead His all-sufficient atonement. The publican indeed really expresses this same thought, of the need of atonement; for he cries not merely "God, be merciful to me a sinner!" but "O God, be reconciled to me—be propitious to me, sinner that I am!"

Oh that there were such a heart in us, to respond to the counsel of the church, as she echoes the teaching of the Master, and take the lowly place of the publican, bringing to God the acceptable sacrifice of a broken and

contrite spirit, that we might go down to our homes to-day, not like the Pharisee as cold and dead as we came, but with the same sweet sense of the divine grace and mercy

in our hearts as that which dwelt in the heart of the publican, of whom the Master said: "This man went down to his house justified!"

CHRIST AND COMMON SENSE

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CHRIST said many deep things, the meaning of which the ages are making clear. But He delighted, also, in the obvious and the obviously reasonable. He loved to say things whose straightforward, transparent, undeniable truthfulness appealed instantly to the good sense of all candid persons, and left no room for quibbling. He made His appeal to common sense; and common sense acclaimed Him right.

We ought to throw scorn upon the suggestion that there is something recondite, occult, in the teaching of Christ, something far-away, up-in-the-air, impracticable, about His commands. Christ was an idealist, it is true, the supreme visionary. But it is always your idealist who is practical enough to get things done, and your man of open vision who sees into the soul of things. And there is nothing in the world more eminently sane, sounder in judgment, safer in practise, than the religion of Christ. There are sayings of His—notably in the Hill-sermon—which call for a little sense in their interpretation; but there is a great world of teaching where the good sense lies on the surface, and where His genius for practicality reaches that height which Emerson thought the loftiest—an argument which does not admit of a reply.

This robust good sense may be traced in our Lord's treatment of local, petty, tribal prejudice—what we have learned to call in this day "provincialism." In this metropolitan city we should be under no temptation to be provincial. But the broadest of us has often some very narrow streaks in his moral make-up, and man never knows

how provincial he can be. Sectionalism is not dead in the life of the nation; and city "sets" that pride themselves on their exclusiveness may after all be as essentially little-minded as the inhabitants of an English village who, according to Tennyson, "think the rustic cackle of their burg the murmur of the world." A woman who shuts herself in shuts herself out! To men who prided themselves on blue blood and aristocratic descent, who called themselves Abraham's children, Jesus said that they might trace their lineage clear back to the father of the faithful and be ignorant slaves all the same, bond-slaves of ignorance, children of the night. It is as tho one should say from a platform in New York or Washington or Boston: You may be a Daughter of the Revolution, or a Son of the Cincinnati, or a Colonial Dame a hundred times over; and then, if you are narrow, reactionary, unsympathetic, domineering, with no passion for human freedom in your soul and no love of your kind, you are no good American; while he is an American, wheresoever born, who has an American heart, who loves liberty, cherishes the principles on which this Republic is built, and will live, and if need be die, in the determination that government of the people, for the people, by the people, shall not perish off the earth. The alien, never allowed to become an immigrant, sent back from Ellis Island, Jesus Christ said, may be a better American than some Americans born on the soil! What? When? How? When did Christ ever say a word about America and the American spirit? When He said that a Good Samaritan was

better than a bad Jew any day! Now it came to pass that a certain man was going down from Jerusalem to Jericho, when he was set upon by thieves, who robbed him and beat him and left him for dead. The best blood and best brain of the nation, representative of its university culture and ecclesiastical dignity, passed by on the other side. And a "base-born son of a tribe accursed" had compassion on the robbed and wounded wretch, spent his pence, poured out his oil, and took care of him. "Which of these three thinkest thou —?" Why, to be sure, he who showed mercy to him! Your own common sense will tell you that. And Christ added—may it be suggested, grimly?—"Go, and do thou likewise!"

More definitions have been given of faith than ever defined it. And another shall not be attempted here. But Christ would have His hearers bring their common sense to bear upon a simple issue whose vast, far-reaching implications will carry us—I know not into what boundless sphere of faith. The perplexities which center round prayer are really and truly perplexing. Problems of unanswered prayer, and problems of answered prayer, sometimes, are very puzzling. But Jesus said to men and women no more prayerful and faithful—no more prayer-full and faith-full—than we are: You are fathers and mothers. You are not the best fathers and mothers in the world, nor the worst; but, such as you are, if your child asks for bread, do you give him a stone? If he asks for fish, do you give him a scorpion? No? Then if you, being what you are, sinning men and women in a world of sin, liable to temptation, prone to mistake, yet know how to give good gifts to your children, how shall not the all-wise, all-loving Father of us all, know how to give good gifts to His children—and give them! That is wonderful. How far is it to carry us? Nay, question for question: Why should we want to limit it? Why should we be afraid of it? It is Christ's own appeal to our common sense; why not trust it? And if it breeds in us a mighty faith that reaches out beyond the grave and lights up its darkness with quenchless hope, what then? Derives it not from what we have the likeliest God within the soul?

Not one whit less obvious is the test He sets up for the worth of a religion. He says that a faith is to be judged not by its capacity to satisfy the demands of philosophy,

nor by the impenetrability of its armor-plated creeds; it is to be judged, as every unsophisticated mind in the world would want to judge it, by its results. Does it work? And how does it work? And what can it do? By their fruits ye shall know them.

Nobody has forgotten how this principle, in the sixteenth century, revolutionized the science of the world. Previous to Bacon's day, the philosophy of successive centuries had, in Macaulay's inimitable phrases, "disdained to be useful and been content to be stationary. It had dealt largely in theories of moral perfection, so sublime that they could never be more than theories; in attempts to solve insoluble enigmas; in exhortations to the attainment of unattainable frames of mind." Macaulay goes back to Seneca: "It is not the office of philosophy to teach men how to use their hands. The object of her lessons is to form the soul." And then, in a fine burst of scorn, Seneca, author of the "Three Books on Anger," exclaims, "We shall be told next that the first shoemaker was the first philosopher!" On which Macaulay comments: "For our own part, if we are forced to make our choice between the first shoemaker and the author of the three books on anger, we pronounce for the shoemaker. It may be worse to be angry than to be wet. But shoes have kept millions of people from being wet; and we doubt if Seneca ever kept anybody from being angry." Bacon asked that philosophy should bring forth "fruit." He aimed at "utility." He demanded "progress." He wanted "results." Those are all his own words. And the whole world that thinks and reads and acts and governs its life by reason has swung round to his side. It is a simple test of Christianity. Does it make better men and women, better husbands and wives, better citizens?

Straightforward as all this is, Christ does not stop here. As tho to deny to the most incompetent person the possibility of mistake, as tho to deny to the subtlest dialectician that ever split a hair clean down the middle and weighed the halves accurately the opportunity to cavil, our Lord lays down a rule of conduct, forever applicable, forever sound, final as between people the most widely separated by temperament and circumstance, and needing neither training nor talent to use it: Do as you would be done by! As ye would that men should do to you, do

ye even so to them! Golden rule, we call it. But all the gold represented by all the stocks and bonds in all the banks on this continent could not outweigh this principle in the scales of everlasting righteousness. And who would want to change such a standard?

Consider how Jesus lived. How did He come? As the King of Glory, calling upon the gates of the morning to lift their heads and let Him in? As the Second Person of the Trinity, clothed upon with all the fullness of the Godhead bodily? As the Propitiation for the sins of the world, robed in sacrificial garments? He came eating and drinking! He came, living a man's life, eating man's food, doing man's work, associating with men! When the zealous but uninstructed scribe exhorts us to "come out from among them, and be ye separate," he knows not what spirit he is of. He has mistaken Judaism for Christianity. Judaism was separation. Christianity is permeation. Go ye in among them, and do them good! You are salt—to keep society wholesome. You are light—see to it that you shine. You are leaven—and the little leaven is to leaven the whole. Infuse a nobler spirit into the life of your day. Sweeten home life. Make family life more beautiful. Give fresh meaning to the idea of Christian citizenship. Carry your religion with you wherever you go. And lift up all life to the platform of the kingdom of heaven. For Christ Himself would not pray for His disciples that they should be kept out of the world. Being in the world and doing the world's work, He would only ask His Father and our Father, to keep them from evil

And so I come back to the main contention: The religion of Jesus Christ is a practical thing, and you ought to resent the imputation that it is only good for weak and foolish people, cloistered nuns, pillar-saints, and dreamy souls for whom the twentieth century has no use. Try it where you will, it will abide your questioning. Browning's words, virile as himself, are true and righteous altogether:

"I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

Gladstone, possess, according to the judgment of one of his most eminent contemporaries, one of the greatest intellects which have ever been laid at the service of the English

crown in all its thousand years of history, spoke, in one-syllable, nursery words, the secret of conviction of the tenderest hearts: "If I am asked to name the one comfort in sorrow, the safe rule of conduct, the true guide of life, I must point to what in the words of a certain popular hymn is called 'The old, old Story,' told in an old, old Book, which is God's best and richest gift to mankind." Weigh those two sentences well. Consider the brain from which each sprang—Browning's, Gladstone's. Ponder them in silence and alone. Between them they convey a sense of something, intellectually the most dominant, emotionally the most satisfying, practically the most complete, which mind and heart can demand. It is Christianity, the Christianity of Christ, which can sweeten every bitter cup, cheer every downcast spirit, bind up the wounds of men. It is Christianity and Christianity alone which can solve your social problems. The Christianity of the Churches may thus far have failed. The Christianity of Christ has not yet been fully tried. When it is tried, it will prove the world's sure hope. Christ, and Christ alone, can save society from the demagog, the incendiary, and the revolutionary, from "red ruin and the breaking up of laws."

Do you care about your city? Would you rescue it from the pollution of vice, crime, passion, violence, injustice, and insolent wrong-doing? Are you patriots indeed? Do you love your country, and would you serve her well? Then these questions are for you. What can we do, you and I, what can we do?

We can keep the light burning. We can keep the flag flying. We can let the ideal shine clear. We can stand up and be registered as Christ's men and women. We can declare that all there is good in our lives, every virtue we possess, and all our dreams of usefulness and honor are His. We can preach Christ, Christ crucified, Christ risen, Christ the Lord of all our life, our life in society, our citizenship, our life of buying and selling, Christ the Savior of our emotions, intellect, and will! We can live nearer to Christ. We can give ourselves to prayer, fellowship, communion, as we never have done before. And we can pray God, in earnest supplication, to show us what is the next thing which we ought to attempt, to get His will done in this city and in this country as it is done in heaven.

HIGHER IDEALS

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And see that thou make them after their pattern, which hath been shown thee in the mount.—Exod. xxv. 40.
For he endured as seeing him who is invisible.
—Heb. xi. 27.

"HIGHER IDEALS"—it is a good subject to think about as we stand on the threshold of another year. Moses was charged to build the tabernacle and fashion its furnishings according to the pattern which was shown him in the mount. What he saw in the vision which Jehovah gave him in the high places was the plan after which he was to model his work down on the plane of common life. And what he saw within the veil with the eyes of his soul put iron into his blood and made him one of the immortal heroes of history. What we do and what we are in the valley is determined by the inner visions which we seek after and cherish. Whether men go down or up; whether communities grow pure or impure; whether nations rise or fall, depends upon the pattern by which they build and the interior sights which they weave into fact. The order of all vice and of all virtue is first the image in the soul and then the tangible reality. Ideals are mental visions, pictures flung upon the sensitive plate of the mind as real as any ever thrown upon a canvas by a stereopticon, and out of ideals the characters of people and of commonwealths are made. All life, individual or associated, is from within. As men and nations think in their hearts so are they.

Always the pattern in the soul is the prophecy of what the man shall be. Birds of most perfect wing soar nearest to the stars, and no man can ever rise higher than his ideals carry him. Herbert Spencer says somewhere that "By no political alchemy can we get golden conduct out of leaden instincts." Too much emphasis can not be laid upon the pattern. What the form and quality of the castings fashioned in a great foundry shall be is determined by the models that come

from the room where the patterns are made. The reason, I suppose, why the beasts never get beyond their beasthood, is because they never see anything better than belongs to their beast nature.

All advancing civilization is an approach toward higher ideals. If the ancient Hebrew lived on a more exalted level than the savage and barbarous people around him, it was because of the nobler visions which he saw across the centuries. In so far as he was lifted at all and made superior to his idolatrous and bloodthirsty neighbors, it was owing to what the prophets saw and the seers beheld as they looked out into the future. And if in the course of events the old Hebrew's commonwealth went to pieces, and his land was occupied by strangers, and his institutions and his holy places became a by-word, it was because the pattern which he saw on the mount of better days was allowed to fade out. He lost his vision, and losing that he lost his glory. As long as he had some Moses to climb to Pisgah's heights and see the beauties of the Promised Land for him; or some David to write poetry under the quiet stars and stir his patriotism and kindle his faith with glowing predictions of coming victory he was strong, he was heroic, he was invincible. But when the vision failed, when the seers disappeared, when there was no longer an Isaiah or an Ezekiel, to point him forward to better things, he declined, he degenerated, and from his place in the front dropt away into the rear. To-day, if you were to visit the land of Palestine, you would find a fickle and shallow and inferior people dwelling there amid the groves and vines where once lived that remarkable race who gave to the world its purest ethics and the morning dawn of the true religion.

But we need not go back into antiquity for illustrations. These times in which we are living are full of them. Japan, cutting loose from the past, setting new and noble

ideals in her sky, has climbed from insignificance to a first place among the nations, and done it in fifty years. Her progress in all the arts of civilization is the wonder of the world, and who does not know that it is because she is building according to the pattern which her wise men have seen in the mount? Great visions have brought her great victories, and if she keeps them high enough they will bring her grander victories still. And the visions of Japan are passing over to China and beginning to crystallize there. New and higher ideals are swinging into the sky of the Celestial Empire. One of the most careful students of that strange country, a man who lived in the land of Sinim for many years, says: "The war between Russia and Japan had a marvelous effect upon China. Nothing can be more significant or impressive than its unmistakable result in awakening this people to national consciousness. We had been trying for scores of years to wake them up, and now it is done. China can never again be the same as in the ages gone by. She has at last turned her face from the past, toward the rising sun, and can never shrink back into the night." This close and long observer declares that her people are pulsing with new ambitions and feeling the dynamic of new purposes, and that the leaven of a new civilization is everywhere working. The irresistible tide of progress has demolished her walled exclusiveness, and constantly increasing multitudes of her people are breaking away from the trammels and limitations of a stolid and antiquated conservatism. They, too, are beginning to build according to the new pattern which they have seen in the mount.

But coming to our own land. All in all, we are better fed, better clothed, better housed, and have more money to spend than the citizens of any other country on earth, or than our countrymen of any previous generation have had. But there are wise and patriotic men who see in this very prosperity one of our greatest perils. They complain that with growing wealth and the multiplication of things there is a growing materialism. As money ascends and cuts more and more of a figure, ideals descend and become gradually lower. With increasing luxury there have come increasing extravagance, and vastly increased gratification of self. The goodness of God in

giving us such unparalleled and unprecedented prosperity has not made our people more devout, more religious, more thoughtful about the higher and eternal things—but less.

It has often been remarked, and sober-minded men are remarking it now with an accent of apprehension, that full barns and full banks and flourishing trade do not make full churches and enthusiastic worshipers, but rather have quite the opposite effect. Somehow a repletion of this world's goods is not religiously wholesome, either for the individual or for the nation. There are some directions in which it seems to me our ideals are not as high as they ought to be. Begin with what has been called the cry of the age—"Do things." This is the chief standard and frequently the only standard by which we measure men, viz., by their ability to do things. This is regarded as the supreme glory of life. Make a stir; start movements; create activities; break up stagnations; cause the idle pent-up waters to run; attract attention by your strenuousness; get up the hill and roll down stones upon the slower climbers; accumulate, achieve, win out—in one word, do things—and our modern society will award you the palm of victory and honor. If there is a preacher who can do things give him a call; or a politician who can do things, send him to Congress; or a business man who can do things, make him mayor; or a railway man who can do things, elect him president of the road.

But the ideal is not as high as it might be. Beelzebub, the prince of the devils, there is reason to believe from what we see, has some faculty for doing things. Napoleon Bonaparte, who kept all Europe awake nights and in constant fear by day, could do things. The manipulators of the markets and the rulers of our city Tammanys can do things. I say the ideal is low, and the very fact that we are laying so much stress upon it is not altogether to our credit. No, no, the glory of life is not there. That which crowns our manhood and womanhood must be looked for in another quarter. If we were to listen for the voice of God as it sounds out in our souls and in His Word, "Do things" would not be the message we would hear, but "Seek to do the best things." He wants us to cherish visions of some great and noble work for mankind, work at which we can never reach success according to the accepted

idea of that term. He makes it plain that the glory of life consists in toiling away at some task that has to be done without being at all sure that we shall have anything to show for it when the sun goes down. He wants us to try to do the best things and to be willing to fail in trying, to suffer disappointment and hardship and ridicule if the result of our trying "is to make the next step of the world's journey a little smoother and plainer for other feet."

If we look in vain through our age for great epoch-making men—great poets, great painters, great artists—I mean men great in the sense that Shakespeare and Milton and Michelangelo and Dante were great—may we not find the reason in the low, earth-born, soulless cry of the day that men and women shall "do things"? Our whole life is made a program of expediency. What we are after, what we imperatively demand, is results. We have no patience to wait for and no imagination to appreciate the unfinished task. "What has he done?" we ask, and if no concluded work is pointed out we relegate him to the rear.

Passing over from life in general to church life in particular, let us see if there is not need of higher ideals here. Nothing seems harder for a good many of us to get hold of than the fact that the present-day church can not be, and, if it would fulfil its mission, must not be, the church of yesterday. We quote precedent. We appeal to yesterday. We say it was so and so in our father's time. The pattern by which a great many believers insist upon building was shown them on the mount of long ago. In religious things they want the architecture of the days before the Civil War and not that of the twentieth century. They are not abreast of the truth at all, but only abreast of certain old obsolete commentaries and interpretations. They carry a headlight, but it is on the rear of the train. There are saints of a very excellent order, who, as their heads whiten, are always referring you to their church's past. It had such loyal preachers, such devoted elders, such faithful membership away yonder in the vanished years; and they sigh for the good old days that are gone. But we of the driving, pushing, practical present can not live on history. The moment a church begins to build upon its past and to fall back self-complacently upon its record and to elect men to its official boards

for no other reason than that they belong to the old families, its glory has departed.

We need higher ideals of what the church is for. A good many seem to think that its only business in the world is to coddle the saints and furnish pleasant Sabbath-day diversions for communicants and people of some inherited leanings toward Zion. That the church is to be first of all and above all an agent of salvation; that it was launched upon these seas of time, with the cross at its masthead, for the life-saving service, and for that supremely, appear never to have entered into their thought. We must all of us confess that our ideal of the church's mission falls far, far below the purpose of Jesus, far, far below the pattern which He showed us on the mount called Calvary. I am beginning to think that the church should turn its guns upon itself first of all, and break down its walls of formalism and indifference. I am beginning to think that judgment should begin at the house of God and with those who speak the name of God with cold and icy lips. I am beginning to think that a great many of our present-day disciples are sorely in need of a second conversion. Indeed, it is to be feared that some of them have never had a first one. What an inspiring, what a thrilling thing it would be, and how it would set the angels singing, if all the ciphers in the church should have the numeral of conversion set down before their lives, and all the non-contributing, and all the occasionally-at-divine-service, and all the grumblers, and all the soreheaded, and all who never attend prayer-meeting, and all whose membership begins and ends with mere enrolment, should be really and truly converted to God and to a life of actual Christian service. This is what a revival means.

This is one of the things that will have to come. The fires will have to be kindled first of all among the profest followers of Christ, and this will never be done until they set in their sky higher ideals of the church and of their privileges and obligations as members thereof.

And we who are not altogether indifferent, we to whom a place in the church is still accounted an honor and a glory, need to seek after and cherish higher ideals of the worth and the possibilities of sinners, no matter how black and vile they may be. If our ideals were higher our zeal in seeking to save them would be hotter. The trouble

with us is that we see the sinner and not much else. Jesus saw the *man*, and all beside fell away into the shade. You and I are still externalists; we see very largely as the world sees—see the house, the clothes, the face, the street a man lives on, where he works, and how much his salary is. If our ideals were anywhere up to the level of the ideals of Jesus we would see the man in the profligate, the son in the prodigal, the woman in the harlot, the image of God in every waif and wreck of earth. Dignified and smug church-members looked at Matthew the publican, and they said, “A sinner”; Jesus looked at him and said, “He shall write my first gospel.” Professing Christians looked at John Newton and they saw only a drunken sailor, foul in speech and impure in soul, not worth bothering about; Jesus looked at him and saved him, and out of that unlikely material made the celebrated theologian and preacher. The churchmen of England looked upon a barkeeper in Gloucester. There he was hired by his brother to sell beer. The calling was then, as it is now, not very high. To be a bar-keeper is to be not far from the bottom in the occupations of life. And so this man was looked down upon; nobody wanted him or cared for him, but Jesus looked at him and saved him, and his name was George Whitefield, for many years the most flaming, the most eloquent herald of the cross that ever told the old, old story. It takes love to see, and that is the reason

Jesus sees such splendid jewels where you and I are blind.

We need higher ideals, also, of the attainments that are possible to us in Christian experience. Paul, after he had been on the road for many years, always climbing, always getting up to loftier elevations, always taking in broader and broader horizons, said, “I count not myself to have apprehended, but one thing I do. . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus.” When he got up to one peak he saw another peak above it; when he got up to that he saw another farther still toward the stars. Every attainment in the Christian life he made a step upon which to rise to another step. He pursued his ideal and pursued it, and the more he pursued it the more it rose toward God. So he was continually on the ascent; continually building according to the pattern which he saw in the mount, continually enduring and climbing heavenward, because he looked away into the invisible. Whatever victories we have gained in the building of character; whatever passions we have subdued; whatever appetites we have mastered; whatever enemies of purity and virtue we have slain; whatever valleys we have filled with light; whatever deserts we have made to blossom as the rose; whatever good we have achieved or acquired, God’s call to us as a church and as individuals is “higher, still higher, always higher.”

THE LOGIA OF THE HEAVENLY REST

THE VERY REV. H. D. M. SPENCE-JONES, D.D., ANGLICAN, DEAN OF GLOUCESTER, ENG.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.—St. John xxi. 25.

ABOUT 120 miles south of Cairo, on the edge of the desert under a mound of sand about a mile long, are buried the ruins of an old Egyptian city—well known in early Christian story—named Oxyrynchus. In these ruins a large collection of fragments of Greek manuscripts have been found. In 1897 among these was discovered a single page from a book containing “Sayings of Jesus.” Some of the matter in this page of sayings of our Lord we find in our Gospels;

some in traditional reports of such sayings embedded in the writings of the very early Fathers; some absolutely new to us. In the course of 1903 more of these “Sayings of the Lord” were discovered in the same ruins, six in number, evidently forming part of the same collection. But alas, the papyrus which contains the newly discovered treasure is so torn and mutilated that scholars are only able with any certainty to restore a portion of the original text. But enough that is legible remains to us to warrant our regarding “the find” as a priceless treasure. Now as to the date of the writing. Both the first and second fragments, roughly speaking, belong to the last years of the second, or the

early years of the third century; in other words, the scribes probably wrote them down only a century or a very little more after the death of St. John, copying them, of course, from a still older writing. The enormous age of these fragments can best be estimated by comparing them with the oldest copies of the New Testament we possess. The fragments of which we are speaking are 150 or 200 years older than the great and precious MSS. known as B and α preserved in the libraries of the Vatican and St. Petersburg. We have said that the two fragments belonged to the same period, and were apparently copied from the same original or collection of "sayings."

Now before I quote and attempt to expound any portion of these recovered words, the question at once arises: Are they really to be considered His words, and, if so, whence came they, and who reported them? We know in very early times there existed certain writings which claimed a certain authority—which profest to report words of Jesus not contained in the four Gospels; gradually these were dropt, as based on less certain evidence than that upon which the four Gospels have been received. The earliest mention of these, which we venture to term "extracanonical" writings, is in the preface to St. Luke's Gospel—"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." The fragments unearthed in the ruins and dust-heaps of the old Egyptian city no doubt are one of those very early, but only partially accredited compilations. Still, in the fragments unearthed at Oxyrynchus we most probably must recognize a "memory" of words spoken by the Lord. In the second find there are six distinct fragments; in all forty-two lines, alas! incomplete lines. The first is a remarkable introduction to the whole collection of which we possess the fragments. Then follow five sayings of the blest Master; four of these are more or less decipherable, but the fifth, altho enough remains for us to see it is an entirely "new saying," is too defaced for us to venture upon a reconstruction.

This is the story of the wonderful find. We will briefly expound the words of the introduction and one of the sayings. The introduction is a very important piece of the deepest interest. Restored it runs as follows:

"These are the (wonderful) words which Jesus the living (Lord) spake to . . . and to Thomas, and he said unto (them), Every one that hearkens to these words shall never taste of death."

From the "sayings" being addrest to Thomas it would seem as if the editor or compiler assigned his collection of the Master's words to the period "after the Resurrection"—as in the canonical Gospels Thomas for the first time comes prominently forward in connection with that period—"the forty days" we know it by. We can well compare this striking assertion of the Lord with His words reported by St. John: "If a man keep my word he shall never taste of death." This is one of the most important passages in the Gospel of John, and presses home a truth which has nerved uncounted souls—souls of grave men, of loving women, of tender girls, of boys in the flush and buoyancy of youth—to dare and to suffer all things for the dear Name's sake. It was to the music of these divine words that the heroes and heroines of the faith met what men call "death" in its sternest and most agonizing forms with a smile on their lips and a song in the heart. The arena with its thousands of thoughtless spectators, with its wild and cruel beasts, the flames, the sword of the executioner, the excruciating torture, had no terrors for those who had heard and received these sweet and solemn words, which told them—not that physical death was done away with, for this they saw ever happening around them alike to Christian as to pagan—but that they who kept His sayings and obeyed His words would reach in one short moment a blest state unaffected by the death of the body!

My friends, if you and I are persuaded of this grand truth, how poor and tawdry all earth and all that earth can give us at once seems, and of how little importance to us is what men call death, and which men so often dread with a dread unspeakable. And here in these lately unearthed sayings of the Lord is the glorious promise repeated in new bright words:

"Jesus says, Let not him who seeks () cease until he finds, and when he finds, he shall be astonished; and astonished, he shall reach the kingdom, and, having reached the kingdom, he shall rest."

A short gap exists after "him who seeks." It has been surmised that the missing word was "life"—or "immortal (eternal) life"—

the object of the seeker's quest. Nothing corresponding to this "saying" occurs in any of the four Gospels. But it was not quite unknown to the Christians of the first days. There was an echo of it, well supported, for Clement, the great teacher of Alexandria, who taught and wrote about ninety years after St. John's death, quotes it in one of his writings. We may, I think, unhesitatingly look upon it as a genuine saying of our Lord. Let us examine it a little closer. The Master pictures a humble and holy man of heart, longing to reach eternal life. Jesus bids him restlessly to seek this life. It is indeed worth seeking. If he be in earnest he will find it, and when he finds it—when he reaches the glorious home—he will be amazed at its exceeding beauty and desirableness—so beautiful is it, so desirable, far, far beyond anything the human mind has conceived. Ah! "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what God hath prepared for those that love him." "When he finds," so goes on the "saying," "he shall be astonished." The astonishment—the glad surprise of the blest, of the redeemed in the precious blood—is the great theme of this striking saying—joyful amazement at the sights and scenes which will meet the gaze of "the saved" after death. In a well-known passage of the Psalms we are told that "the lover of the Lord" will wake up after the momentary death-sleep "satisfied." Here is our "saying." The beautiful picture of awakening of the Lord's servant is again painted with new and still brighter colors—the attitude of quiet, blissful satisfaction of the soul at its new surroundings painted in the Psalms is represented here as one of "joyful surprise," when the first sight of the Beatific Vision meets the redeemed soul. But "joyful astonishment" is not the whole of the comfortable words of our "saying," which goes on to trace more of the soul's Heaven-life.

"Having reached the Kingdom," Jesus tells us, "we shall rest." No more trouble and care, no more tears and sorrow, no more anxious questioning, no more death and parting. Work and toil, as we understand the grim words, will be over and done. The soul will rest, safe in the haven where it would be. As Schiller says, "To-morrow like the beautiful to-day."

This is the complement, the second para-

graph, so to speak, of the sweet and tender promise of the Master, "Come unto me, all that travail and are heavy-laden, and I will give you rest." Yes, it is those, and only those, who have sought and found Him here on earth who will be heirs of this glorious inheritance in Heaven, rest. Again, the Psalms, our well-loved Psalms, seem to have heard something of the divine voice here which was to talk with men in the earthly days of the Redeemer, where the Psalmist sings of rest in the words, "So he giveth his beloved sleep."

We will conclude by sketching one at least of the broad lessons suggested by the discovery of this torn and disfigured sheet of papyrus. In Oxford and Cambridge, in the great foreign university cities, among all scholars of varied lands and different races, when a new page of some famous classical writer is discovered in one of the ruined cities of the old Eastern world, a deep interest is excited, and the company of toilers at home and abroad are soon busy with the new "find." But the vast majority of men and women, toilers in the great world-workshops, after all care little for a new page of poet or historian. What to them is a new page of Tacitus, the historian, or a fragment of a Greek tragedian? But how different is the case of this poor little torn sheet inscribed with the blurred and disfigured writing about which we have been talking. The scholar is intensely interested, of course. It is at all events a new page of the words of a world-renowned teacher. But a far wider public than the few scholars is touched here. It is no question of scholarship, no new addition to poem or drama which has charmed and entranced cultured minds for many a hundred years, no great work on some question of philosophy or speculative thought—simply a few more words which dropt from the lips of a teacher condemned and crucified in a province of imperial Rome nearly 1,900 years ago! Yet the discovery of these few words was deemed of sufficient importance, and excited sufficient interest to be chronicled in well-nigh every newspaper in the land. In a few months after the little fragment was found, how few among our teeming population but had heard something of it; many with the deepest interest, not a few eager to hear more about the new words.

And yet men are found who will gravely write down as their deliberate conviction that Christianity is a dying faith, and that the world has lost its old belief in its Founder. Books are composed, articles are written, speaking contemptuously of our religion, its precepts, and its promises. They speak, if not disparagingly, at least doubtfully, of the divine Author. Poor mistaken children of error! The religion of Jesus has weathered storms far more furious than our age is likely to witness, to listen to, and to refute. See how, after the storm and stress of all these long years—nigh 1,900 summers and winters—how the rumor that a few, just a few, more words of the Redeemer not chronicled in the loved Gospel records, but

treasured up by some pious friend, not in the charmed circle of the Apostles, a few more words handed down to a few loving souls as a sweet memory, and then lost for ages upon ages—see how the rumor of the “find” has touched the hearts of the multitude whom no man can number. Believe me, the few words of our fragment will endure when the dust has gathered thick over all the writings of our generation, just because men believe they were the words of Jesus—and Jesus dwells in your heart and my heart, my brother—a living, loving power which will never, never die.

“Wonderful words,” indeed, “and every one that heareth them”—in the true, deep sense of hearing—“shall never taste of death.”

OUTLINES

A Glad New Year or a Sad Old Year

The world passeth away and the lust thereof, but he that doeth the will of God abideth forever.—1 John ii. 17.

I. THE same moment ends the old year and begins the new: whether we make a poor end or a hopeful beginning depends on our relation to God.

II. God works in time, but “inhabiteh eternity,” and time is the unfolding of His eternal wisdom and love.

III. As sons of God we belong both to time and eternity, and succeed as we work with the thought of God and God’s eternal fulfillment.

IV. Eternity and time are too great for us to grasp, but by faith we may begin a happier life and more successful work.

V. If we work heartily for God’s ends, we shall grow to love them more and more, and so grow like our Lord.

A New Spirit for the New Time

He hath put a new song in my mouth, even praise unto our God.—Ps. xl. 3.

I. A BETTER disposition we ought to carry into the new year’s greetings.

II. We owe a grateful spirit for our happy experiences. We can enumerate enough to waken our thankfulness.

III. We can begin to pay this debt. Some debts are discouraging, but gratitude to God is uplifting.

IV. A grateful gladness will help our work.

Some laughter is “like the crackling of thorns under a pot,” but gladness in God’s love makes the heart eager for active service.

V. We have watched and prayed against temptation: but we should watch for the answers to our prayers, and they will fill our mouths with singing.

Hunger and Thirst After Righteousness

Blessed are they which do hunger and thirst after righteousness.—Matt. v. 6.

LUKE reports this sermon, perhaps on a different occasion, with “Blessed are ye,” etc.; not a statement of the principles of the kingdom, so much as a direct greeting to those hearing. That spirit was in all Christ’s words.

I. This appeal is the loftiest possible, for righteousness is the demand of conscience which claims supreme rule.

II. Christ’s appeal is the broadest, for righteousness includes both the contemplative cloister piety of the “Imitation of Christ,” and the stirring practical goodness of the reformer. He was both, and blessed both in man.

III. Christ’s appeal is large and charitable, taking us in tho we are so defective, and come so late. Socrates would not be called a *sophist*, a wise man; but only a *philosopher*, a lover of wisdom. So Christ blesses not the righteous but those who hunger and thirst after righteousness.

IV. No dilettante goodness answers. Hun-

ger and thirst are strong desires. Yet He does not say how much, and an imperfection may be blest.

F. N.

Children and Sons

But as many as received him to them gave he power to become the sons of God, even to them that believe in his name.—John i. 12.

WE are children of God naturally: "his offspring" (Acts xvii. 28). But we became sons (a word of more dignity and character) by trusting and loving God as revealed in Christ.

I. We inherit character as well as features. Two hundred descendants of the criminal "Jukes family" became criminals, while as many descendants of Jonathan Edwards were men and women of high ability and character, and many of them highly distinguished.

II. We ought to recognize our natural inheritance of character. 1. It would uplift our ideal. Horace said, "Revere the promise of a boy's hopes." 2. It would bring high thoughts to a close appeal, as in the quiet dark chamber the invisible picture is developed.

III. How shall we "believe," and so attain true sonship? 1. Repenting of unbelief is like lifting pressure from the brain by craniotomy: things forgotten come back, and a man comes to his better self. 2. Accepting God's Spirit is like the recognition of the old nursery song by the child long captive with the Indians. She had been brought back, with several others, and her mother was there to take her; but neither could the mother tell which child was hers, nor could the child remember her mother till she sang the baby lullaby, when the child with a cry flung herself into her mother's arms.

F. N.

God's Help a Challenge to Faith

Be strong and of a good courage; fear not nor be afraid of them. He will not fail thee, neither forsake thee.—Deut. xxxi. 6.

I. THERE are two ways of helping one along: we may help a child by taking it up in our arms and carrying it; we help a man by showing him the way, and bidding him come along with us. God helps us in both these ways, but His best help is by appeal to our own exertion.

II This is the highest appeal to a faith

manly and brave, and showing its quality in abundant work and in devoted courage.

III. We are not to be weaklings because God is helping us. His help is a challenge to do our very best; we need to answer with all there is in us.

F. N.

Paul the Seer

I will show him how many things he must suffer for my name's sake.—Acts ix. 16.

THERE is a vast difference between a "mere visionary" and a seer of heavenly visions. Paul was a seer of heavenly visions.

The five recorded visions of Paul are as follows:

1. The Damascus vision—a vision of Christ.
2. The Macedonian call vision—a vision of man.
3. The Corinthian vision—a vision of assurance.
4. The Jerusalem vision—a vision of vaster service.
5. The shipwreck vision—a vision of exalted privilege.

These are practical visions for every one desiring best things. Do we wish them? If so, let us remember that they are each and all visions of service and visions of suffering. They will lead us to supply the magnificent demand of the twentieth-century world for heroes and heroines for God.

C. E. P.

Vision Before Action

And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord.—1 Kings iii. 15.

I. Vision a necessity, if a man is to fulfil his highest destiny. Conduct the result of ideals. The visionless man can never be truly great, and is not likely to be truly good.

II. Conditions to be met with before vision can be granted. (a) Reverence. (b) Consecration. (c) Communion.

III. Difference between having visions and being visionary. To have a vision is to be sensible of the infinite, the eternal: to be more conscious of the law and harmony of the universe. To be visionary is to separate the ideal from the real, the abstract from the concrete, to be without desire to put the vision into action.

IV. Action must follow vision. Solomon's

first act after his vision was a renewal of his consecration to God.

V. Vision unusual because necessary. Every soul may have its vision. God intends all of us to be lifted up through communion with Him. Reason we have no vision is because we expect none.

P. T. O.

The Abundant Life

I came that they may have life, and that they may have it abundantly.—John x. 10.

"EVOLUTION goes on, hereafter, in the inner and upper world, outside and beyond our vision. . . . But more than man's physical nature was evolved."

Life was here already when Jesus came. Evidently, He does not refer to the ordinary physical functions in His many uses of the term; but emphatically is this true here where "abundantly" is used.

I. A wider vision is implied. "Blest are your eyes for they see," He said to His followers; and they saw "fields white unto the harvest" ready for evangelistic and missionary work. They had many visions of Father's love; also His view of sin and estimate of life.

II. Greater usefulness naturally follows, fitting in and supplementing the daily occupation. Cary had a spiritual mission and at same time "pegged shoes to pay expenses." A Christian mechanic ought to be the better mechanic.

III. More joy is a reasonable consequent, resulting from

IV. A more harmonious adjustment of life here, and a

V. Perfect adjustment to the life beyond.

C. R. S.

Steps in the Stairway

Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke xi. 9.

"SEEKING is the law of growth. Its suggestion we see in the plant working its way toward the sunshine. The law comes to perfection in the prayer of the spirit. I desire, therefore I pray, therefore I have."

The stairway of prayer may be said to have three steps.

I. The asking stage when desires are formulated. It is the child stage of spiritual achievement, and will show changes with growth. We must not always expect the

petitions of this stage to be granted. There is a higher wisdom.

II. Seeking indicates strength of conviction. Seeking is a proof of sincerity. "Not because he is his friend, but because of his importunity." . . . "How much more shall your heavenly Father."

III. The knocking stage implies certainty; abounding confidence, as when Abraham interceded for Lot; or when the Psalmist says, "Bow down thine ear." The Master at last led His disciples thither when He promised, "Whatsoever ye shall ask in my name, that will I do." But this great privilege was not granted until they had reached the higher spiritual life when their desires would be based upon the view-point of that magical Name.

C. R. S.

Walking With God

And Enoch walked with God: and he was not; for God took him.—Gen. v. 24.

"BORN," "lived," "died," is the way most of the Bible characters are mentioned. Enoch is an exception. Of him the sacred writer says: "And he was not; for God took him."

I. Ancestry. There are those who make much of ancestry, not for any moral worth of character it may convey—but simply that they may say they are connected with some sprig of royalty or titled personage. The only ancestry worth mentioning is that which enables a man to become a child of God.

II. Enoch was not; for God took him. The words suggest 1. Duty gloriously met. Life nobly lived. 2. That the age in which a man lives has but little to do with his greatness. The age in which Enoch lived was not remarkable nor conducive to greatness. The people were low, sinful, unambitious, etc. 3. It is the life that make one great.

III. The source of Enoch's greatness: He walked with God. This implies a close intimate relationship characterized by absolute trust.

IV. Walking with God necessitates 1. Agreement. To walk in peace and friendliness. There are some things concerning which there must be no difference of opinion. 2. The Putting away of sin. Sin separates from God.

V. Greatness and goodness not dependent on years. It is in deeds not in years that

a man achieves greatness and goodness. Enoch lived not as many years as his son Methuselah, but he lived a nobler, diviner life.

VI. Walking with God insures a quiet calm, victorious ending to life. W. C. B.

The True Answer to Life

Here am I, send me.—Isaiah vi. 8.

WE constantly make our demands of life: life also makes its demands of us, which are God's demands, voiced in life's opportunities and privileges. The only true answer for us to give is that which Isaiah gave. The fulfilment of it makes a life that counts for God in the world.

In this answer three facts are involved.

I. A Sense of Personal Responsibility. "*Here am I, send me.*" 1. A feeling of obligation within the individual. 2. A corresponding duty for the individual. 3. A range of interests recognized in which personal responsibility has a part to play.

II. Readiness of Character. "*Here am I, send me.*" 1. Something more than physical presence. 2. A readiness because of what we are in character. 3. Character formed, through fidelity to a threefold consciousness, each element of which, as in case of Isaiah, is twofold. (1) Of God. High and lifted up. Near enough to speak. (2) Of self. Prostrate in humility. Standing in personal dignity. (3) Of the world. Rejecting God. Sought of God.

III. Willingness to be a Godsend. "*Here am I, O God, send me.*" 1. A Godsend is one whom God sends. 2. Equipped with the Spirit of Him who is God's great Godsend. 3. God wants to send us, and we are needed as Godsend, in the home, in the Church, in the community, in the world.

The true answer to God's demand of us in life is given and only given by (1) a sense of individual responsibility; (2) a readiness of character; (3) a willingness to be a Godsend.

W. R. B.

The Excellent of the Earth

The righteous is more excellent than his neighbor.—Prov. xii. 26.

He ought to be, will seek to be, he is—judged by highest standards—more excellent than his neighbor.

I. In his spirit. 1. Having learned of Christ is more forgiving. Revenge excised from vocabulary. 2. With the spring of

eternal love within, he is more generous and sympathetic. 3. More patient with mankind, with himself, with adverse fortune. 4. Knowing his own perversity, is more hopeful of the reformation of others.

II. In his principles—the basis of conduct. 1. Justice—personal integrity—impartiality. 2. Truth, as opposed to double meanings, mental reservation, diplomacy. 3. Peace, as opposed to contention. 4. Cosmopolitan charity, as opposed to clannishness, local limitations, etc.

III. In his thoughts. 1. His thoughts are purer, freer from taint—"I hate vain thoughts." 2. His thoughts are more sober and rational, under better control. 3. His thoughts are less self-centered, because exerted upon world-wide interests. 4. His thoughts are more elevated through converse with the Great Thinker.

IV. In his language. 1. It is more courteous or kindly. 2. It is more chaste. 3. It is more free from bombast, and from pride of birth or purse. 4. It is more cautious, serious, informing, direct, and guileless.

V. In his habits. 1. In person he will affect cleanliness, love of order, will observe the fitness of things. 2. In commercial habits, punctual, exact, methodical, in shop or farm. 3. In intellectual habits also. Time well utilized, truth well digested, &c. 4. In moral habits he will be distinguished by prayerfulness, self-judgment, reverence, handling of sacred things, Christian industry, and philanthropy.

W. J. A.

Great Among Giants

FOR THE JUNIOR CONGREGATION.

A great man among the Anakims.—Josh. xiv. 15.

AT school, in a class of dull boys, it is easy for a clever boy to be great, i.e., to excel. In a class of clever boys it is hard for one to be great. Great preachers, writers, painters, musicians, etc. A few are "great," and excel, are "great" among great men. Do not be content to be "ordinary." Let "Excelsior" be your motto.

Be	{	Generous—of noble nature. (2 Kings xxii. 2, or Acts xvii. 11.)
		Resolute—having a firm purpose. (Heb. xi. 25.)
		Earnest—eager, serious. (2 Chron. xxxi. 21.)
		Active—practical.—1 Sam. xvii. 49.
		Trustworthy—worthy of confidence. (Josh. xiv. 14.)

J. P.

ILLUSTRATIONS

Courage.—There is the right sort of inspiration to courageous persistence in well-doing in this poem from "The Humbler Poets":

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?

Come, rouse thee! Work while it is called to-day!

Coward, arise! Go forth upon thy way!
Lonely! And what of that?
Some must be lonely! 'Tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness. Work on.

Dark! Well, and what of that?
Didst fondly dream the sun would never set?
Don't fear to lose thy way. Take courage yet!

Learn thou to work by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?

Go, get thee to thy task! Conquer or die!
It must be learned! Learn it then patiently.

No help! Nay, it's not so;
Thou human help be far, thy God is nigh,
Who feeds the ravens, hears His children cry.
He's near thee, wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

Heaven Below.—C. Coote wrote the following suggestive little poem as a New Year's message to a friend:

Thou knowest, Lord, that hand and brain
Must oft to earthly things be given,
But all are blest where thou dost keep
The heart in tune with Heaven.

No restless will, no faltering faith,
No hours of darkness tempest-driven,
But a glad calm for those whose hearts
Are kept in tune with Heaven.

To sing thy praise 'mid jarring notes
We all too oft have vainly striven,
But sweet the song when thou dost keep
The heart in tune with Heaven.

Oh, that the discords of the past
May be for thy dear sake forgiven,
And keep us—through the days to come—
Keep us in tune with Heaven.

With listening ear and yielded will,
Till the mysterious veil be riven,
And those who trusted thee shall find
How very near was Heaven.

M. A. S.

Assurance.—If we have our faith grounded in the will of God we shall feel the assurance expressed in these verses:

I can not say
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way
If Him it please.

I can not feel
That all is well, when darkening clouds
conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."

I do not see
Why God should e'en permit some things
to be,
When He is love;
But I can see
Tho often dimly, through the mystery,
His hand above.

I do not know,
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below,
Sometime, somewhere.

Rest.—There is a hymn beginning:

"Oh, where shall rest be found,
Rest for the weary soul?"

Dr. Henry van Dyke gives a beautiful answer in his little poem, "The Wings of a Dove":

At sunset when the rosy light was dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

"Pilgrim of the air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest."

But when the dusk a filmy veil was weaving
Back came the dove to seek her nest;
Deep in the forest, where her mate was grieving,
There was true rest.

Peace, heart of mine! no longer sigh to wander;
Lose not thy life in fruitless quest;
There are no happy islands over yonder—
Come home, and rest.

Leadership.—In the conflict around Santiago, our army met with unexpectedly strong resistance. The army had fought all day long and at night was very tired. General Wheeler knew the danger of a night attack without protecting trenches. He ordered the men to dig them. His adjutant found the men lying on the ground from exhaustion and reported that the men were not in condition to dig them. He said:

"General, I am afraid our men can't dig the trenches."

"What men?" asked the General.

"The cavalry division," said the Adjutant.

General Wheeler sat up in bed and began pulling on his boots.

"Send me the man," he directed.

"What man?" asked the Adjutant.

"The man who can't dig trenches."

"But it is not one man; it is many men. They are just played out."

"But you can surely find one man who says he can't dig the trench. I only want one. Go get him and bring him to me."

"But there are—"

"I don't care how many there are, go get me one."

Hood had nothing to do but ride back to the line. In some way he managed to round up a colored trooper belonging to the Ninth Cavalry, and brought him back to the division headquarters.

"Are you the man who says he can't dig these trenches?" asked the General.

"I see one of 'em, boss, but there's a—"

The General stopped him and walked out of his tent.

"You can go to sleep now, my man, and I'll go up and dig your trench for you. The trenches have to be dug, and if you are unable to dig yours I'll just go out and do it for you. Where's your pick?"

Wheeler slid into his coat and turned toward the big cavalryman. The latter's eyes began to bulge out when the General motioned to him to lead the way to his camp. For half a minute his voice stuck in his throat, and then he said:

"Boss, you ain't fit to dig no trenches. If they done got to be dug, I'll just naturally do it myself. I'm dog tired, but that ain't work for you."

Wheeler stopt and looked at the man with a flicker of amusement in his eyes.

"I know it isn't work for me to do," he said, "but I am going to need soldiers in the morning, and I'm going to save your life, if possible. Do you think now that you can dig the trench?"

The negro started up the hill without a word. Then the General turned to Adjutant Hood with a voice as pleasant as sunshine in May.

"He seems to have changed his mind," he said. "Now you go find me another man who can't dig the trenches."

The Adjutant bowed and rode off. He

never came back. In the morning the trenches were dug.—*B. L. H.*

Consecrated Work.—Italy's gifted artist, Fra Angelico, was of so devout a spirit that he never touched his brush to the clean canvas upon his easel till he had first asked God to make beautiful his work. He refused to paint for hire or at the behest of any save his spiritual superior.

Once at the command of the Pope, Angelico left his cloister and journeyed to Rome where he decorated one of the chapels of the Vatican. His work was completed and he returned to his cloister where soon afterward they found him dead before one of his just finished pictures. But the key to the chapel was lost, and for two full centuries the room remained unopened. At length, however, the door was opened and there, to the joy and wonder of admiring throngs, stood revealed the angelic faces that this saintly artist had traced there generations before.

Parents and teachers are called to the task of painting upon the white canvas of childhood the faces of men and of women. Like the holy Angelico they should be so saturated with the spiritual and the divine that nowhere upon the canvas shall appear the face of a Herod, a Judas or a Pilate, but always some strong, conquering, peace-breathing countenance that utters the divine to those who look upon it.—*E. F. L.*

Nature's Adaptations.—A recent writer in the *Scientific American* tells us that man at one time had power to move his ears; that all the muscles are there now but man has lost control of them. He declares that those animals having this power are enabled thereby to detect more readily simultaneous sounds, which enables them more readily to detect foes from any quarter and defend themselves more readily. Man in his primitive state needed also this power. But as there has been less and less use for it in his advance in intelligence the power thus to use his ears has passed away. But instead the stationary ear gives him greater ability to detect successive sounds and has thus enabled him to develop all the higher beauties of language and music. Having become a man he has put away childish things. "When that which is perfect is come then that which is in part shall be done away."—*J. W. D.*

Earnestness.—In one of the great battles of the Civil War, a recruit lost his company in the confusion of battle. Approaching General Sheridan, he timidly asked where he should step in.

"Step in," thundered the General in a voice that terrified the already frightened recruit more than all the cannonading and musketry, "Step in anywhere. There's fighting all along the line." No good soldier of Jesus Christ will spend much time hunting for his place in the ranks of the faithful.—*Z. I. D.*

Cleansing Spirit.—The floor of an old castle was always found as free from dust as if it had been recently swept. But as no housemaid's care was ever bestowed upon it, there was a superstition, and the uneducated of the neighborhood actually believed, that a good-natured fairy constantly swept the neglected floor. The real cause of the phenomenon is supposed to have been found in the constant draft of air which, rushing through the crannies of the rock, effectually carried off the dust before it had time to accumulate. For cleansing the ever-accumulating dust and filth of sin in the human heart, other than mere human agency is unquestionably necessary. God's spirit, compared to the wind "blowing where it listeth," is the only power equal to this stupendous task.—*G. D.*

Light in the Depths.—At an ocean depth of 125 fathoms solar rays have no penetration. There is absolutely none of the light of day when that limit is reached. Yet, in the Atlantic, 5,400 fathoms down, animal life was brought up by the *Challenger*, and it was life that showed very distinctly the effects of light. There were fish with functional eyes; and there were brilliant colors upon them. The home of these creatures was vastly beneath the reach of our ordinary light, and yet there must be radiance in their abysmal abode.

So in the more awful depths of human affliction, no ordinary light of comfort can penetrate. The sun and the moon are swallowed up. There is absolutely no relief from any human source, from lover or friend. Yet there is light. The Holy Ghost will send His blest rays into the darkest abyss of life's evil. He will come and dwell there, and where He is, there is light.—*D. D. M.*

Power of Jesus.—Some years ago an entertainment was given in an opera-house in Indianapolis. The stereopticon pictures thrown upon the screen were disappointing, and the audience became restless and noisy and there were expressions of disgust. Jokes were indulged in, jeers were frequent. Even good views were met with uncomplimentary remarks. Some very fine landscape scenes were nicknamed and laughed at. Even the face of George Washington, the pure and great father of his country, met a similar reception. The performance went on and so did the jeering, howling, and stamping. "Pandemonium reigned," said one of the dailies in reporting the occurrence. The indignant sport had begun, and who could tell where it would end?

Suddenly, in the midst of the tumult, appeared upon the screen the face of the Savior. A crown was upon His brow, a halo of light about His head. There was a hush, the jeers and disorder ceased, and silence reigned. They sat and looked reverently upon that wonderful face of Jesus, and when the program continued there was no interruption and at its close all passed out quietly.

Jesus subdues the follies and passions of men.—*J. A. C.*

Slow to Wrath.—It is the man who is "slow to wrath" whom others dread when he is once aroused. Do you recall that terrible page about Nicholas Edgcomb when the quiet man's wrath, who was even tender with the rabbits, the trapping of which earned him his livelihood, was stirred against Timothy Oldrieve?

"Aboriginal hate glowed and roared in him like a furnace blast, leapt to his brain and ruled there. He looked to the south, thought of his enemy, and showed his canine teeth in an expression of brute rage that had never degraded his countenance until that hour. Now the thing called moral sense went down like a reed before this flood. He was concerned with nothing but his hatred. He only mourned that Oldrieve stood not at that moment within the reach of his hands. He told himself that nothing but the hand of God could save his enemy. To judgment he should depart, hurled there as unwarned as Edgcomb had been hurled into the confusion and wreckage of his life. Strong to act, he took his gun and hastened through the night."

If you are anxious to convince the world of real manhood, then be angry like that when

the rare occasion demands. But for the "spitfire," "touch-me-not," "hair-trigger" tempers, which so many of us indulge, let us listen to the urgent appeal of the Apostle James to be "slow to wrath."—*T. H. H.*

Progress.—Bryant Park, New York, was originally occupied in part by the distributing reservoir of the city's water supply. The massive pile of Egyptian architecture, long familiar as a landmark of the city, with its vine-clad walls, reminded of the city half a century ago; and when its style became obsolete and its dimensions inadequate to the needs of the growing metropolis the old New Yorker, not without regrets, beheld its demolishing. It had served him well in its day, every house in the old town having drawn from it; but a new era had come, when the antiquated reservoir of water must give place to the modern reservoir of books.

A striking coincidence it is, surely, that the central heart of the great public library of New York, with fifty arteries or branches

radiating from it, thus enshrined in a magnificent temple of learning, should throb on the very spot of the old reservoir, and do for the city, in the way of educational, moral, and spiritual uplift, that which the former institution did for its physical refreshing and necessities.—*G. D.*

Lost Opportunity.—When I was pastor in Knoxville, Tennessee, I went out to Third Creek Church, on one occasion, with some of my brethren. After dinner, we were standing out on the lawn, when our host said to us: "Do you see that little mountain yonder? I sold that mountain to a company of men for forty dollars. Now, do you see that hole in the side of the mountain? They have taken ten thousand dollars' worth of marble out of that hole, and the whole mountain is solid marble. It is worth a million dollars."

That man had hunted squirrels all over that hill, looking up into those scrubby oaks, and did not know what was under his feet, and held by good title.—*O. L. H.*

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."—GARVIE.

BY THE REV. JULIAN HANFORD OLMSTEAD, CLARION, IOWA.

The Fifth Gospel; or, the Christian's Life of Christ. "And there are also many other things which Jesus did," &c.—John xxi. 25.

Stedfastness, the Last Ditch. "Having done all, to stand."—Eph. xi. 13.

Touch. "As many as touched him were made whole."—Mark vi. 56.

Possessing by Occupying. "Every place that the sole of your foot shall tread upon, that have I given unto you."—Josh. i. 3.

The Fruitful Bough. "Joseph is a fruitful bough, even a bough by a well whose branches run over the wall."—Gen. xlix. 22.

Life's Greatest Choice. "Therefore, choose life."—Deut. xxx. 19.

The Mightiest Motive. "For Christ's sake."—Matt. x. 39.

The Value of a Man. "How much better is a man than a sheep."—Matt. xii. 12.

The Climax in the Movement of a Christian. "They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Isa. xl. 31.

Weaklings or Heroes. "And he that is feeble among them at that day shall be as David."—Zech. xii. 8.

BY THE REV. W. J. ACOMB, BIRMINGHAM, ENGLAND.

Commendable Care for One's Parents. "And David went thence to Mizpah of Moab; and he said unto the King of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me."—1 Sam. xxii. 3.

The Light which Comes in the Path of Duty. "I being in the way, the Lord led me."—Gen. xxiv. 27.

Disregarded Premonition. "Thou knewest all this."—Dan. v. 22.

Fourfold Judgment of Godly Men. "It is a very small thing that I should be judged of you, or of man's judgement; yea, I judge not thine own self, . . . but he that judgeth me is the Lord."—1 Cor. iv. 3, 4.

The Pros and Cons of a Good Man's Life. "Shouldst thou help the ungodly, and love them that hate the Lord? . . . Nevertheless there are good things found in thee."—2 Chron. xix. 1-3.

Footprints of the Sinner as Seen from Heaven. "How canst thou say, I am not polluted, I have not gone after Baalim? *See thy way in the valley*, know what thou hast done."—Jer. ii. 23.

Exemptions from the Battle-field. "Lest he die in the battle."—Deut. xx. 5-8.

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

PROSELYTING JEWS AND CATHOLICS

Editor of THE HOMILETIC REVIEW:

Religious toleration is desirable in so far as it prevents legal, or social, persecution for differing religious belief, but it is almost infidel in so far as it lessens the missionary activity of individuals or of Churches, which are in reality missionary societies.

Jews and Catholics certainly are fully persuaded that their respective ways are ways that end in heaven. Unless they did so believe, they would not long remain in them. The consideration of their eternal welfare would urge them to adopt the way which they believed most sure. Their belief in their own ways is no reasonable ground why Protestants should adopt their views.

Jews and Catholics are not doing *all* of their own work. Churches and temples, schools and homes, do not completely evidence their activity in feeding the hungry, clothing the naked, and caring for the lost. These architectural and organizational movements may, and often do, evidence a misapplication of the church's wealth.

A small part of Protestant strength is directed to the "baptizing of Jews and the conversion of Catholics." There is a diversity of gifts in the church. They who are called to this work have a great danger in its neglect, as they who are called to intra-sectarian work have in the neglect of it.

Children who are so meanly provided for by parents, or by church, or synagog, as to be attracted to a Protestant church by a teddy-bear, or a stick of candy, or a warmer garment, are in no way the objects of superabundant attention from any one.

Protestant missionaries, called to the slum work where Catholics and Jews predominate, do not create the poverty which augments and indicates the need of their labors. They are not responsible for the neglect which makes a stick of candy, or a teddy-bear, or a warm garment an attractive gift. Certainly they are in no way reprehensible for winning the interest and gratitude of the child they would save by these small gifts.

The whole question turns upon the pivot of these two queries—Is the Jew now in the

way of salvation?—Is the Catholic in the way of salvation? Let us honestly answer. If Protestants are in the way of life, then Jews are not; and offer a needy missionary field. If Protestants are in the way of life, then Catholics are not wholly in it; and, to Protestants, offer a legitimate field of missionary labor.

TROY, N. Y.

JAMES G. CARLILE.

Editor of THE HOMILETIC REVIEW:

Dr. Peters condemns, and perhaps justly so, a system of proselyting Jews and Catholics in all our larger cities, which system he indicates amounts to nothing less than bribery. If the evil exists as he states it, it should be corrected, but his argument against proselytism is in my humble judgment both unscriptural and unsound.

That there are many roads on earth leading to one destination, does not even warrant the supposition that there may be more than one road leading to heaven. The use of the term "Protestant way," to be consistent, must permit the use of "Catholic way" and "Jewish way." But none of these are mentioned in Scripture. The Bible way is repentance for sin, and personal faith in the Lord Jesus Christ, as the "way of holiness." From the point of view indicated in Dr. Peters's article perhaps the Protestant is as much in need of being proselyted to the Gospel way as the Catholic or Jew.

Let Dr. Peters read a recent work by Justin McCarthy, himself a Catholic, entitled "Priests and People in Ireland," and let him visit our Province of Quebec, and he will learn that the magnificent churches, whose shadows fall across the thatched huts of poverty-stricken peasants, represent not noble work well done, but the greed and avarice of a selfish priesthood, that finds the security of its hierarchy in fostering the superstition and ignorance of its followers.

If proselytism among the Jews and Catholics must be desisted from, then in all consistency the moralist should be left alone, for he is "going to heaven in his own way." Expenditure of money, time, and men in converting the heathen of all lands is use-

less, for the greater number of them are "very religious." Surely the conclusion is inevitable, that they are "going to heaven in their own way."

There are hundreds of ex-Catholics in Canada to-day, and not a few who were formerly of the Jewish persuasion, who bless God for the systematized effort of proselytizing in Protestant evangelism, without which in all probability they would never have known the way of Truth. Their consecrated devoted lives to Christian service have long since proved the wisdom of carrying on missionary work among Jews and Catholics.

I am not sure but that in some cases a steaming cup of coffee, and a good sandwich, are indispensable means for securing a hearing.

CANADIAN.

Editor of THE HOMILETIC REVIEW:

While perhaps the Jews are not doing missionary work among the Protestants to any extent, the Catholics are putting forth every effort in that direction. Dr. Peters's statement that they leave us alone will not be generally accepted. They are trying to Catholicize in whatever direction they can. Not only do they seek converts, but they aspire after predominance in every way possible, their partial success having alarmed many of the most conservative Protestants. Only uninformed people will deny this.

It is no doubt true that some so-called Protestant churches have nothing more to offer to a Catholic or a Jew than the Catholic or Jewish churches have to offer. Such churches would better let them alone and begin at home.

That Catholics or Jews will never or seldom prove to be genuine Protestants when "proselyted" can not be proved. Of course, when Catholics or Jews are simply persuaded to join our Protestant churches, they very likely will not be stanch members. That nun referred to in Dr. Peters's article admired his sermons and was persuaded to join his church; but it is not stated that she accepted the Protestant faith, which even in some essentials differs widely from the Catholic doctrine. It is no surprize that she in sickness requested the priest to see her. I am afraid the doctor does not sufficiently distinguish between joining a Protestant church and becoming a Protestant. The writer of these lines knows Jews and many more Catholics who became genuine Protes-

tants. Some may prove to be unfaithful. But that is no reason why they should be let alone. Converts from heathendom sometimes reenter heathen churches. Those whom Protestants would win should not only be induced to join our churches, but they should be thoroughly converted. To persuade men everywhere to accept Jesus, is the clear duty of every one who enjoys the consciousness of being saved in that Biblical way.

ACKLEY, IOWA.

K. KNAPP, D.D.

Editor of THE HOMILETIC REVIEW:

I fully agree with Dr. Peters in condemning such means of "proselyting" as he mentions. Many a pastor and lay-worker overlooks the fact that our mission is not to win "converts" to ourselves or our local churches and church denomination to swell the membership-roll, merely, but to preach the Law and the Gospel faithfully, letting the Spirit by the Word convict of sin and lead the penitent to Christ. Our commission is to "go into all the world and preach the Gospel to every creature" (Mark xvi. 15), for in Christ's name shall repentance and remission of sins be preached among all nations (Luke xxiv. 47), and to feed His lambs and sheep (John xxi. 15-17), not with Protestantism, not Catholicism, nor Judaism, but with the Word of God.

GUSTAVE M. BRUCE.

DELL RAPID, S. D.

Editor of THE HOMILETIC REVIEW:

There is much to commend and much with which most of the REVIEW readers will agree in what Dr. Peters has written. If there is a small and contemptible person anywhere, it is he who by fair means or foul would steal the lambs of one safe fold simply to place those lambs in another fold of another name, no better and no safer. We are at one so far.

But is there not another side to this question? Is all proselyting wrong and mean? Proselyting is simply trying to win one from one opinion, or belief, to another opinion or belief. It is trying to make another see as we see. If one tries to change my political opinions to make them harmonize with his political opinions, he is proselyting, and he has a perfect right to do that very thing. When one tries to change the religious opinions, convictions, or philosophy of the Chinaman, or the Japanese, or Hottentot to Christian beliefs or convictions, he is prosely-

lytting, and his right is recognized, else all the missionaries that have ever been sent out are wrong, and the very spirit of missions is wrong. Then He made a mistake, who said: "Go ye into all the world, and disciple all nations." Would any of us say, "Let these people alone, they are journeying to heaven in their way, while we are journeying in our way"? Are we to teach them that it makes no vital difference what one believes, if he is but sincere in his belief? Christianity has never made any headway, and never will make any headway, but by trying, all the time and everywhere, to win others to its philosophy of life. What are the one hundred thousand ministers of the Gospel in the United States doing, if they are not trying to change the opinions of men, and make them think of life and its purposes as they themselves think? Are they trying to lead men to believe that the church saves men, or that Christ saves men? Or do they teach that it makes no difference, whether men accept or reject Christ?

SAGINAW, MICH. C. W. STEPHENSON.

Editor of THE HOMILETIC REVIEW:

Dr. Peters implies that there are many ways into the Kingdom of Heaven, whereas there is but one, a very straight and narrow one. See Matt. vii. 13-15. There is but one door—Jesus Christ. See John tenth chapter.

The Jews reject the divinity of Christ and His Messiahship and were disowned by Christ Himself as a body. The Church of Rome is a human product founded upon formal ecclesiasticism and teaches salvation through ordinances and confession and the paying of penance to a priest who is a man like unto ourselves.

As these two classes are clearly not Christian they are not only legitimate subjects for Christian evangelization but it is as truly our duty, be we Christians ourselves, to convert them to a belief and acceptance in Christ as Savior—the Protestant view—as it is to evangelize the poor in the slums, our aristocratic Godless next-door neighbor, or the heathen in darkest India.

One of my best friends is a converted Catholic and he sings the praises of the Christian Protestant faith all the day long and does not carry "ill-will nor animosity" toward the brethren.

(Rev.) HARRY PRESCOTT HOSKINS.
CLIFFORD, PA.

Editor of THE HOMILETIC REVIEW:

To let Jews alone is to let alone a people without the Christ and to neglect His command to "make disciples of all nations." It is to see a people walking in spiritual darkness and blindness without trying to give them sight and light.

Let us admit that Roman Catholics are Christians. Still we must hold that they do not truly know Christ and do not fairly represent Him. To let them alone is to fail in "teaching them to observe all things whatsoever I have commanded you." There is such a thing as teaching people the "way of the Lord more perfectly."

If Roman Catholicism with its baptismal regeneration, penances, indulgences, state and church ideas, etc., etc., is right, then Protestantism and Americanism are wrong and we should abandon our faith and organizations and join with them. On the other hand, if Protestantism is right, Romanism is wrong, and we should at least *try* to convert them from the error of their ways. In doing this, methods must and ought to differ, according to the times, places, and conditions of the people where the service is rendered. I have never taken much to the plan of the "Soupers," yet a plate of warm soup is better than the "cold shoulder."

ATLANTA, GA. JOHN D. JORDAN, D.D.

Editor of THE HOMILETIC REVIEW:

Since the "field is the world," Protestants, having the truth, must teach it to Jews and Catholics the same as to unbelievers everywhere.

A Christian has no time for what is called "proselyting" if that means trying to get members of one denomination of Christians dissatisfied therewith that they may be gathered into another; but, as Dr. Peters says, we have all we can attend to, to get the unconverted into the kingdom. When Jews and Catholics are joined to Christ, and not merely to the church, they make excellent Christian workers, as is evidenced by the number of my acquaintance who are preaching the Gospel in the Protestant churches.

It is not bribery to induce children to attend religious services by giving them clothes and food. It simply makes the Gospel practical and these become the bait which the fishers of men use to draw men into the kingdom.

COLUMBUS STA., OHIO.

C. L. DOYLE.

CHURCH TECHNIC

MODERN LIGHTING POSSIBILITIES

WILLIAM T. DEMAREST, NEW YORK.

ELECTRICITY is the most easily managed of artificial illuminants. In some localities it may be more expensive both to install and to maintain, but it is doubtful whether this additional expense will not be more than equalled by the advantages of this method of lighting over others. The ease with which the lights of a church may be controlled from one switching point is scarcely approached by other systems. Hints as to the placing and use of electric lights may be permitted. For the opening of the service and for those parts of it, in which the congregation has a part, a maximum of light should be furnished. It should be possible for old persons easily to read the print in psalters and hymn books, and so far as may be practicable the lights should be so disposed that they do not shine directly into the eyes of the people. When the time comes for the sermon or address, it will prove restful to the congregation if some of the auditorium lights be extinguished, while those that throw light on pulpit and pastor be left brightly shining. The body of the church should by no means be made dim; there should simply be sufficient change in the volume of light to make the change noticeable and restful.

A word as to the lights outside of the building. Few churches are so constructed as to windows that inside illumination at night has a marked outside effect. Especially do stained glass windows, although beautiful and attractive in themselves, change the character of the light shining through them. But if electricity is the illuminant, there is every reason why a number of lights properly placed in and about the entrances will prove most attractive. But do not use arc lights for these exterior lights. The color of the light, unless the newer "flaming arcs" are used, is cold and repellant. A number of incandescent lights may be so placed as to carry through the entrances the welcome and cheer of the interior.

Even the rural church has far better opportunities for effective lighting than it had a few years ago. There was a time when no method was available save that of the inef-

fective, smelly and often smoky oil lamps. If oil has to be used now, it may be used in modern lamps which are more economical than the older types, in that they give greater illumination for a given amount of oil, and which because of nearly perfect combustion are neither odorous nor smoky. One type of lamp which gives great satisfaction for church lighting is so constructed that the light is thrown directly downward without shadow. This can be used both for central chandeliers and for side lights.

But it is possible for the rural church to use acetylene lighting, in its present perfected form but a few years old. Already there are several business concerns providing the machinery, which is simple and comparatively inexpensive. The church building has to be piped, as for ordinary gas lighting, and this is a principal item of expense in acetylene installation. It is not so easy to control as is electricity, and is comparable in this respect with the ordinary illuminating gas which has long been used in cities. Acetylene light is pleasant in color, it does not affect the atmosphere of the church in anything like the degree that oil lights do, and the operation of the machine is simple and easily learned by the average sexton.

There has been little advance in methods of lighting by illuminating gas in recent years. It is probably still the cheaper form of illumination for the city church, but there are now few cities in which electricity may not be much more effectively and almost as cheaply used.

Whatever the method of illumination, it does not pay to be sparing in the number of lights installed. One other point. Do not be afraid to use artificial lights at the morning service. Many a church that is cheerful at night, is gloomy in the morning, especially on days when the sun does not brightly shine. An aid to illumination, it goes without saying, is a proper color of walls and ceilings. When the church is redecorated avoid dark greens and blues and reds. Have walls and ceiling white or yellow, or some other light color that will aid by reflection in the making of a cheerful church.

RECENT BOOKS

"Of making many books there is no end."

THE UNVEILED EAST. By F. S. McKenzie. 8vo, 347 pp. Illust. E. P. Dutton & Co. \$3.50 net.

The unveiling of Chinese Asia, which is done in this book, is a virtual corroboration of orthodox doctrines concerning the unity of the race, its depravity, selfishness, and love of lucre, making plain the fact that the Japanese are exactly like ourselves. Nor should we think it wonderful that the victors over the Russians should spoil the Koreans. The policy of European nations in the territory now dominated by the Mikado's bayonets is in no whit different from that of France, Great Britain, or Germany in Asia. Korea has lost her independence through the corruption and hatred of manual labor among her privileged classes, and their irremediable disease of intrigue. The Briton and American who applauded Japan's fighting qualities squirm and protest when they find that the Japanese are as enterprising, shrewd, and smart at exploiting their own special interests as were their teachers. China is tired of being bullied, robbed, and insulted, and is organizing for defense, fighting for national existence. All this Mr. McKenzie's graphic text reveals and unveils clearly, even to 1906. Amid the clash of selfish interests, the one hopeful feature is the moral uplift, made sure and permanent by the Christian missionaries. Mr. McKenzie is a keen observer and clear writer. Chapters of contemporaneous Korean Christianity read like pages from apostolic days. This is a book to jostle some of our narrow prejudices, broaden the sympathies, and hearten those who pray and work for the Kingdom. Good paper, print, index, rich and timely illustration make an illuminative volume worth buying. The American reader can easily allow parallax for some British notions.

THE AWAKENING OF CHINA. By Dr. W. A. P. Martin. Cloth, 8vo, 328 pp. Doubleday, Page & Co. \$3.80 net.

The inertness and immobility so characteristic of the Chinese people half a century ago are now no longer a fact. To-day, as never before, she is breaking loose from her sacred past and adopting the essentials of Western civilization. The awakening is so manifest as to call forth from Dr. Martin, one of the foremost writers on China, these portentous words: "China is the theater of the greatest movement now taking place on the face of the globe."

The author divides his work into four parts. The first is devoted to an outline of the Empire. This part would have been much more attractive to the ordinary reader, who is unfamiliar with the topography of a country like China, if a good map had formed part of the illustrative material. The second part is given over to an outline of the different dynasties from the earliest times to the eighteenth century; and Part Three deals with "China in Transformation," but it is not until the reader traverses over nearly two-thirds of the book—the chapter on "Reform in China"—that he discovers the material on the awakening now going on in China.

The recent Russo-Japanese war brought home to the Chinese, probably more than anything else ever did, her own possibilities. "What is to hinder us

from doing what those islanders have done?" is the appeal which is made to the Chinamen to-day. Dr. Martin tells us that she is sending students by the thousands to Japan to be educated.

The striking testimony which Dr. Martin offers concerning the far-reaching influence of the Protestant missionaries in China is particularly gratifying. And for a prominent Chinese official to ascribe the present awakening as due in large part to the missionaries should hearten every Christian to do more for that thickly populated part of the world.

The book is handsomely illustrated. The size of the book makes it somewhat unwieldy. A cutting down of the wide margins would have reduced it to a convenient size and would have aided materially its circulation.

THE INFINITE AFFECTION. By Charles S. Macfarland. Cloth, 16mo, 174 pp. The Pilgrim Press, Boston. \$1 net.

If any one has been led to estimate "The New Theology" by Rev. R. J. Campbell's book bearing that title, he will learn from this volume by Dr. Macfarland that there is more than one kind of "new" theology. It would be an excellent practice in literary, theological, and philosophic discrimination to put these two works in detail contrast. For here is new theology proceeding from an evangelical atmosphere, justifying the substance of evangelical faith, and exhibiting in the noblest outlines all that is essential in evangelical theology. All this is done, too, in modern fashion, without contravening any of the "latest results" of science and criticism. The "Person of Christ" emerges here in a divinity that is "entirely transcendent." Jesus is reenthroned as the supreme and sufficient authority, to be revealed and discerned, however, not through the medium of a book or a church, primarily, but by the Holy Spirit Himself speaking to every man and age. God's sovereignty, wholly moral and apiritual, grounded in love, is strongly reaffirmed. Man's moral opportunity is related to the divine love, whose only limits are in the sinful will of man. Redemption is always possible, in a universe where love is eternal, but the wrath of love reacts on those who infringe the moral order.

The treatise is an enlargement of the theological statement made before the ecclesiastical council that attended the author's installation in his present pastorate.

GOD'S MESSAGE TO THE HUMAN SOUL. By John Watson, D.D. (Ian MacLaren). Cloth, 12mo, 272 pp. Fleming H. Revell Company. \$1.25 net.

The chapters which go to make up this volume (so far as we know the last volume by this eminent author) were intended to have been delivered as "The Cole Lectures of Vanderbilt University for 1907." While at Mount Pleasant he was taken ill suddenly, and on May 6th departed this life.

A subtitle to the book, "The Use of the Bible in the Light of the New Knowledge," will partly explain the main title. The author pays his measure of debt to the reverent critic. To him the Bible can only be rightly interpreted when we view "the method of evolution as a gradual and orderly evolu-

tion of truth under the guidance of the divine spirit." The main thought in his chapter on "The Standpoint of the Book" is that the Bible is a religious book and should be studied and criticized with this in mind.

In the chapter devoted to "The Humanity of the Book" he graphically describes the wealth of Bible incidents which are at the command and service of every preacher. The reader will be particularly interested in his estimate of several Old-Testament books which the author claims have fallen into disrepute.

His position on the authority of "The Book," which forms the fourth chapter of the volume, is reflected in the following, that "whatsoever is in harmony with the gospels is authoritative, and whatsoever is not has no authority." The doctrine of reprobation he dismisses in few words: "we throw it aside as a slander upon God." His last chapter, on "The Use of the Book," is admirable.

Readers will come to very different conclusions from the author on some of the subjects which he discusses, but none will fail to admire the vigor and, in the main, the sanity of his reasoning. The book is really "a message to the human soul."

THE NEW CRUSADE. Occasional Sermons and Addresses by Charles Edward Jefferson. Cloth, 12mo, 290 pp. Thomas Y. Crowell & Company. \$1.50 net.

A volume of discourses of uneven merit, but all of them worth reading. The first, giving title to the book, is on the whole the best. It is a trumpet call to the church to become militant and begin to fight and conquer. The estimates of Christian Science in another sermon would not meet with assent by many critics of that cult. "The Unrecognized God" is a piece of deep interpretation, and "The Puritan Vision of God" is full of the inspiration of faith. Dr. Jefferson never lacks strong moral earnestness, and he never trifles with his theme nor with his hearers. His note is positive, the note of a man who believes, and always knows what he believes. Younger preachers especially may go to these sermons for inspiration, and for hints in the art of putting truth clearly without spoiling its force with negative qualifications.

THE MATERIALS OF RELIGIOUS EDUCATION. Being the Principal Papers Presented at, and the Proceedings of the Fourth General Convention of, the Religious Education Association, Rochester, N. Y., February 5-7, 1907. Cloth, 8vo, 379 pp. Executive Office of the Association, Chicago. \$2 net.

The addresses found in this volume contain important information as to the kind of material for religious education. We deemed these addresses of such importance that we had our own stenographer present during part of the convention, and we have already given our readers some of the addresses.

This volume should be read by all those interested in the important question of religious education.

GETTING THERE. WHERE? AND HOW? By Nungundo Santo. 16mo, 56 pp. The Nunc Licet Press, Philadelphia. 30 cents.

A collection of common-life sketches, full of human feeling, and suggestive to parents and teachers. Indeed, the little lessons conveyed are good for everybody.

THE CHRIST FROM WITHOUT AND WITHIN. By Rev. Henry W. Clark. Cloth, 12mo, 224 pp. Fleming H. Revell Co. \$1.25 net.

The author's conclusion is that the Fourth Gospel is the greatest book in the Bible and so the greatest in the world. This volume is an attempt to analyze this Gospel and show its purpose. According to Dr. Clark the Gospel of John is a kind of inductive attempt to demonstrate the divinity in Christ, and the certainty that in Him men may have life. The author of this Gospel sets forth the divine nature of Christ in its opening philosophy of the Logos, and then in two ways fills in the evidence for the truth of the theory: first by a narrative of what Christ does, and second by recording Christ's own teachings about Himself, and such sayings as set forth His divinity, and His impartation of life to His disciples and the world.

It is doubtful if the average reader would find in the Fourth Gospel just this scheme of things for himself, and the reader of this book will constantly need to compare Dr. Clark's interpretations with the text to determine whether this clear scheme is as thoroughly carried out as our author represents. This is not to allege that the interpretation is greatly overstrained, and it may be the real scheme of this Gospel; nevertheless the temptation to warp one's material in hand into a preconceived plan, that satisfies our demand for some unitary synthesis, is to be reckoned with in an attempt of this kind. The book, however, is rich in fine spiritual suggestion, and the subject is handled with analytic insight.

The author assumes a Johannine authorship for the Fourth Gospel, but he makes such an assumption more difficult to accept unless we reckon John to have been one of the master minds of all time. Granting that this Gospel is about what Dr. Clark estimates it to be, whoever could have been able to produce it must have been the great genius of history. Does that describe John "the beloved disciple"?

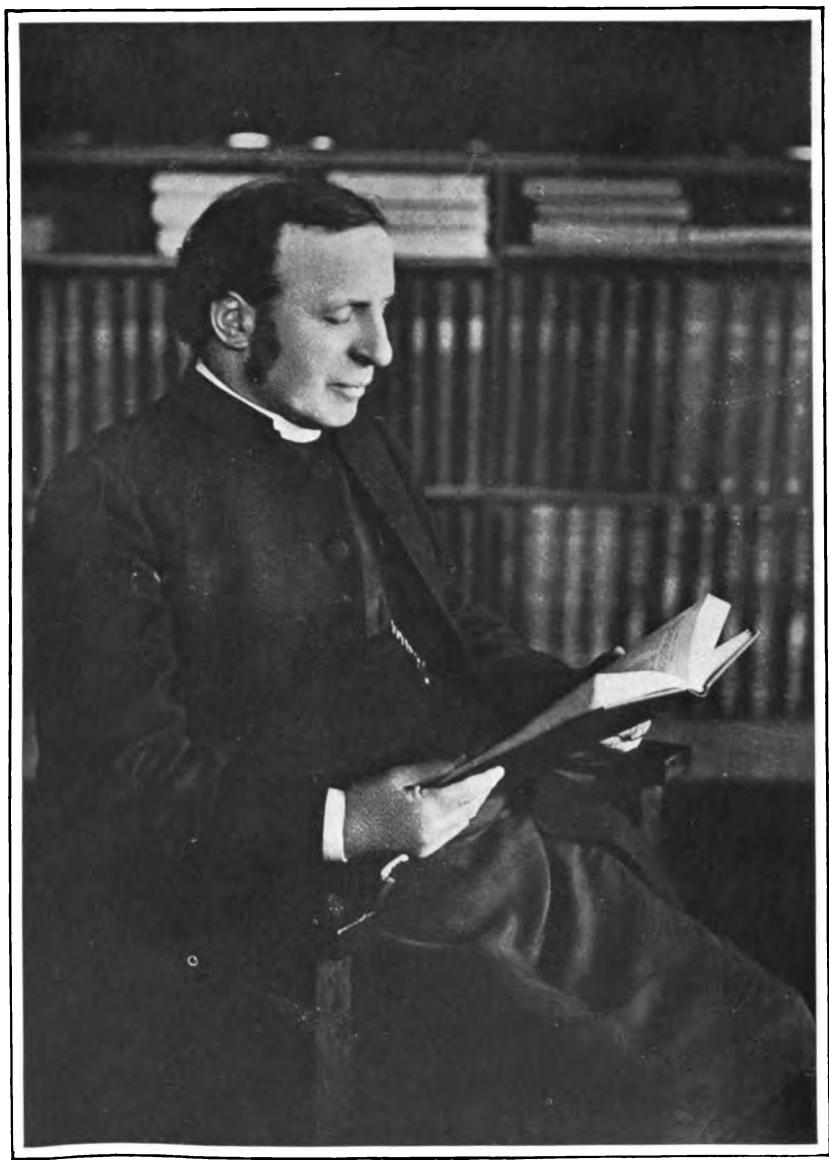
CHRIST AND BUDDHA. By Josiah Nelson Cushing, D.D., Ph.D. Cloth, 12mo, 160 pp. American Baptist Publication Society, Philadelphia.

The author of this book qualified himself for an accurate knowledge of Buddhism by long residence in India and Ceylon, and by first mastering the languages necessary for reading the Buddhist books in the original. He writes with a broad and catholic appreciation of the literature and of the founder of the cult. His comparison of Gotama with Jesus, and his teachings with the Christian Gospels, seems to be unprejudiced, tho it is, of course, a personal estimate which the reader can test for himself. The basis of comparison, however, with Dr. Cushing is between a moral philosophy and a divine revelation. The conclusion is, of course, wholly favorable to Christianity.

HYMNS THAT EVERY CHILD SHOULD KNOW. By Dolores Bacon. Cloth, 12mo, 203 pp. Doubleday, Page & Company. 90 cents.

The selection found in this well-arranged book comprises the best hymns of all nations. "The hymns that have endured longest and meant most in Christian religious history have been included." Accompanying each hymn the music is given, and also a brief sketch regarding the history of the best-known hymns. It would make an admirable book for the Sunday-school.

Printed in the United States



THE RIGHT REV. H. C. G. MOULE, D.D., BISHOP OF DURHAM, ENGLAND.

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No. 2

EDITORIAL COMMENT

"Thoughts rule the world."

PROF. WILHELM BOUSSET, of the University of Göttingen, has gained not only literary fame but also wide influence on the theological thought of our time by his elaborate and learned volumes on "The Religion of the Jews in New-Testament Times" and on the Apocalypse. At first simply a disciple of Ritschl, Dr. Bousset is now known as one of Germany's most original thinkers. His new book, "What is Religion?" contains among other discussions some serious references to the supremely important matter of primeval spiritual origins. Such studies are of high utility in diverting thoughtful minds to a great degree from the distracting and unprofitable current contentions concerning merely temporary and superficial ecclesiastical problems. Dr. Bousset takes up in the right spirit the question of Babylonianism. He maintains that those advocates of a most fantastic doctrine of origins who have gained for themselves the name of Pan-Babylonians are in no sense justified. These theorists ascribe all the main elements of Hebraism to Babylonian derivation. Dr. Bousset, it is to be noted, is evidently in agreement with Professor Sayce and Prof. Flinders Petrie, and others in our own country, who maintain that in Babylonia the monotheistic conception was unknown tho there were vivid points of contact between the Babylonian and Hebrew systems; the former was grotesquely polytheistic and thus was devoid of essential affinity with the sublime

principle on which the religion of Israel was actually based. The truth is that this principle was no development, nor was it a derivative. The figment that it was borrowed from the Babylonian mythology is to be reckoned a baseless conjecture.



THE often discust and still unsettled question of religion in our public schools was taken up by Ambassador Reid in a recent address to the teachers of New York State. What he said of this among other educational topics deserves serious consideration. Public opinion in England demands religious teaching in the schools, tho divided as to the sort to be provided. Public opinion in this country regards it as the duty not of the State, but of the churches. But Mr. Reid, as the result of his observations in England, thinks that "we may profitably take a hint from the old country." But he asks, as many here are asking:

"May it not happen that, in an effort to keep all questions of religion and morals in what we consider their proper place, they may be in reality left without any place in the training of a good many children? . . . Does not the interest of the Republic further demand that the coming citizens shall have some idea of our old beliefs in the fatherhood of God and the brotherhood of man? . . . If the English schools, according to our ideas, go too far in teaching creeds, may we not be going too far the other way, in some parts of the country at least, in excluding altogether, or in giving too little space to teaching unsectarian religion and morals?"

These questions of a statesman in Mr.

Reid's station are not to be lightly put aside with a thoughtless "it can't be done here." Finality is not thus reached. To reach finality through rational discussion two popular fallacies must be made an end of first. One is, that since the spheres of Church and State are separate, they have no interest in common; and so the State can not concern itself with religion. This, there are facts enough to contradict: The chaplains in public service, the oaths required of magistrates and witnesses, and so on. The second fallacy confounds things that differ—religion generic and religions of specific kinds. In placing on its coins the words, "In God We Trust," the State confest its concern with religion generic, which its citizens variously specialize as Protestants, Roman Catholics, Greek Catholics, Jews, etc. The right of the State to teach religion is thus asserted. A public-school teacher, taking a silver dollar for an object-lesson, has an equal right to explain "*E Pluribus Unum*" and "In God We Trust." The large question, *how* to teach religion, must not be thrust forward till riddance has been made of the fallacies which prevent national treatment of the question put by Ambassador Reid. Then it will not be found impracticable.



At the Congress of Religious Liberals held in Boston last September there was a rather notable **Trinitarianism in Two Aspects** mingling of Unitarian and Trinitarian believers; on the one side appearing men like Dr. George A. Gordon of Boston and Dr. John Hunter of Glasgow, and on the other men like Dr. Samuel Elliot and Dr. E. E. Hale. Perhaps the secret of the community of feeling and interest between these two types of men manifest at this Congress is the fact that the Trinitarianism there represented is of a very different kind from that which would be at the front in many theological groups.

There is a modern Ritschlian Trinitarianism, which greatly differs from the older Athanasian kind. Its distinction from Unitarianism is not practical but wholly metaphysical. Ethically it sees no more in Christ than the devout Unitarian sees. His greatness is wholly that of an ethical character, carried to such a degree that for the possession of it Christ in its judgment may properly be worshiped, and is so far exalted above any known human being that His divinity of ethical qualities makes Him a unique representation of the ethical qualities of God. Some Unitarians would not quarrel with this view.

But if the metaphysics of Christ's person were at issue, quite likely these Trinitarians would go further, and affirm Christ to be the eternal self-existent, only begotten Son of God, in His plenary consciousness possess of infinite power and knowledge—affirmations that no Unitarian accepts.

In this Congress, the common ground of work for saving men is the ethical ground, and here these two groups do not essentially differ. In such a view of Christ is it of much practical concern to know what is the extent of His power or the substance of His personality?

But there is another Trinitarianism, in which the metaphysical affirmations are of practical importance. It is represented by men like Dr. Forsyth, who in his recent Yale lectures sets it forth with unusual vigor. Salvation and all saving work here depend on accepting the atoning sacrifice of a Sovereign Redeemer who by one decisive act of power, representing His eternal act of Redemption, reconciled God to man. Not the ethical absorption and imitation of Christ's life, but the acceptance of Christ's sacrifice, is the mode of salvation. Man is not an ethical striver after righteousness to be *transformed* by an exhibition of God's love and Fatherhood, but a guilty rebel to be reconciled and *renewed* by the

power of the Cross. It is evident that the representatives of this kind of Trinitarianism have no practical way of working religiously with Unitarians. The inability to see how the eminent Trinitarians in the Boston Congress were able to fraternize with Unitarians may arise from failing to observe that there are these two kinds of Trinitarianism.



A SERIOUS allegation from so eminent a source as Dr. Newman Smyth deserves serious consideration. Large extracts in the newspapers from his recent sermon at New Haven report him as saying what has long been said by Roman-Catholic writers, viz.: "Protestantism has failed"; to which he adds, "I would not say completely in any direction." The charge is thus particularized: Protestantism is "losing mastery over the controlling forces of modern life." It "has lost the old authority of the Church even in its own families," and also "the voice of authority in the State." It "has lost control over large areas of religious thought," and "much religion is withdrawing from the churches." It also "has utterly lost the unity of the Church." Nevertheless, this fact stands out to its immortal glory: it won "a crowning victory for the spiritual liberty of the individual man." Its reported failures, indeed, bear near resemblance to facts. Protestant churches seem to have lost their former grip on the world, their old leadership in thought and in social life. But is it any otherwise with the Roman-Catholic Church? Look at France, and its recent crushing overthrow of clericalism and ultramontaniam. Look at Italy, and Rome itself, whose recently elected mayor is a Jew and a freemason. But the Roman Church and real Catholicism are not identical. Dr. Smyth sees "signs of a coming Catholicism,"

and has hope that "these two movements, Catholicism and Protestantism, may meet and complete each other." But what is this coming Catholicism? One of its leading prophets, Fogazzaro, in his novel, "The Saint," thus lays bare its heart: "Obey superiors in whatever is good, even to the sacrifice of life, but not of conscience, conscience never!" This is Martin Luther come again in original Protestantism. No wonder that this book has been prohibited to the faithful. Real Catholicism and real Protestantism must each be distinguished from some forms which bear these names.

IF now one discriminates between Protestant Churches and Protestantism it will be more clear what has failed and what has not. This important distinction Dr. Smyth, indeed, suggests in saying that "Protestantism as organized, or, rather, disorganized, has lost control over large areas of religious thought," &c. Protestant churches were organized at the Reformation on the basis of doctrinal beliefs, as the Catholic Church had been since the second century, instead of the primitive basis which Jesus gave—moral and religious aspiration obedient to faith in Him: "Whosoever shall do the will of God is my nearest kin." "If," as Dr. Smyth says, "much religion is withdrawing from the churches"—and this at a time when, as Prof. William Adams Brown declares, "the traditional theology has broken down," and moral evils and social wrongs are pressing; while, as Dr. Gladden tells us, the churches are backward in moral leadership to social righteousness—what is this but a real Protestantism, however inarticulate, against the arrested development of the Reformation? This began, let it never be forgotten, in Luther's passionate zeal for righteousness, for spiritual morality, but ended

in creed-making and a dead orthodoxism from which there has been slow revival. This spirit of primitive Protestantism was never more alive than now in demanding from the churches the clear note of moral authority in place of their old and lost note of theological and clerical authority. The response of the country to the President's moral leadership against fraud is but one of many signs of the opportunity awaiting the churches when genuinely re-Protestantized. It is not Protestantism which has failed, but rather a secondary form of Protestantism, destined to fail with the advance of knowledge and with the decline of ecclesiastical and clerical power. As to the "lost unity of the Churches," is not its reintegration, slow but steady, already visibly advancing? Lost for a time in the form of a corporation, it is reappearing in the more ethical form of cooperation and federation. Dr. Smyth has hope of the "modernist" party in the Church of Rome as promising the needed supplement to Protestantism. But its struggle against papal despotism is so plainly inspired with the formative principle of Protestantism that there is but one lesson which, if successful, it can teach the Protestant churches, not yet all convinced of their great mistake in organizing on another basis of fellowship than that laid down by Christ Himself. That lesson is Christ's own conception of His Church as a religious brotherhood for the conversion of human society into a religious brotherhood—the catholicizing, unifying interest in which all divisive interests are merged.

✱

The Progressive Thinker of Chicago, of late bristles with bitterest attacks on the Bible and
An Attack on Christ. In its latest number it has an editorial on "that hateful hate of Jesus"—"except a man hate his father and mother," &c., which to the editor "proves" that the writers of the New

Testament were haters of mankind. He also would prove that they who accepted their Christ must accept one who literally taught that His followers should hate their nearest relations. That is literalism run mad. This same Jesus loved His mother, commended her from the cross to the care of one of His disciples, never meeting with an expression of surprize or reproof from the disciples. We have never heard that the most zealous Christians, even the most blinded literalists, ever so misunderstood the Oriental imagery of this word "hate" as to "merit a place in a lunatic asylum" as the *Thinker* thinks. Christians in all ages and everywhere have understood it to be an intense way in the Orient of saying "except you prefer me—the right—above everything and every one, you are not worthy of me"—a very simple and commendable truth.

✱

Why should not the Legislature now at Albany grant to New York City local option by election
Local Op- districts? More than one-
tion on half the territory of the
New York State is now prohibition by the exercise of this right; and so, more than one-half the territory of the United States and nearly one-half the total population. Why should be denied New York City what is enjoyed by the country at large, and especially why should the same Legislature deny to the several larger cities what it grants freely to the State in general? It should not trust a majority vote elsewhere and deny it here. Or is the average New Yorker to be adjudged less intelligent than is the average American citizen? If so, just why? This matter is just now squarely before the Legislature at Albany. Let every clergyman within the boundaries of New York State help to bring pressure on the Legislature to vote aright. Last year a majority voted wrong.

AMONG the measures which have been introduced to Congress this winter are the following: a bill

Reform to prohibit the sale of **Legislation** liquors on ships, in navy yards, or in buildings at any naval station—to protect our sailors and naval workmen; to shut out “original” packages of liquors from States that have a prohibitory law; to prohibit the interstate transmission of gambling bets and gambler’s news by telegraph; to restrict opium imports to druggists who are bonded as to the manner of its sale; and others of nearly equal importance. Petitions in blank to be sent to Congressmen can be obtained from the International Reform Bureau at Washington, D. C., and their early use is strongly urged, because the later months of Congress are devoted to finance and appropriations. Moral-reform legislation during the last decade owes much to the unselfish and untiring labors of the International Reform Bureau.

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DR. A. H. BRADFORD, of Montclair, N. J., recently remarked that there were five things he would like

A Big to see done by his congregation this year: “The **Church** Church to act in the capacity of a benefit society and do what lodges and trades-unions do for their members in time of need; to adopt some systematic plan for giving religious education; to plan wisely for evangelistic work; to provide some way to keep the young men from dropping out of the church because of inability to pay their pew-rents; to provide homes for the poor of the community.”

This program touches the life of man at many points, fulfilling a requirement explicitly taught and implied in the teaching of our Lord. His “shed blood” (life) for the deliverance of man, includes also His “broken body.” Christ’s whole being—body, soul, and spirit—

were expended in unremitting and joyful service for the entire needs of man, and a program that does not sympathetically and practically embrace the whole area of man’s life is faulty. It is, however, one thing to announce a program, it is quite another to plan so as to make it yield the peaceable fruits of righteousness. When the life of the church, that is, of its individual membership, is set and moves in the right direction, fruit is inevitable; but when it is not, failure is already present before the work of reform has begun.

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WE can not turn to Washington and Lincoln in these anniversary days of their birth for the wisdom

The Spirit needed to guide the coun-
of Wash- try they served in their
ington and day so effectively; but we
Lincoln recall and memorialize

these giants of former days not because they can guide us now, but because each saw clearly the needs of his own time, and the nature of the crisis with which he then had to deal. Greater and different needs are ours, to meet which the statesman of to-day must use different methods, as he must also have in some respects a broader and finer wisdom. We do not honor the great men of the past by following their precedents, but by improving on them. A greater nation, greater tasks and duties, visions of a greater destiny belong to this age. But in the spirit of patriotic righteousness that moved Lincoln and Washington, we may well be their imitators. This is their great legacy to us, and it is this spirit, adapted to the problems of our own time, that will bring us safely through our perils and keep us in the line of God’s providences, as it did those of former days.

One of the chiefest benefits of preaching is self-discovery.

No dagger can hurt you but sin, and no one can wield that but yourself.

THE CHURCH AS A HEALING AGENCY

SAMUEL McCOMB, D.D.,* BOSTON.

THE progress of medical science has brought us face to face with a curious and suggestive fact. There can be little doubt that "filth" diseases, as they are called, are being slowly but surely vanquished; the brilliant discoveries of Jenner and Koch and Pasteur and others have raised the great hope that at no distant day all the toxic scourges of humanity will be brought under scientific control. But there can be as little doubt that disorders of the nervous system, ailments that are half moral and half physical, are spreading with alarming rapidity and that in their presence the average physician and the minister of religion alike stand baffled and bewildered. Dr. Beard, the great specialist, writing about thirty years ago, calculated the number of nerve sufferers in America to be about 50,000; to-day the number is probably ten times as many. Alienists are agreed that insanity is increasing: the sanatoriums for nervous troubles are crowded, and in some instances overcrowded: everywhere the thoughtful observer marks the sign of a neurotic and disordered temperament. The rise in our own time of various healing cults, such as Christian Science, Faith Healing, Divine Healing, Esoteric Vibrationism, and so forth, points in the same direction, else such systems would have no *raison d'être*. The field in which the various "irregular" healers win their therapeutic triumphs is very extensive. It includes such miseries as neurasthenia, hysteria, hypochondria, insomnia, manio-depressive states, melancholia taking the form sometimes of belief on the part of the sufferer that he has committed "the unpardonable sin," fixt ideas, obsessions of sacrilege, of crime,

of self-reproach, alcoholism, morphinism, cocaineism, loss of self-control, perversions of feeling and other abnormalities too numerous to recount. Doubtless behind these troubles lies the dark shadow of heredity, yet the most recent science assures us that the greater portion of the problem lies within our own control, that education, environment, mental hygiene, the influence of religious faith, and the power which strong personalities exercise over weaker ones are still more potent than the dead hand of our ancestry.

Now it is to be noted that these disorders differ from organic diseases in this: that they are in the ultimate analysis *affections of personality*: The primary factor in them is not physical but mental and moral. A man may be attacked by smallpox, yet come out of the pathological condition set up by it unaffected in character. But no man can contract a drug habit or sink into neurasthenia or become a victim of insomnia without moral and intellectual disturbance reaching sometimes to profound perversion. Hence, if the patient is to be cured it is obvious that moral and psychical remedies must be applied. Of what use is a pill or a fluid for one suffering from a great moral shock or possessed by some psychasthenic fear?

Has the church any message for these children of melancholy? Or must she stand dumb and helpless, unable to cast forth the demons that hold the soul? This is a question which can be evaded no longer. It is recorded of the Lord Jesus that He taught *and healed*. He did not address men as if they were disembodied spirits; He assumed that the material and the spiritual were in the clo-

* Dr. McComb is Associate Director of the Class for Nervous Disorders at Immanuel Episcopal Church, Boston. Some account of the work done here was given in our issue of Sept., 1907, page 179.

sest fellowship. Nor did He leave diseased conditions, whether moral, mental, or physical, to such medical science as existed in His day. To whatever causes we assign Christ's mighty works in the healing of disease and the "casting out demons," of the historic records of which men like Matthew Arnold and Dr. Harnack admit the genuineness, it is evident to all scholars that He was perfectly familiar with those laws of mind and body which after nineteen hundred years we are beginning to rediscover with so much labor. We have not only His inspiring example, His command to the church to continue His work, but we have also many a hint of His method, and, above all, His words and counsels which fall on sick and weary minds like dew from heaven. In spite of all this, people have not known for a long time what to do with the healing miracles of the Savior because they have been unable to coordinate them with their own experience or fit them into modern life. As a result a great portion of Christ's ministry has been ignored by the church. The reader has but to consult any recent dictionary of the Bible to find that no attempt is made to examine them in the light of modern knowledge of mind and its relation to the body: they are either explained away as the exaggerations of a later time or regarded as supernatural happenings parallels to which can not be expected to-day. The effect has been to mutilate the Gospel with the consequence that the church has lost that sense of abounding power, that consciousness of victory over the evils of the world, which so strikingly marked the first Christian era.

The early church was a healing church. The literature of the ante-Nicene period is permeated with the sense of conquest over sickness, disease, and moral ills of every kind. Justin Martyr (138-150 A.D.), address-

ing the Roman Emperor of his time, says: "Many Christians exorcise demons from numberless demoniacs in the city of Rome and throughout the whole world." Irenæus (180 A.D.) writes: "That some cast out devils is a matter that can not be called in question, since it is attested by the experience of those who have been thus delivered and are now in the church." Tertullian in his "Apology" (197 A.D.) reproaches the heathen for their ingratitude to the Christians: "Who else would deliver you from those secret enemies who are ruining both your mental and physical powers in every way? I refer to the attacks of the demons whom we expel from you without price or reward." Origen, Athanasius, and others bear similar testimony. Now the question arises, Why is it that the modern church appears so helpless where the church of the early centuries was so strong? The answer must be, Because of her want of faith. As the author of "The Christ That Is to Be" well says: "The source of the church's error and lack always has been unbelief; and having through unbelief mislaid the gift of health, she next pointed to her own experience to prove that God had withdrawn it. But kings give, they do not lend"; and the gift, once given, must be hers. Confidently holding to the full salvation of the Savior, she could never have assimilated the belief that physical nature was in some peculiar way the home of the devil, and half her warfare would have been accomplished ere it was begun. Her force would have been more stedfastly directed against the real strongholds of the enemy which to-day still stand strong.

We are suffering for the church's neglect at the present time. Outside her borders "mental-healing" cults are springing up and seek in devious enough ways to supply her lack. The majority of these systems have broken

with historical Christianity, and all of them regard academic medicine with distrust, if not with positive contempt. Some of them, as for example Christian Science, interpret Scripture in a way which excites a scholar's disgust; others reject the Bible altogether as a religious authority and ground themselves on a kind of prose version of Emersonian idealism. All these cults, however, heal the sick, dissipate all kinds of miseries, afford moral uplift to the deprestd, and create an atmosphere of faith, hope, and courage, in which achievements are wrought that recall the early springtime of Christianity.

Now, as is generally known, a clinic has been in operation in Emmanuel Church, Boston, for the past twelve months, the fundamental principle of which is an alliance between medical science and the forces of religion with a view to the alleviation and cure of moral and physical suffering. An account of the methods and aims of this movement has already appeared in *THE HOMILETIC REVIEW*. My present purpose is to encourage ministers of our great Christian churches to undertake a similar work. The Boston clinic is now taxed to its utmost resources, and we are compelled to turn a deaf ear to many appeals for help, heart-rending as many of them are, which reach us from all parts of the United States and even from other countries. Why should there not be a church clinic of the type here advocated—based on the two great pillars of New-Testament Christianity and modern science—in every great center of population in the land? Why should we not turn to the plan of Christ and unite in our ministry healing with preaching? The question may be put, What qualifications are necessary for the clergyman who would undertake this work? To begin with: He should be imbued with the modern scien-

tific spirit, which knows that the outer and inner worlds are governed by law. He will not expect miracles in the sense of contraventions of the divine will as exprest in law. In the second place: he should be a man of religious convictions, very sure of God and the soul. The reality and worth of prayer should be a fundamental postulate of his thinking. Thirdly, he should be a man of heart, touched with the spectacle of human suffering, and filled with an earnest desire to relieve it. Finally, he should know something of modern psychology, especially in its therapeutic aspects. Armed with these qualifications and guided by a medical expert trained in the best medical schools, such a man can, with God's blessing, make his ministry doubly fruitful in good to the world, and introduce into his own life a new joy and inspiration.

The great danger of the Church at present lies in her inability to come into contact with the people in the great crises of their lives and to stand between them and sickness, sin, and death. Nevertheless the Church of Christ has power to do all this if she would only make use of the means which science places at her disposal and of the spiritual power and enthusiasm of humanity which is the grand legacy bequeathed her by the Founder of our Faith. Let no man be deterred by the criticism of the ignorant or the prejudices of the materialist, whether within or without the Church, from making full proof of his ministry. He can disregard the objections of the misinformed when he knows that he has on his side such scientific authorities as James, Munsterberg, Prince, Sidis, Putnam, Du-bois, Bramwell, Forel, and many other highly distinguished men. And against the dead inertia of the mere ecclesiastic he can appeal to the example of Christ and His Apostles and to the therapeutic triumphs of

the primitive church. "Back to Christ" is the watchword of modern theology. But the Christ to whom we must go back is not a mutilated Christ but a whole Christ—Christ in the totality of His power to redeem, not the soul in abstraction from the body, but the entire man, body, soul, and spirit. And when we do go back to Him what do we discover? Let Dr. Harnack reply: "Disease he calls disease, and health He calls health. To Him all evil and misery is something terrible, part of the realm of Satan; but He feels within himself the power of the Savior." In other

words, He no more denies the reality of evil than He denies the reality of good, but He faces the forces of mental and physical disorder. With strong faith in God and in the omnipotence of goodness, He knows that the whole kingdom of evil, of which disease forms a part, is opposed to the divine will, and He also knows that any man who places himself at the disposal of this Will can say to the mountains of semimoral and semiphsical misery that rise up on every side, "Be removed and be cast hence," and they are removed, and nothing is impossible unto Him.

STUDY OF WASHINGTON

WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

To Americans the supreme figure, in all the splendid annals of our national story, must ever be that of George Washington.

Look for a little at Washington in the light of his providential training. You remember that in his volume of "Sermons for the New Life" Dr. Horace Bushnell has a most suggestive and stirring sermon upon the topic "Every Man's Life a Plan of God." If only every man would accept God's plan for himself as revealed in natural aptitude, in the environment surrounding him, in providential calling, in the incitements and ideals of the Scripture, there would not be so many wasted and abortive lives. When you think of the work to which Washington was called—a work of the most extreme difficulty, danger, intricacy, pioneering, a work of soldiering, a work of soldiering for a suddenly formed and extemporized government which never was at its best anything stronger than a rope of sand, a work of harmonizing the most diverse and frequently conflicting elements and of keeping them focused upon a goal

until at last that goal was reached triumphantly; and more than that, and after that, the work of laying foundations for a new nation, and so wisely and deeply laying those foundations that they should remain uninjured and stable through the stress and strain of beginnings, and should remain still stable, as they have remained, through the awful testings of the greatest civil war in history, and through a national existence of more than a century, and that these national foundations should still hold the promise and potency of a benignant stability for countless generations yet to come—when you think of his being called to piloting duties so various, and then study the sort of training by which Washington became fitted for so huge and manifold and lasting a service, I think any man must see and thankfully feel that as God was surely with Washington in the victorious discharging of so vast and complex a business, the hand of God was not less acting and directing in the previous training by which Washington was shaped, ma-

tured, equipped for a task so unprecedented and mighty.

It was a training in the management of great matters. By the death of his elder brother, Lawrence Washington, and afterward by the death of Lawrence Washington's daughter, George Washington became heir and possessor of the great estate of Mount Vernon. Subsequently, by his marriage to the young widow, Mrs. Martha Custis, who possessed many thousand acres of land and forty-five thousand pounds sterling in money, Washington became in his young manhood the manager of both estates. It was not with small matters he had to do. It was with great matters. He became one of the wealthiest, if not the wealthiest, man in Virginia. I am sure one can not help seeing that in the necessary management of these so great matters there was a most evident and fitting preparation for the wise management of the great affairs of an army and subsequently of the new nation.

Also, Washington's training was a training in details. Washington had been trained into arithmetical accuracy of detail, while, as surveyor of the extensive landholdings of Lord Fairfax, he had for three years done that duty amid the pathless and virgin forests.

And in the management of these great estates which had thus come to him, he must be even anxiously accurate in detail. As President Woodrow Wilson, of Princeton, in his most interesting and informing life of Washington, says:

"But Virginian wealth was not to be counted till crops were harvested and got to market. The current price of tobacco might leave you with or without a balance to your credit in London. Your principal purchases, too, must be made over sea, and through factors. Both what you sold and what you bought must take the hazards of a sea voyage, the whims of sea captains; the chances of a foreign market. To be farmer and merchant at once, manage your own

negroes and overseers, and conduct an international correspondence, to keep the run of prices current, duties, port dues and commissions, and know the fluctuating rates of exchange to understand and meet all changes, whether in merchants or in markets, three thousand miles away, required an amount of information, an alertness, a steady attention to detail, a sagacity in farming and a shrewdness in trade, such as made a great property a burden to idle or inefficient men. But Washington took pains to succeed. He had a great zest for business. He was not many years in learning how to make the best tobacco in Virginia, and to get it recognized as such in England. Barrels of flour marked "George Washington, Mount Vernon," were ere long suffered to pass the inspectors at the ports of the British West Indies without scrutiny. It was worth while to serve so efficient a man to his satisfaction; worth while or not, he would not be served otherwise."

There is a significant story of Washington's accurate and painstaking attention to details which I have for the first time come on. In these earlier days at Mount Vernon one Mr. Mason was a neighbor of Washington's, and both Washington and Mr. Mason were vestrymen at Pohick Church. The old church had become shabby and worn out; a new one must be built. Where? was the question. On the old and hallowed site, Mr. Mason eloquently pleaded. What associations hung about the ancestral site where so many of the loved and gone had for so long met for worship—what site so fascinating, fitting, proper? Mr. Mason's plea was even tearful; made great impressions; was just about sweeping the meeting for decision—when Washington arose and unfolded a paper. It was a paper of details. It contained exact measurements that he had personally and arithmetically made, from the hallowed site Mr. Mason had so movingly advocated, to everybody's house in the parish, and also the mathematically measured distances from everybody's house in the parish to the site Washington thought preferable, and Washington's paper ended with a sum in arithmetic showing thus which site would be, to all the parishion-

ers, most accessible and convenient. Washington's site carried.

And surely one can, and not dimly, see that such compelled attention to so many and so various details amid attention to the wise management of great trusts was a singularly fitting and providential preparation to the successful care and leading of an army unfurnished in almost every detail of military efficiency as was the patriot army, to the leadership of which Washington was called; was a preparation specially and providentially fitting to the inauguration of a new nation for whose great and intricate and at the same time multitudinous and minute concerns he must blaze the way.

Washington's preliminary preparation was military. His hand was by no means unwonted to the sword when he unsheathed it in the cause of independence and liberty. Whatever tuition in war this country could afford him was his: for example, in struggles with ambuscading savages incited by the French; in contest with the French themselves as they sought to wrest from the grasp of England such strategic places as that where to-day the great and stirring city of Pittsburg flourishes; in long and difficult marches and in the bitter winter weather through the pathless wilderness, as when, scarcely more than a boy, he so successfully carried the message of the Governor of Virginia to the blatant French officer holding the fort near where the city of Erie now stands; in association with the drill, methods, discipline of the troops of Great Britain, as when at Braddock's defeat Washington's bravery, forethought, discretion, cast some light into the darkness of that disastrous day; which day had not been disastrous if only the proud, blunt, conceited Braddock had been willing to follow Washington's advice. He was no new-fledged warrior,

he was a veteran, when he took command of the patriot army assembled at Cambridge, Massachusetts.

Must not one see in all this a divinely guiding hand, fitting Washington for the command of the army he was to



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WAYLAND HOYT, D.D., LL.D.,
Author of "Light on Life's Highway," etc.

lead through an eight-years' struggle to a glorious victory?

Washington's preliminary preparation was also that of a statesman. For years he was a member of the Virginia House of Burgesses, and afterward of the Continental Congress in its first assemblings. This leader of a new nation was not unversed in great questions of state. May we not see here again a divinely ordered and most fitting preparation for his vast task as the first President of the new nation?

Look at Washington in the light of the difficulties he mastered. Think of the plaguing difficulty of the sort of government under whose commission

Washington held his place as the commander-in-chief of the patriot armies. It was a government suddenly extemporized, and, as far as real authority went, never much better than a rope of sand. The Continental Congress—the authority representing all of these revolting colonies—was a migratory body. As danger threatened here and there as the Revolution went on, Congress fled from Philadelphia to Baltimore, to Lancaster, to York, to anywhere—carrying with it in a single wagon its papers and its little printing-press. It was a changing and diminishing body. Frequently not more than ten or twelve members could be got together for the transaction of business. At best it was only an advisory body, a kind of committee of advice, the various States heeding or ignoring its suggestions as they pleased. It was the year 1780, says President Wilson:

“Certainly things looked desperate enough that dark year. The Congress was sinking into a more and more helpless inefficiency. Definitive Articles of Confederation had been submitted to the States nearly three years ago (November, 1777), but they had not been adopted yet, and the States had almost ceased to heed the requisitions of Congress at all. Unable to tax, it paid its bills and the wages of the troops in paper, which so rapidly fell in value that by the time the hopeless year 1780 was out, men in the ranks found a month's pay too little with which to buy even a single bushel of wheat. Washington was obliged to levy supplies from the country round him to feed his army; and in spite of their staunch loyalty to him, his men grew mutinous, in sheer disgust with the weak and faithless government they were expected to serve. Wholesale desertion began, as many as one hundred men a month going over to the enemy, to get at least pay and food and clothing. The country seemed not so much dismayed as worn out and indifferent; weary of waiting and hoping; looking stolidly to see the end come.”

Besides, Congress “suffered itself to fall into the hands of intriguers and sectional politicians. It gave commissions in the army not according to merit, but upon a plan carefully devised to advance no more officers from

one section than another—even men like John Adams approving.”

Again and again it was only the calm, strong, utterly devoted, and unselfish personality of Washington that held things together and afforded a steady rallying-point. Yet with even so inefficient a government, Washington triumphed.

Then, too, the army which Washington took and of which he kept command till he led it to victory was an army bristling with difficulties. It was made up of men from various and different sections—from New England, Virginia, Pennsylvania, New Jersey, etc., of different forms of faith, habits, training, qualities. There is no finer instance in history of the compelling, adjusting, molding magnetism of a great personal character than this instance of Washington's marvelous harmonizing power.

It was an army, tho at first stirring with a great enthusiasm, at first entirely undisciplined and unwilling for discipline, to great degree unarmed, ununiformed, and almost entirely unsupplied with war material. Paintings and our own patriotic imagination make us think of it as well ranked and in fine appearance in blue and buff. But both paintings and our reverent imaginings are utterly at fault. Here is Lafayette's first impression of the patriot army: “Some miles from Philadelphia—” and this was when the Revolution had been going on for two or three years—“the army was waiting until the enemy's movements were decided. General Washington reviewed them. About 11,000 men, rather badly armed, drest still worse, made a singular spectacle. In this motley and often naked state the best garments were hunting-shirts of gray cloth, used in Carolina.”

It was an army of perpetually varying numbers, which numbers could not be at all steadily depended on by its commander. Just before

the battle of Long Island, in August, 1776, Washington's forces amounted to 20,275 men. But only 14,000 of these were available, the rest were sick, or unclothed, or unarmed. That was the largest army over which Washington ever had command. By the December of that year the forces under Washington's immediate command had dwindled to 3,300 men. They were chased across New Jersey by a well-fed, well-appointed, well-armed and disciplined British and Hessian force of 34,000 men. Why were they not caught and annihilated? Secondly because of the supremely wise management of his scattered and scattering forces by Washington; primarily, as I firmly believe, because of God. God meant that in this new continent a new nation should be founded upon the essential principle of the dignity and worth of the individual man. Through that long eight-years struggle Washington's force was a varying one of from 10,000 to 4,000 men. And yet, at last—by the aid of the French, let us gratefully say—and chiefly by the help of God, let us praisefully say—Washington triumphed.

Come down now to the time of the first Presidency. Those anxious years which Prof. John Fiske so well called and so admirably treats of in his book "The Critical Period of American History," those critical and chaotic years between the declaration of peace in 1783 and the adoption of the Constitution in 1788 and onward—of these tasking years and of Washington's calm, hopeful, harmonizing carriage of himself through them there is no space for even the slightest glance. It is the time of the setting of precedents; and every action, manner, gesture, even, of the first President's must be a precedent. How familiar shall the first President be as recognizing the fact that he is the chosen of the people; and how

reserved shall he be as recognizing the dignity and authority of the launching government? What state shall he observe, with what governmental etiquette shall he surround himself? And then the infinite questions which must arise, as to the first interpretations of the Constitution; as to the true relation of the National Government to the several States—just here Jefferson clashed with Washington. Jefferson's ideas found subsequently legitimate and even necessary-bloom in the Civil War. Washington's ideas, first imprest upon the structure of the new government, enabled the nation to achieve in that Civil War, and to settle itself forever upon the principle of, a union national, authoritative, indestructible. But even the slightest knowledge of and thought about the tremendous and future-mortgaging facts in the case must reveal the enormous difficulties and intricacies surrounding Washington. Washington was not simply President—he was first President. As such he was President setting precedents as a pioneer for all succeeding Presidents.

Against Washington, both as soldier and as President, there were difficulties enough of criticism. Take but two specimens—one against him as soldier. In the matter of the execution of André, one who had hitherto supported Washington wrote:

"O Washington! I thought thee great and good,
Nor knew thy hero taste for guiltless blood,
Severe to use the power that fortune gave,
Thou cool determined murderer of the brave."

Another specimen of criticism of Washington as statesman and President: Upon his retirement from the Presidency after an eight-years' service, an American newspaper dared to publish this:

"The man who is the source of all the misfortunes of our country is this day reduced to a level with his fellow citizens, and is no longer possessor of power to multiply evils upon the United States. Every heart in

unison with the freedom and happiness of the people ought to beat high with exultation that the name of Washington from this day ceases to give a currency to political iniquity and legalized corruption. A new era is now opening upon us—an era which promises much to the people, for public measures must now stand upon their own merit, and nefarious profits can be no longer supported by a name. When a retrospect is taken of the Washington administration for eight years it is the subject of the greatest astonishment that a single individual should have conquered the principles of republicanism in an enlightened people just emerged from the gulf of despotism, and should have carried his designs against the public liberty so far as to have put in jeopardy its various existence."

There were yellow journals in the days of Washington, as there are in our own. But notwithstanding the opposition of the unfairest criticisms, Washington triumphed.

Look at Washington in the light of his patriotism. During his leadership of the patriot armies Washington had left Mount Vernon in the care of his nephew, Lund Washington. A pillaging, burning British expedition swept along the Potomac. Mr. Lund Washington prevented the burning and ravaging of Mount Vernon by special attention to and regaling with refreshments the officers of this expedition. And thus the stern patriot wrote Lund Washington when he heard of the safety of Mount Vernon thus purchased:

"It would have been a less painful circumstance to me to have heard that, in consequence of your non-compliance with their request, they had burnt my house and laid the plantation in ruin. You ought to have considered yourself my representative."

It is well known that both as soldier and as first President Washington served his new and struggling country without personal pay. He was able to do it, and he did it for the reason of purest patriotism—because under the circumstances he could lift from instead of adding to the burdens of the land he loved and for the weal of which he wrought so unselfishly. It is true his was an exceptional and peculiar case of ability and special

circumstances. Of course, as a usual thing, officers of the government should be adequately paid and take their pay. But what scathing rebuke such example of high, pure patriotism is to politics and position-seeking for graft's sake!

Look at Washington in the light of his religious faith. Who, visiting Valley Forge, and waiting near the house which was the headquarters of Washington, has not reverently remembered that prayer of his, overheard by Mr. Potts, as, in that near-by and, as he thought, entirely secluded thicket, Washington, kneeling, pled with God for his struggling and distressed country? President Woodrow Wilson says:

"A little child remembered afterward how Washington had prayed at her father's house upon the eve of battle; how he had taken Scripture out of Joshua, and had cried, 'The Lord God of gods, the Lord God of gods, He knoweth and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, save us not this day.'"

Washington had been scarcely six weeks in office as first President when he was smitten with a sharp illness. Public anxiety was intense, for it seemed as tho the fate of the new nation hung upon his life. They stretched a chain across the street in front of the house in which he lay, that noises might not disturb him. Washington looked calmly into the troubled face of his physician, bidding him to tell him the worst, and said: "I am not afraid to die—whether to-night or twenty years hence makes no difference. I know that I am in the hands of a good Providence."

How full of faith in a presiding God is the ever-memorable Farewell Address!

Not irreverently, but really, may we say of Washington what the author of the Epistle to the Hebrews says of the old-time worthies "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopt the mouths of lions."

THREE WAYS OF STUDYING THE BIBLE

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CRITICISM is the process of forming a correct opinion of anything. Biblical criticism is the process of forming a correct opinion of the Bible. Judgments are of three main sorts—scientific, esthetic, and religious; and each of these gives rise to a particular kind of criticism. If I look at birds as specimens to be classified in genera and species, I am estimating them scientifically. If I admire the beauty of their songs, their shapes, and their colors, I am estimating them esthetically. If with Christ I say, "Behold the fowls of the air, for they sow not, neither do they reap, yet your heavenly father feedeth them," I am estimating them religiously. Every fact in nature and in history may be contemplated in these three ways, and the Bible is no exception to this rule. Scientifically it may be studied as a book whose origin is investigated like that of any other book. This is the function of historical criticism or introduction. Esthetically it may be studied as a masterpiece of the world's literature. This is the function of literary criticism. Religiously it may be studied as the word of God. This is the function of systematic theology and of devotional Bible study in general.

Of these three methods the third is obviously the most important. The knowledge of God in nature, in history, in Christ, in the Bible, is higher and more necessary than any other sort of knowledge. If a man must choose between these ways of contemplating things, let him by all means take the religious way. Yet the scientific and the esthetic ways have also value. A man may live without science, but he is wiser and stronger when he knows something about nature and her laws. One may live without poetry and art, but life is richer when one has learned to include them. So also in Bible

study a man may be saved if he has only religious appreciation, but his soul will be changed and his power increased if he can add to faith scientific knowledge and esthetic appreciation. A complete estimate of anything is impossible without the use of all three methods. The ideal critic is the all-round man, who is capable of seeing things from every point of view and forming his final judgment after a complete induction of the facts.

Here, however, the difficulty arises that there are few all-round men. Most people are so constituted that they tend naturally toward one or another of the forms of criticism. Some are born scientists, some artists, and some prophets; and they can not look at facts in the same way in which other men look at them. We are confronted, accordingly, with the practical question, whether these different temperaments may carry on successfully independent research, each in its chosen field, or whether the three kinds of criticism are so connected that one can not be prosecuted until final results have been attained in the others. Some of the natural sciences are thus connected. Physics depends upon mathematics, and astronomy upon physics. Is this the relation between the scientific, the esthetic, and the religious ways of looking at things? Is any one of these so fundamental that the others must wait until its investigations are completed? Let us raise this question in the case of each of the ways of knowing.

Is the scientific judgment fundamental to the esthetic and the religious judgments? It has often been asserted that this is the fact. Emotion has been reduced to a physiological basis. Christians have been told that their beliefs are overthrown by the discoveries of science and criticism, and that

a new faith can not arise until science and criticism have completed their work. A little reflection, however, will convince one that this is not the truth. The esthetic judgment is the product of a different faculty of the soul from the scientific judgment, and has its own independent validity. The musician may create and enjoy a composition without knowledge of the scientific fact that tones are caused by vibrations of various lengths and rapidity. An artist may paint a good picture without knowledge of geology, botany, or zoology. The religious judgment is equally independent of the scientific judgment. Scientific conceptions are formed by logical induction from observed phenomena. Religious conceptions are formed by the insight of the spiritual man. "Except a man be born from above, he can not see the kingdom of God." The intellectual man "receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Religious experience, accordingly, does not have to wait until science has finished its work, nor can it be overthrown by anything that science may discover. It belongs to a different realm of truth. It differs from science as taste differs from sight and touch from hearing. We may find God in nature and in the Bible before we know anything about natural science or historical criticism; and when once we have found Him, no discovery of science or of criticism can shake the faith that science and criticism have no part in making.

Is the esthetic judgment fundamental to the scientific and the religious judgments? Obviously this is not the case. A man may be a good scientist or a good Christian without having an atom of poetry, music, or art in his soul. Some of the greatest scientists have lamented their lack of appreciation of the beauty of nature, and

some of the greatest believers have been aggressively hostile to art. The fundamental character of the esthetic judgment has never been seriously maintained, and therefore we need not linger upon this point.

Is the religious judgment fundamental to the scientific and the esthetic judgments? It is often claimed that this is the case. The Christian sees God in nature, and therefore affirms that the discoveries of astronomy, geology, and biology are impossible. The atheist sees no God in nature, and therefore says that miracles are impossible. The Christian finds God in the Bible, and therefore asserts that certain critical conclusions are impossible. This is the method of even so recent a book as Dr. Orr's "Problem of the Old Testament." The atheist finds no God in the Bible, and therefore claims that other critical conclusions are impossible. Experience, however, has shown that the conclusions of science have independent validity in spite of religious or irreligious antagonism. Astronomy, geology, evolution, and higher criticism have come to stay in spite of the opposition of the Church; and many miracles of the Bible involving mind-reading, second sight, prevision, faith-healing, etc., have been rendered credible by psychical research in spite of the opposition of rationalism. The history of human thought in the last century ought to make it evident that science has its own field of discovery, and that the clearer this field is kept of religious or irreligious presuppositions the better for the truth. In studying biology the scientist should not ask himself, What theory accords with my religion? or, What theory is adverse to religion? but, What theory fits the facts? In studying a Biblical book he should not ask himself, What theory accords with my theology? or, What theory is destructive to theology? but, What theory best explains the phenomena? If he meets a narra-

tive of a miracle, he should not say, I believe in a God who can do all things, therefore I have a presumption in favor of this story; or, I do not believe in God, therefore I have a presumption against this story; but he should say, What is the historical evidence in the case? and follow the facts wherever they lead him. An atheist can be just as good an astronomer or chemist as the devoutest believer, and there is no reason why he should not be just as good a historical critic of the Bible. The questions of text, contents, composition, age, authorship, and scientific or historical value, that higher criticism investigates, are questions of fact, not of religious opinion. Whether the verse on the three heavenly witnesses is a part of 1 John, whether the Book of Genesis is composite, when the Book of Job was written, who wrote the Epistle to the Hebrews—these are matters of fact, in regard to which agnostics, rationalists, Jews, Catholics, and Protestants are equally competent to express an opinion, and should reach similar conclusions if they are honest men. When it comes to the question of the religious significance of the Bible they will differ, because they have different degrees of religious insight; but on purely scientific questions there is no reason why they should not agree. The following words of a recent Roman Catholic writer (A. Houtin, "*La question biblique au XXe. siècle*," pp. 190, 191) put to shame many a Protestant theologian who will not concede the liberty of science from religious presuppositions: "All the world is coming more and more to see that there is only one criticism, which is neither that of the laity nor of the clergy, neither that of the Jew nor of the Christian. Just as there is no difference between a Catholic or a Protestant mathematic, between a rationalistic or a believing chemistry, there should be no difference between a Catholic or a secular history, between a rationalistic or a Chris-

tian exegesis. There is only one mathematic, one chemistry, one history, one exegesis, one justice, one truth." In certain circles it is still held that history and exegesis must be treated with confessional presuppositions that one would blush to apply in other sciences.



PROF. LEWIS B. PATON, D.D.,
Author of "The Early History of Syria and Palestine," etc.

but the day is beginning to dawn in which men speak of exegesis and criticism as they speak of chemistry, that is, without dependence upon systems of theology, which necessarily differ widely from one another. Those who wish to remove the consideration of the facts of history to a dogmatic realm where conclusions are fixt in advance put themselves outside of the pale of modern science, and one may even say outside of the realm of conscience.

We conclude, accordingly, that the scientific, the esthetic, and the religious ways of studying the Bible have each their independent validity, and that each may go its own way and reach its

own conclusions without waiting for the results of the others and without fear that these conclusions may be overthrown by discoveries made by the other methods. These are not successive, but parallel, ways of knowing that have just as much right to their independent opinions as sight has a right to its convictions over against hearing and tasting. The only interrelation between the three methods that can be admitted is that each may furnish new facts for the consideration of the others. Thus, science opens up new realms of nature which religious

insight is privileged to claim for God. Criticism gives new knowledge of the origin of the Bible, and religion sees God in the process. In like manner the phenomena of esthetics and of religion may be made the object of scientific investigation like any other phenomena. Thus the fields of study that are open to the scientific, the esthetic, and the religious methods are being constantly enlarged by the discoveries of the other methods. This fact, however, does not impair the essential independence of each of the methods.

THE LATEST BIBLICAL ARCHEOLOGY

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ONE of the most perplexing problems in Biblical theology was and is the origin of the importance of the number 7. It is both the most evil and the most sacred number. We find it as early as the Creation of the world in seven days, can trace it through the whole Old and New Testaments and have to confess that it has not lost its strange and irresistible influence on the credulity of the people in general even at our present time. Scholars, philosophers, and theologians have asked again and again the questions: why should God rest just on the seventh day? why should we have seven gifts of the Holy Ghost? why should there be seven archangels? why should a sevenfold candlestick be burning in God's temple during the time of the Old Testament? why should the "church of the New Testament," the "sphere of influence or the domain of the Holy Ghost," be represented by seven virgins, and why, ask the Assyriologists, why should the Babylonian temples have seven stages? why should the "third person" or "Mother" of the Babylonian trinities have seven sons? why should this Mother, who still

remained a "Virgin," be called by "seven names"? why should there be seven winds? why should these "Seven" who are neither male nor female, neither married nor given in marriage, be, in the Babylonian theology, on one hand, the chief messengers and helpers of the "Son" or "second person" in the trinity—thus the protectors of the faithful—and on the other, the "most evil spirits" who constantly had to be looked out for and had to be appeased by offerings and prayers? why, they ask, should every seventh day of each month, and the seven times seventh day of each preceding month (*i.e.*, the 19th day of each month, $7 \times 7 = 49 = 30 + 19$) be not only a "holy" and "sacred" day dedicated to the gods—a day which was ushered in (at night) by means of sacrifices offered to the deity by the king (and his court) as representatives of the people—but also an UD GHUL. GAL, a "very evil day," during the daytime of which the king, again representing the people, was forbidden, among other things, "to change his garments," "offer sacrifices," "pronounce judgment," or "do business"; why, in short, does this number

"seven" play this important rôle in the Babylonian as well as in the Hebrew and Christian religions?

To these and similar questions we now can at last give a satisfactory answer by and with the help of Prof. Dr. H. V. Hilprecht's latest book, entitled "Mathematical, Metrological, and Chronological Tablets from the Temple Library of Nippur," the Babylon Expedition of the University of Pennsylvania, Series A, Vol. XX., Part 1—a book containing inscriptions which required the great acumen and profound scholarship of just such a master in Assyriology as Professor Hilprecht is, or else the underlying philosophic principles of the tablets here published would never have been made known.

Some of the mathematical tablets published by Professor Hilprecht were written at the time when the children of Israel were still roaming about at the outskirts of Palestine, attacking and plundering the petty city kingdoms of that country, prior to their taking final possession of the Holy Land; *i.e.*, they were written at about 1400 B.C. Others are still older. Professor Hilprecht assigns to them the period between 2400 and 2200 B.C. According to this these tablets would have been written about 400–200 years before the time of Abraham. They consist of multiplication tablets, multiplying among other numbers also 1,350, 2,160, 3,000 and 180,000, 162,000, 160,000—the multiplication of the last three numbers is to be found on a tablet which the author intends to publish in Part 2 of the present volume—of division tablets, tablets in which the idea of "square" is expressed, and many other similar tablets. Besides these mathematical tablets there are some metrological texts, an historical text, and a very ancient syllabary.

Right here I hear some one ask in wonderment how such simple and apparently trivial multiplication tablets could possibly be the means in

determining the underlying principle of all mathematics—even that of our present day—and with it the true signification of the number 7. I must confess an "average" Assyriologist would have dismissed these tablets as of no importance, but not so Professor Hilprecht. For him these tablets were a living quantity possessing an intrinsic quality, an underlying higher meaning, and he was determined to find the great mathematical principle of the Babylonians—and he did find it. He has shown that all the multiplication and division tablets so far known, *i.e.*, not only those published by him, but also those published by other scholars, are based upon the great "geometrical number" known from Plato, on the basis of which he (Plato) reconstructed his "State" and which he called (Plato, "Republic," Book viii., 546 B–D) "The lord of better and worse births"—upon the number

$$12,960,000 = 60^4 = 3,600^2.$$

Says Professor Hilprecht (pp. 32 ff.): "The meaning of Plato's words can be but this: In order to be a good birth, the birth of a child must stand in a certain relation to 12,960,000 as the arithmetical expression of a fundamental law of the universe, the "Law of Harmony."

"But what is this law?" the author continues. "How can this number influence or determine the birth and future of a child? The correct solution of the problem is closely connected with the Babylonian conception of the world, which stands in the center of the Babylonian religion. The universe and everything within, whether great or small, are created and sustained by the same fundamental laws. The same powers and principles, therefore, which rule in the world at large, the macrocosm, are valid in the life of man, the microcosm. It is the task of astronomy, which forms the foundation of the entire system, to prove

this uniformity and harmony, and to determine those invariable laws which permeate the Universe in all its parts and subdivisions. For the starry firmament, through which the gods principally reveal themselves, is the great book, the *shītir shamī* ('the writing of heaven'), in which they have written the whole story of heaven and earth, its past, present, and future. The astronomer studies and deciphers this divine writing, the astrologer interprets its meaning with regard to the life and affairs of man.

"According to this conception, all institutions on earth, including the state and family and even the different temples and cities scattered through the Babylonian plain, are fashioned after heavenly patterns; and all human knowledge and science, including mathematics and astronomy, even the number itself, the division of the circle into 360 degrees, the calendar, the system of measures and weights, are of divine origin. Everything existing in heaven is found in a lesser degree on earth, and whatsoever affects the life of the Universe affects the smaller circle of the life of man. The number 12,960,000 governs the Universe, for 12,960,000 days are equal to 36,000 years, which form a Babylonian cycle (as Berosus informs us) or constitute an eon in the life of the Universe (which eon was called in early astronomical treatises 'the great Platonic year,' the *magnus Platonius annus*). As man is controlled by the same mathematical laws as the Universe, of which he forms a part or fraction, the same number 12,960,000 or one of its fractions (expressed by its divisors) must control the life of man. Now we know from another passage of the 'Republic' (Book x., 615 B) that Plato reckoned the duration of human life as 100 years, or $100 \times 360 = 36,000$ days. Hence it follows that a day in the life of man corresponds to a year in the life of the Universe; in other words, the duration

of a human lifetime forms the 360th part of an eon of the Universe (or the 360th degree of a corresponding circle). Everything else in man's life from his birth to his death is governed by the same number or by one of its divisors. Every period will be regarded as lucky for the child's birth if the number of days represented by it is a divisor of 12,960,000. In this sense the Platonic number is 'the lord of better and worse births.' 7, 11, and 13 are no divisors of 12,960,000, therefore they have continued even to the present to be regarded as unlucky numbers in the life and history of man. In this light examine the Babylonian sabbath question."

In the last two sentences, just quoted, lies hidden the quintessence of the "evilness" and "sacredness" of the number 7.

The number 7 is the first and foremost in the whole line of numbers that is against this "heavenly revealed system" of Babylonian mathematics, astronomy, and astrology, it stands in no relation whatever to it, it is completely and absolutely opposed to it. Surely such an opposition had to be accounted for and had to be overcome! Whatever or whoever opposes a divinely given revelation, antagonizes and does not conform to it, is, and must be of necessity, "evil" and "bad." The number 7 is this in a most pre-eminent sense. No doubt the gods, the originators of all revelations, must be sorely displeased at the antagonism of this number. And how could this displeasure of the gods be overcome? In no better way could this possibly be done than by putting this first and foremost evil day—the seventh day—aside, by offering sacrifices to the gods that their displeasure at this stiff-necked number, the archenemy of all divine revelation, be somewhat appeased. The "great evil day" became thus "a day set aside especially for the gods," a "sacred day," a "holy day," a day

on which the people through their representative, the king, abstained from their customary pursuits of works and busied themselves with the pacification of their deity.* Thus it happened that we are confronted here with the extraordinary phenomenon that "one thing" or "one day" may be at one and the same time both "evil" and "sacred"—a phenomenon which we likewise meet with not only in the religion of the Egyptians but also in the Old Testament, where such a thing is described as being *tabû*. Take, e.g., the "pig." The pig is in the Babylonian trinity the emblem of the "second person," or "Son," as "god of plenty," which person, therefore, is called outright *SACH*, or *chumsiru*, i.e., "pig." A pig, because sacred to a god, could not be touched, it was *tabû*—"unclean," if you please, but better it would be to say it was "bad," "evil"—evil for him who killed and ate it—and this it was because it was "sacred." Even in the New Testament this phenomenon may be found. The third person of our Trinity, the Holy Ghost, is the most gracious Comforter that cleanses and purifies us by means of our being "born" (!), "regenerated" by Him; and yet a sin against the Holy Ghost is the worst a man can commit: it is unpardonable. And this unpardonableness of the sin against the Holy Ghost is, it is strange to say, connected with the number 7, still preserved in the sevenfold gift of the same person. It would be beyond the scope of this present paper to show how the number 7 was originally connected with the third person of the Babylonian trinity, or "Mother," who, therefore, was known by "seven

names" and who had "seven sons"; how this very same person was as Mother also the "Bride" of the "Son," to whom she was married every spring, and how these seven sons became the messengers (angels) or servants of the "Son," by whom he, as god of thunder and lightning, exercised his power, they representing in this wise the "seven powers of nature"; how all the three persons of the Babylonian trinity were even at the very earliest times identified with each other, were considered to be "one," how the "seven" were hence spoken of not only as a "plurality" but as a "unity," and how, lastly, these seven came to stand for the Babylonian deity as such, for the Babylonian "fulness of the godhead"—just as the sevenfold candlestick represented the fulness of the godhead of Yahveh—Elohim in the Old Testament—or as the sevenfold gift of the Holy Ghost represents the Holy Ghost in his completeness—and hence the whole "godhead." May it suffice to add only this much: The number 7 because it can not possibly be harmonized with, or made to fit into, this divinely revealed geometric number 12,960,000, because it is opposed to this system, therefore it is *ipso facto* "beyond it." The god of the Babylonians may reveal a system, but he is beyond that system, can not be embraced by it, can not possibly be forced into any "doctrine" men may or may not believe. The number 7 has absolutely no relation with this system; it is a number by itself—it is unique—and so is the god of the Babylonians; and this uniqueness it was that inspired mankind to worship the old Bel of the Babylonians during all those centuries gone by, in fear, awe, and reverence, adoration, love, and obedience to his will. The number 7 represents the god as the incomprehensible, most holy and sacred being who, although unchangeable in his love and graciousness, may yet be the

* Notice here the two differences between the Babylonian and the Hebrew Sabbath: In the Hebrew religion the original evilness of the Sabbath is completely lost sight of and the "resting" is not a "vicarious" resting (the king and his court for the people), but a universal one: all the people shall keep holy the Sabbath day.

most dreadful being for him who sins against him, who does not act according to the revelation as given by the *shilitir shamê*, "the writing of heaven," in short, who is against the divinely revealed system and thus aspires to the prerogative of the number 7, the "number of god," or "god" himself: he who wants to be like the god is punished with the same punishment as Eve was in the Garden of Eden.

Before concluding this short paper I must not forget to point out another very important text to be found in Professor Hilprecht's volume. This text gives us the names of the kings of the dynasty of Ur and of Isin together with the number of the years of their reign. Professor Hilprecht, when describing this tablet, says (p. 40): It was, "when complete, about double as wide and long as the preserved portion. Its inscription consisted of four columns of writing—two on the obverse, and two on the reverse—each numbering about forty-five to fifty lines, altogether containing the names of about 180 early Babylonian rulers. As the inscription here published forms the upper half of column iv., beginning with King Ur-Engur of Ur (about 2,500–2,200 B.C.), there must have been known to the Babylonians of the time of Hammurabi about 135 pre-Enguric rulers—in other words, about as many as we know at present to have lived between Ur-Engur and the fall of Babylon under Nabonidos (539 B.C.)." This description is most important, for if the tablet begins with Ur-Engur at about 2,500 B.C., and if 135 pre-Enguric rulers were recorded on this tablet, or as many rulers as there lived between Ur-Engur (2,500) and Nabonidos (539), it may be safe to assume that the 135 pre-Enguric rulers lived and reigned approximately as long as those that

lived and reigned between Ur-Engur and Nabonidos, *i.e.*, we may assign to them a reign of about 2,000 years. Now, if Ur-Engur lived at about 2,500 B.C., the first of the 135 pre-Enguric rulers must have lived about 2,000 years earlier, or at about 4,500 B.C.! What an important and startling result this is when we bear in mind that not very long ago one of the chief arguments "higher critics" brought forth against the Mosaic authorship of the Ten Commandments was that Moses could not have written those Ten Commandments because people could not write at that time! And now from this little tablet we learn that the Babylonians could not only write at 4,500 B.C., but that they were as far advanced in civilization as to have acquired a taste for studying history, compiling lists of kings, and recording their exact length of reign in years and months. This again presupposes that the Babylonians must have had already at that time a calendar—the same calendar which the Hebrews later on borrowed from them: the year divided into 360 days or six double months, each month, subdivided into thirty days, each day having twelve double hours, with sixty minutes to each hour. And if the Babylonians were in possession of a calendar as early as 4,500 B.C. they must have been well versed in astronomy and mathematics—those sciences which enabled them to measure time. Surely, a tablet like the one published by Professor Hilprecht will set at rest once and for all any doubt which still might be entertained with regard to the early, extremely early, civilization of the Babylonians, the great astronomers and magicians who could learn from the combination of stars at the time of Christ that a new king had been born!

THE RELIGIOUS OUTLOOK ABROAD

OUR LONDON CORRESPONDENT.

The Oriental Ferment.—No national outburst in modern times has more amazed the world than the upheaval in Persia. Astonishment is expressed by all observers acquainted with Near-Eastern conditions, at the fact of the survival for nearly two years of such an institution, never previously heard of in history, as a Persian parliament. Because of the Shiite heterodoxy of her Mohammedanism, Persia has remained hermetically sealed to those progressive influences of European civilization which have produced at least some advancement in countries dominated by Sunnite orthodoxy. It is to be noted that the new struggle in this romantic land is essentially connected with spiritual movements. The conflict is, at the bottom, one between clerical and anticlerical factions. It broke out, to begin with, in the northern section, where the natives are to a great extent Turkish in racial affinity and language. These Persians of the rugged mountainous north are much more stalwart and energetic than the polished and cultured people of the southern provinces. These provinces of the fruitful plains, fragrant with rose-gardens, are the home of that fascinating poetic mysticism which has flourished ever since the days, nearly a thousand years ago, of the great epic writer Firdusi and his successors, Nizami, Hatifi, Anvari, Sanai, Rumi, Sadi, and Hafiz. These romantic and philosophic poets tinged all their lyrics and odes deeply with religious sentiment, so that under the auspices of this venerable literature the Persians of the south have become a religious, if fanatically superstitious, race. They regard their semi-Tatar compatriots of the north as little better than barbarous Philistines. Priestly influences dominate the plains, but the hill tribes entertain comparatively little veneration for the green-turbaned descendants of the Prophet. Of late years that strange tentative reform called Babism has been sapping and mining among all classes, and this influence has fostered a spirit of skepticism which has been quietly encouraged by Russian emissaries. It is not surprising that, under conditions so curiously complicated, the establishment of a parliament should have furnished ample opportunity for the clashing of clericalism and anticlericalism. The Shiite priests found themselves at the outset defeated in

the debates of the Legislature, with a prospect of being stripped of many of their privileges and much of their ascendancy. Anticlerical writers in the Persian press are boldly demanding the complete secularization of the law and the admission of non-Moslems to the franchise. The Shah is in a difficult position, and his troubles are likely to increase. Political problems would be of little consequence in a country like Persia, accustomed to the most despotic autocracy, but the entanglement of the civil and religious elements renders the outlook serious indeed.

Far-Eastern Cults.—Britain and France are both alike being favored by retaliatory missionaries from the Far Orient. It has long been predicted that if Christendom persisted in the enterprise of grafting its faith on the ancient pagan civilizations of India, China, and Japan, as well as on the Moslem communities of the Near East, the time would come when the tables would be turned. Little attention has been paid to such prognostications, for indeed the authors of them belong chiefly to such fantastic teachers of second-hand Orientalism as Madam Blavatski and Mrs. Besant. But it might have been expected that at least to some small extent importations of Mohammedan, Buddhist, and Hindu faiths would be attempted and even achieved. Mosques now exist in London and Liverpool. An Englishman, perverted to Islam in Morocco, is sheikh in Liverpool. But this British mullah, during his several years of action as a propagandist for the Crescent, has failed to make any appreciable impression. Islam is the sickliest of all spiritual exotics wherever it is now thrust into Christian lands. It is slowly dying in its own proper haunts, and only sustains aggressive capacity when its missionaries carry the green flag into lands of savage fetishism. Throughout northern Africa among the great negro population it is running a race with Christianity, and missionaries from the Sudan, and Nigeria, and Equatorial Africa tell me that one of the great questions of the century will be whether Christ or Mohammed will conquer those regions. A fortnight ago a number of ladies and gentlemen, among whom were some Orientals, assembled at the Cavendish Rooms in London

to found the Buddhist Society of Great Britain and Ireland as a branch of the international Buddhist Society of Burma. The president on the occasion was Dr. T. W. Rhys Davids (professor of Pali and Buddhist literature, University College), who said that he was not a Buddhist, and that the society did not ask its members to become Buddhists; but Buddhism was a very interesting and important phase of human thought. He therefore reasoned that it was well that earnest and thoughtful men and women should become acquainted with it. Dr. Davids was formerly a magistrate in Ceylon. It appears that about 200 persons have written to the secretary of this new society in London, asking for information or wishing to become members.

Yogi Miracle Mongering.—Two years ago we were favored with the visit to Oxford of a representative of the Higher Hindu Mysticism, in the person of a Yogi. He departed from England confessing his disappointment that his pretensions to supernatural capabilities brought him no homage. Yogism makes stupendous claims on the imagination of credulous persons, but it has never succeeded in acclimatizing itself in England. Probably because any stimulating sensation in the shape of a wonderful novelty produces transient amusement in leisurely French circles, a Yogi from India is just now attracting much attention in Paris. This Hindu visitor to the French capital professes to have acquired miraculous powers by years of self-mortification, after initiation in the Indian jungle into the studies of Occultism. He is astonishing fashionable audiences by feats resembling what is known in India as the famous mango trick. Uttering incantations over a grain of wheat, he deposits this in a handful of earth, and presently the seed slowly germinates in beautiful development till a whole sheaf of golden grain waves before the spectators. For the time being this Yogi is gathering disciples and making converts. He is making dazzling promises, for he undertakes to turn common pebbles into precious stones, the process which the chemists of the Collège de France have so far been vainly attempting by experiments. It is sarcastically observed by some who regard the Yogi simply as a wonderful conjurer that if he really possesses the power of miraculously manufacturing wheat, he must be much more needed in his native land at this

moment than in Europe, seeing that his services would be worth millions of rupees to the Indian Government in a time of famine.

Lusitanian Chaos.—The people of Portugal have not previously shown themselves to be as excitable as most of the southern races, but during the last few months they have become nationally hysterical. As in so many other cases, religious unsettlement is the main factor in the trouble. The sacerdotalism of this Western region of the great Iberian peninsula is of an exceedingly narrow and bigoted type. Any suspicion of Protestant aggressiveness in evangelization is fanatically opposed. But of late years an evangelical tendency has gradually developed among large masses of the people. This sufficiently accounts for the anticonventual riots in several localities some months since. For over six months Portugal has been ruled without a parliament, the Constitution having been suspended. The able premier, Senhor Franco, is dictator till a new election shall be permitted to create a new parliament. Political circles are in utter confusion, the king and the dictator are resolute and determined, and the outlook is one of the darkest uncertainty. But a great change has come over the religious sentiments of the common people during a very few years. Only six years since the whole nation seemed to be intensely Romanist, and when the rumor went forth that the king had joined the freemasons, Ultramontanist demonstrations and riots occurred. The priests excited these by publishing the statement that a prominent citizen was by harsh and tyrannical measures preventing his daughter from assuming the veil. But that Catholic reaction is not likely to be repeated. Nothing could be more hopefully significant than a recent incident. A judgment has been pronounced in the Lisbon Court of Appeal by three judges who were called on to pronounce finally in a suit brought at the instance of the priests. A colporteur in the service of the British and Foreign Bible Society was charged at Elvas with acting prejudicially to the religion of the State, or the Catholic faith. The judges, on appeal, have declared that the sale of the Protestant Bible by such an agency does not constitute the crime of disrespect to the State religion. It is to be noted that the official *Gazette* warmly commends the action of these magistrates as just and wise.

THE PREACHER

"You are there (in the pulpit) not simply to speak what people care to hear, but also to make them care for what you must speak."

THE GOSPEL AND THE MINISTRY

THE REV. OZORA S. DAVIS, PH.D., NEW BRITAIN, CONN.

THERE are many accidental meanings of the term "gospel." The primary and essential element in the idea is simply this: the announcement of a divine salvation, wrought for men through Jesus Christ. This is the Christian gospel, "good news" indeed to all mankind, glad tidings of a divine salvation. This was the gospel which Jesus proclaimed.

Tidings require an avenue of proclamation. In some way the integrity and trustworthiness of the message must be guaranteed, and it must be passed on from generation to generation in a manner which will assure its widest dissemination and its most intensive clinch upon the souls of men.

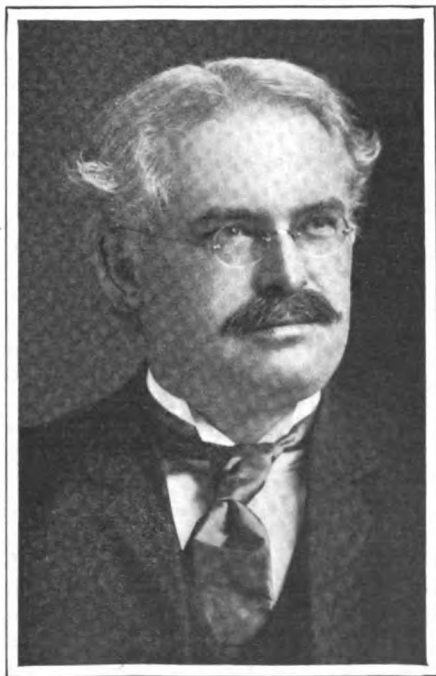
Clearly, then, one of the most pressing problems which Jesus had to solve was the manner in which the good news of His kingdom was to be most perfectly preserved and spread abroad.

The solution of the problem was reached in the masterly method of Jesus, which seems at first glance so foolish and futile and which has proved so wise and efficient. Jesus chose living men to become disciples, imprint not merely abstract truth, but Himself, upon them, and then sent them out under the compulsion of love and the grip of personal enthusiasm to do the work of proclaiming and promoting the gospel. The method of Jesus can be summed up in four words: "Come, learn; go, teach." Ponder these four words in the antithesis which they present, compare this method with the common means used to promote truth of any sort, and you will discover at once the marvelous originality and effectiveness of the plan of Jesus. Every disciple was made an apostle; every pupil was commissioned a teacher; every follower was raised to the rank of a minister.

Jesus did not entrust the future of the gospel to any formal statement of it in creed and book. No pupils wrote out His words in dialogs of such beauty as remain in the work of Plato.

Jesus created no institutions and organized no ecclesiastical machinery for the purpose of spreading His teaching abroad or giving the stamp of authority to utterances bearing the imprimatur of the institution.

Jesus prepared no ritual and sanctioned no ceremony by the performance of which loyalty to the gospel might be finally tested.



THE REV. OZORA S. DAVIS, PH.D.,
Author of "John Robinson, the Pilgrim Pastor."

Rather—and this is the secret of the conquest of the gospel—He entrusted the future of His kingdom to the personal witness and confident propaganda of living persons, attesting a saving relationship and a new life found through faith in Him. Every Christian was made, instantly and authoritatively, a witness to others of a saving experience with Christ.

Test the proposition by Christian history and you find it fully justified. The gospel has been sanctioned and spread abroad by the personal ministry of the Christian people.

There is therefore one indelible and distinguishing characteristic about the Christian; he is a witness, a missionary, a minister. No Christian can simply come to Christ and learn of Him; he dare not simply follow Christ and be taught by Him; he must go and teach; he must depart and serve.

I am anxious to make clear this profound and characteristic fact about every Christian, for out of it will grow everything that I have to say regarding the ministry as a life-work or a profession.

As soon as the work of proclaiming the gospel was begun after the ascension of the Master, differentiation took place. The record is in the early chapters of Acts. A successor to Judas the betrayer was chosen in order that the company of witnesses to the words and work of Jesus might be complete. It was found expedient to create the board of deacons. In all this it is noteworthy that no special class was arbitrarily called into being. The specialized ministry arose through a necessary emphasis laid upon a function and a power possessed by every Christian disciple and which every disciple was bound to recognize and employ. Theologians and teachers, priests and ecclesiastics, ethical masters and reformers, preachers and pastors, are the outgrowth of functions possessed then and now by every Christian.

The spread and conquest of the gospel, therefore, according to the method of Jesus, are made essentially dependent upon the ministry. The gospel and the ministry are absolutely essential to each other.

It is on the background of this principle that I wish to consider the call which comes to every Christian young man of culture and power to consider the claim of the ministry as a professional specialization of the indelible characteristic of service essential to the fact that he is a Christian at all. The Christian ministry as a specialized function of Christian service makes no claim upon any man which does not rest primarily in the very character of his Christian discipleship.

In view of the absolute necessity of the function of service to the promotion and

permanence of the gospel, and in view of the necessity of the specialized ministry in the midst of our organized life where specialization is the secret of success in every sphere, are we, as Christian disciples and apostles, ready to lift into a new order, by consecration and culture, our general gifts of service, and to specialize a certain function native to us as Christian men?

The call to the ministry is therefore not sounded to us simply by the church or by society. It grows naturally and inevitably out of the very genius of our personal life of Christian discipleship. It presents itself to our attention by virtue of the fact that it is native to our religion itself. The time comes sooner or later when we must examine the essential nature and the practical implications of our own religion. The moment we search these fully, we discover ourselves face to face with the function of service as an integral part of our Christian life. What, then, shall we do with it? Shall we exercise it simply as one of the many functions of our religion; or shall we emphasize, culture, and devote it, until we have made it the supreme, but even then only one, function of our Christian life? That is a fair question, and no Christian young man who is true to his own reasoning powers and loyal to the highest demands of his own being will ever suffer the question to go by default. It is altogether too great, too significant, too noble to be suffered to pass without fair and honest consideration.

I have sought not to trespass here on another theme, the call to the ministry. So much as has been said grows inevitably out of the indissoluble connection of the gospel as "good news" and the specialized ministry as the avenue through which it is heralded.

As the general ministry of all believers is necessary to the gospel, so the specialized ministry goes hand in hand with the promotion of the kingdom. The supreme need of the gospel of Christ is not more elaborate creeds, or more beautiful ritual, or more highly developed institutions, or even a better type of moral life. The supreme need of the gospel is voiced in the demand for men, trained and devoted, who will give themselves to the specialized function of the ministry. Such men must be sure of their own Christian experience and utterly convinced of the reality of the gospel in its

bearing upon their own souls. The minister must be at home in four great departments of learning:

Christian theology, for he must know the truth which he is proclaiming; psychology, for he must know the apprehending person to whom he is to present the truth; logic and rhetoric, for he must know how to present his truth with clearness as to its content, and beauty as to its form; social science, for he must know the area in which the truth is to be applied in practical life.

The ministry derives directly, therefore, from the nature of the Christian life. Its glory is the gospel. Its beauty and strength lie in the nature of its task. I do not conceive the minister's work as that of a professional teacher, preacher, visitor, organizer, comforter, priest, reformer, or even prophet. It is something of all these; but it is something more than the sum of all these. His work is to lift that function of witnessing

ministry, which is a natural part of his life as a Christian, to its highest power; and there is no activity of his busy life which is not in some way contributory to this service of the gospel of Christ.

No obligation rests upon one as a minister which does not essentially rest upon any other as a Christian disciple. It is a matter of specialization, of emphasis of function, not of essential change of character. Through the universal and the specialized ministry the gospel is assured and extended. The gospel is the warrant for the ministry. Revive your consciousness of that and you arouse your sense of the call to the ministry. There are many reasons legitimate to urge as making the ministry attractive. There is but one reason supremely valid. It is the nature of the gospel itself. Understand that, and the whole function, beauty, power, and joy of the ministry appear. The supreme sanction is the gospel.

PHYSICAL SELF-CULTURE

PROF. ALFRED WILLIAMS ANTHONY, COBB DIVINITY SCHOOL, LEWISTON, MAINE.

SELF-CULTURE involves the rearing and maintaining of a good physical man. A cloistered saint, sickly and emaciated, is as far in one direction from the true type of the Christian as the corpulent, rotund monk in the wine-cellar is in the other. Health, strength, and steady nerves belong to the minister, if he will but cultivate them.

While longevity is increasing, sanitation improving, and hygienic principles spreading, it surely is worth while for the minister to remember that he is a man and dwells in a body which requires care. In the prolific advertisements of current periodicals every one reads of systems for growing tall, of increasing or reducing flesh, of expanding the form and straitening the carriage, of strengthening the muscles and steadying the nerves; principles of mastication, of breathing, of exercise, of diet, and of sleep have their propaganda, available by correspondence, if not in person; and foods, in various stages of "predigestion," with elements for the bones, the flesh, the muscles, the nerves, and the brain, are exploited in alluring phrase and guise. Can any one doubt that there is a popular demand for physical well-being, answering to this professed abundant supply?

Were health of no immediate advantage as a basis of service, yet would it behoove the minister to cultivate health for the sake of preserving sympathetic contact with the world about him. If others advance, he must not be left behind. Pastoral calls upon the sick must not make him think the whole world is halt, or maimed, or bedridden. He must breathe in ozone; he must have the tonic of vigor about him in order to stand well as a man among men.

Time devoted to exercise is not time wasted. There are pulleys and weights and Indian clubs; but, better still, there is the great out-of-doors, free, invigorating, health-giving. If the man can, let him ride horseback; there is, also, the bicycle, where roads serve—and ministerial dignity need suffer no serious eclipse while on the wheel; there is walking, always to be had, despite the weather, and no exercise can be better, provided the pedestrian will step briskly and not saunter; there are gardens and lawns. Lord Bacon, so wise in many things, says, "Bowling is good for the stone and reins, shooting for the lungs and breast, gentle walking for the stomach, riding for the head." If one exercises enough, usually appetite and sleep will follow in due proportion.

It is not amiss for the minister to have a wholesome regard for his appearance. If he stands several hours a week in public view, by word and gesture and influence attracting attention to himself and his message, reason should have it that, while avoiding extremes in dress and person, he yet should appear healthful, wholesome, clean, and neat.

The minister uses his voice—wonderful organ of speech and persuasion!—in the ears of many hundreds of people, week by week, and month by month. A raucous and inflexible voice, a strident key, a thin and flat

tone are inexcusable. The seminary can not manufacture orators; the teacher of elocution can not with all his art produce an effective speaker; the man must train himself. Unless he gives attention to his own defects and places clearly before his own ambition the right standard of excellence and strives earnestly and seriously all his life long toward perfection, he will violate all the principles of his instruction and discredit all hope of his tutelage. In more ways than one must a man work out his own salvation with fear and trembling. Self-culture is the price of efficiency.

RESTRAINT AS AN ELEMENT OF POWER

PHILIP WENDELL CRANNELL, KANSAS CITY, KANSAS.

THE young preacher puts all his goods into the show-window, all his strength into the present stroke. He makes his statement as strong as his vocabulary will permit. He masses his arguments, Pelion on Ossa. He pushes out into the ramifications of his subject. Fascinated by his theme, or "the exuberance of his own verbosity," he "barks up every tree" and "tells all he knows." Comparatively late, in some cases never, he learns the power of restraint, the supreme touch of artistry.

It may be restraint in treatment, or detail, or language. It shows itself in elimination, in reserve, in understatement.

Restraint as elimination enables us to give greater force to the things we do touch. Speaker and hearer have only so much time, mental power, nervous energy. A weapon with one point will pierce deep where the same force spread over a dozen could not make a dent. If we would resolutely cut away the wood about our lines, our sermons would not resemble, as much as they do now, the smears of the Russian censor blotting out sedition in the magazines.

As lightness of touch it does perhaps even more. The point thus made is all the stronger as an auxiliary because of that repression. Emphasized, broadened, it would "kill" the main point without winning any victories for itself.

Restraint as understatement is a rhetorical device whose power in skilful hands can hardly be exaggerated. Overstatement or passionate expression in advance of the hearer's feeling, like vaulting ambition, "overleaps itself." It repels or excites opposi-

tion, or, even worse, amusement. It inevitably weakens. Understatement gives the impression of moderation, fairness, self-control, and often stimulates the hearer to say, "You have not made that half strong enough!" It enlists him on the speaker's side, a volunteer champion of his thought.

When it is habitual, it lends just so much more weight to the occasion when the speaker does "let himself go," like the unusual anger of an even-tempered man. It is worth ten years' "holding in" to have this added force at the "psychological moment."

Artistically managed, it is always suggestive. The most dangerous slanderer is he who simply shakes his head: "I could an' if I would!" In fact some who really have nothing in their safe-deposit vaults have lived many years like the Humberts in France, upon the exhibition of the key. This abuse of the principle reveals its power when rightly employed. Imagination follows that little edge of ore that juts above the ground, to the real or fancied Klondikes back of it.

It is especially valuable in treating such doctrines as future rewards and retributions. Reserve here is nothing less than honesty, since beyond the great root principles our knowledge is really vague, but it is also the most artistic and effective method. Details, especially extremely put and strongly phrased, rouse questions, furnish food for criticism, complicate by introducing questions of esthetics and good taste, to say nothing of sentimentality. Definiteness blunts, it does not sharpen. It is the vaguely terrible or the vaguely glorious, that masters the heart.

LIVING ISSUES FOR PULPIT TREATMENT

SUICIDES

PROF. RUDOLPH M. BINDER, PH.D., NEW YORK.

THE increase in the number of suicides is arresting attention more and more, both in Europe and in America; since it seems to indicate a decay of vital forces among the nations affected. All civilized nations suffer from this malady, altho not to the same extent.

The following table gives the totals, as well as the percentages for the principal countries:

(From "Biographic Clinics," vol. v., p. 193, by George M. Gould, M.D.)

Country.	Date.	Total per Annum.	Per 100,000
Ireland.....	1887-91	112	2.4
Russia.....	Approximately	224	2.7
Scotland.....	1887-91	224	5.6
Italy.....	1902	2,010	6.1
Holland.....	1904	371	6.7
Norway.....	1903	154	6.7
United States.....	1900	5,498	7.2
England.....	1903	3,511	10.5
Belgium.....	1903	818	11.7
Bavaria.....	1887-91	804	11.8
Sweden.....	1902	4,291	15.5
Austria.....	1901	9,194	16.4
Japan.....	1902	7,290	18.9
Prussia.....	1904	12,468	20.0
Germany.....	1904	8,716	21.0
France.....	1902	779	22.3
Switzerland.....	1903	25.3	22.9
Denmark.....	1887-91	32.2	25.3
Saxony.....	1862-86	46.9	32.2
Saxony.....	1898		46.9

The following tables give the result for different years in various countries:

GREAT BRITAIN

(From coroners' returns per 100,000 of the population.)

1863.....	6.71	1893.....	8.62
1873.....	6.33	1903.....	10.43
1883.....	7.30	1904.....	9.85

GERMAN EMPIRE

(From *Statistisches Jahrbuch für das deutsche Reich*; returns per 100,000 of population in cities of over 15,000 inhabitants, in averages per annum.)

1877-81.....	31.0	1897-1901...	24.5
1882-86.....	29.0	1902.....	26.2
1887-91.....	25.4	1903.....	26.4
1892-96.....	26.1	1904.....	25.0

The growth of population in France since 1830 has been about 100 per cent.; the increase of suicides about 245 per cent. The suicide rate of Belgium has quintupled during the same period. This rate is, of course, extraordinary; but all other countries show a disproportion between the rate of birth and of suicides, e.g., in Prussia,

the former was 0.98 per cent., the latter 1.07. The corresponding figures for Italy are: 0.7 and 1.28; for France, 0.07 and 2.06; for Sweden, 0.81 and 1.5.

The United States offer a very interesting field to the student of this question, because here the various elements of the population are recruited from all nationalities, many of whom enter upon new and trying conditions.

Estimates based on statistics published by the *Chicago Tribune* are as follows per 100,000 of the population for twenty years:

1885.....	1.73 ¹	1903.....	10.76
1890.....	4.19	1904.....	11.39
1895.....	8.27	1905.....	12.08
1900.....	8.85	1906.....	12.05

¹ Not fully reported.

The statistician of the Prudential Life Insurance Company, Frederic Hoffman, gives the following rate per 100,000 of population in fifty cities of the United States:

1890.....	12.0	1897.....	17.3
1891.....	14.0	1898.....	17.3
1892.....	13.0	1899.....	16.0
1893.....	15.9	1900.....	15.8
1894.....	15.5	1901.....	16.6
1895.....	15.6	1902.....	17.0
1896.....	15.9		

The Census Bureau in "Mortality Statistics" (1905) gives the following statistics for the *registration areas*, that is, States or cities which keep accurate records and report to the Federal Census Bureau. The rate of suicides is per 100,000 of the population:

YEAR.	Registration Area.	Registration Cities.	REGISTRATION STATES.			Registration Cities in Other States.
			Total	Cities	Rural Dis.	
1901..	12.2	13.7	10.4	11.7	8.7	15.7
1902..	12.7	14.4	10.3	11.7	8.5	17.2
1903..	13.9	15.6	11.3	12.8	9.4	18.6
1904..	14.8	16.7	12.3	13.9	10.1	19.5
1905..	16.1	17.9	13.5	15.0	11.6	20.7

In regard to *age* and *sex* the census (see above) gives the following information for 1905:

Total number of suicides, 5,438. Males, 4,121; females, 1,317.

Age.	Male.	Female.
10-14.....	11	7
15-19.....	91	135
20-24.....	322	212
25-29.....	382	194
30-34.....	423	155
35-39.....	462	132
40-44.....	458	120
45-49.....	447	101
50-54.....	393	89
55-59.....	323	38
60-64.....	279	54
65-69.....	216	36
70-74.....	139	13
75-79.....	80	15
80-84.....	46	7
85-89.....	22	4
90-94.....	2	1
Unknown.....	25	4

The figures show that only during one period did women commit suicide more frequently than men, from 15 to 19. For this period of life the percentage was nearly 60 to 40 against women.

Concerning the means used in committing suicide, the following table gives information within the registration area of the census per 100,000 of the population:

	Annual Average. 1900-1904	1901.	1905.
<i>Suicide.....</i>	13.1	12.2	16.1
Poison.....	4.4	4.0	5.4
Asphyxia.....	0.9	0.8	1.5
Hanging or strangulation.....	2.0	1.9	2.4
Drowning.....	0.7	0.7	0.8
Firearms.....	3.1	2.9	4.3
Cutting instruments.....	0.7	0.7	0.9
Jumping from high places.....	0.2	0.1	0.2
Crushing.....	0.1	...	0.1
Other suicides.....	1.0	1.1	0.6

The motives which led to suicide were classified by Professor Bailey in the *Yale Review*, May, 1903, as follows:

Motives.	Totals.	Males.	Females.
Despondency.....	2,207	1,596	431
Business loss.....	1,398	1,300	98
Insanity.....	1,361	1,013	348
Ill health.....	1,309	969	340
Disappointment in love.....	900	627	273
Domestic trouble.....	773	544	229
Fear of disgrace.....	539	429	110
Grief.....	427	267	160
Alcoholism.....	413	390	23
Chagrin.....	294	225	69
Miscellaneous and unknown.....	559	421	138
Totals.....	10,000	7,781	2,219

Specified cities show the following percentage of suicides per 100,000 of the popu-

lation in 1905 (percentage based on the figures of the census):

San Francisco.....	50.44
Denver.....	32.27
Newark, N. J.....	28.11
St. Louis.....	24.80
Chicago.....	22.20
Milwaukee.....	22.46
Cincinnati.....	21.97
Indianapolis.....	21.50
Jersey City.....	20.88
Cleveland.....	20.74
New York (Manhattan).....	20.56
Allegheny.....	19.67
Pittsburg.....	16.47
New Orleans.....	16.36
Kansas City.....	15.21
Baltimore.....	14.90
Louisville.....	14.46
Philadelphia.....	14.00
Boston.....	13.86
New York (Brooklyn).....	13.28
Detroit.....	9.21
Fall River.....	2.50

Hoffman (see above), basing his figures on those of the Census of 1900, gives the following order of cities concerning frequency of suicides in proportion to population: St. Louis, Mo.; Hoboken, N. J.; Chicago, Ill.; Oakland, Cal.; New York City (Manhattan and Bronx); Milwaukee, Wis.; Cincinnati, O. The lowest cities were: New Bedford, Mass.; Camden, N. J.; Newton and Fall River, Mass., lowest of all.

The nationalities of the United States figure in the following order in the suicide rate per 100,000 of population: Irish, 6.1; native Americans, 6.8; Germans, 19.3; French, 22.0.

Dr. Gould (see above) quotes De Greef for the statement that the principal social conditions causing suicide are, in the order of importance: (1) Poverty; (2) family difficulties; (3) physical suffering—of about equal power; (4) alcoholism; (5) fear of legal persecution; (6) love, jealousy, and debauchery. Dr. Gould himself arrives at the following conclusions:

1. Suicide is on the increase; 2. the rate of suicide increases more rapidly in civilized countries than that of birth; 3. the urban rate of suicide is higher than that of the rural districts; 4. the influence of occupation upon the rate is most incongruous; 5. the rate in contiguous countries, departments, or races presents inexplicable variations; 6. with one exception the rate in males is several times higher than that of females; 7. the rate is greater among single than among married persons, and still higher among the divorced and widowed; 8. the age at which suicide is committed presents inexplicable peculiarities; 9. the rate rises in proportion to school pressure, education, worry, stress of business, etc.

THE PASTOR

"The office of the Church is to heal and to teach as well as to preach."

THE COUNTRY CHURCH

PRESIDENT K. L. BUTTERFIELD, MASS. AGRICULTURAL COLLEGE, AMHERST, MASS.

THE modern movement for rural betterment is one of the most interesting phases of the development of socialized activity, tho probably its importance from the standpoint of American civilization is not yet generally recognized. It must be remembered that at the present time half our people live under rural conditions; and, while the proportion of rural population is constantly decreasing, there will never be less than the present number of dwellers in rural communities, aggregating 40,000,000 people. It is obvious that the industrial condition, the political ideals, the moral character, the social habits, the educational facilities, the religious instincts and interests of these forty million people are a significant feature of the great current of American life. For the rural problem is not merely the question of making two blades of grass grow where but one grew before. True, better farming is the key-note of agricultural prosperity, but better farming is very largely a matter of securing a higher order of men who farm. Not only so, but agricultural prosperity is not to be the final result of rural improvement. The rural problem is the preservation upon our American farms of a fine, strong, intelligent, educated, resourceful, honest class of people. We should guard most jealously the interests of this great contingent of our American life.

The problem of the country church even in its most definite religious aspects can not be satisfactorily solved, therefore, apart from the consideration of the broader question—the general development of rural life. Indeed, the country church has a peculiarly vital relation to the industrial efficiency and prosperity of the rural community, to the educational ideals and opportunities of the rural neighborhood, and to the various types of farmers' organizations that are exercising an increasing influence in agricultural affairs. Our general social point of view is therefore fundamental. It is the only vestibule to the solution of the country-church question. Perhaps the prime difficulty in the country-church situation has been

our failure to recognize this social interpretation of the situation. Of course there is the caution that the enthusiastic sociologist may advocate a program for building up the country church which will tend to make of it merely a sociable organization. Such a result would be most unfortunate. We should all deprecate any movement of that kind. We certainly need more genuine "spirituality," if you please, in the country as well as elsewhere. But this religious emphasis is ultimately, in the majority of rural communities, to find its full expression only as it labors to build on a foundation which is constructed of all the elements that go to make up a community.

It follows that the country pastor must have the social point of view, for the pastor is the chief term in the problem. He is to have a vision of the new rural life—prosperous industrially, beautified by art, redeemed truly. The time has come when men who are going into country parishes must prepare themselves definitely for country parish work. At present we do not have institutions well fitted to give this preparation. We need a sort of working agreement between the church colleges, the seminaries, and the agricultural colleges, by means of which men who are seeking the country churches may not only have the requisite academic and theological training, but may also have mastered a sufficient amount of scientific agriculture, of agricultural economics, and of rural sociology to appreciate fully the real problem of the rural community, and to understand the relation of the religious interests to that problem and to the other agencies which are at work trying to solve it.

When the rural pastor has arrived at his field he must become the community leader of the parish. This does not mean that he shall fritter away his time in getting up all sorts of schemes for neighborhood activity, but he must so give his thought to large plans for community betterment that the people will see that he is interested in the community life. He must make the com-

munity his parish. He ought to be in closest possible touch with the schools, with the grange, with the farmers' societies. He ought to keep close to the larger outside movements in agricultural education and industry. This calls for a rare man and a large work, but it is the only permanent basis for the solution of the country-church problem.

I do not mean to imply that with this attitude and this training on the part of the country pastor the country-church problem finds universal solution at once. There are some serious difficulties in country-church work that can be overcome only by a thoroughly planned campaign along broad lines. The difficulties in country-church work are probably too well known to need elaborate elucidation. As a rule the country church is a small church and stationary as to growth; consequently there is a lack of enthusiasm, of *esprit du corps*. It is easy for one or two men to become "bosses" of the church. Many rural communities are overchurched, and many others are underchurched. Denominational rivalry plays a far more serious part in country-church life than it does in the village or city. Going along with these difficulties, and consequent in part upon them, are the small financial resources of the average country church. And this poverty of resources shows itself most disastrously in the salaries paid the pastors. The majority of country pastors are not paid decent living wages. Their work is hard. They are isolated from other pastors, from libraries, from the inspiration of religious gatherings. Many of them get discouraged, and it is a strong temptation for the alert and ambitious to leave the country parish as soon as they can. There is a multitude of exceptions to this rule, but taking the country churches in the South as well as in New England, in the West as well as in the Middle States, the statement is not overdrawn.

But to hark back to the fundamental remedy, let me repeat that the whole question rests ultimately upon the strength of the pastors, their appreciation of the problem, and their fitness to solve it. I am inclined to think that the only way to begin a campaign for better country-church conditions is to appeal to the missionary spirit of our young men who are seeking for social service. The country parish offers a magnificent field for broad-gage, thoroughly trained, heroic men. These men must throw

themselves into the problem, not merely as individuals, endeavoring to work out the local problem, but they must cooperate in a campaign for a better country church as a whole. They must have definite ends in view and bring definite means to bear. They must rouse the Church at large to the religious needs of the rural districts. In many communities federations of churches will solve the problem; in others the union church will work out the question; in others all that is needed is a vigorous, strong, virile personality in the church itself. But in all cases the pastor must exercise community leadership, and bring the church into touch with all the social agencies and with all the individuals of the community.

And finally, the Church as a whole must contribute to the support of the country church specifically. I am not sure that the best way to do this is through the conventional home-missionary aid; in fact I question whether the work ought to be termed "missionary" work. I do not know the method, but the principle I believe to be sound. It is now generally recognized by broad-minded educators that "the wealth of the whole state must contribute to the education of all the children in the state." The richer communities must by some means contribute to the education of the children in the poorer communities. This is not charity, it is justice. I believe this same principle should be invoked for the country church. The wealth of the whole Church must be utilized for the religious advancement of all communities. Of course this principle is more difficult of application in case of the Church than in case of the state. The state is a unit. The Church is a congeries of units based on denominational lines. The problem consequently is far more serious. But in some way the principle must be applied. The permanent and general solution of the country-church problem will not be found until this principle is applied.

Given a pastor who is large-hearted, that he may find in the country community a parish worthy his best efforts; heroic, that he may love the problem he faces; socially minded, that he may see the social relation of his church to the rural question—and given furthermore a financial support commensurate with the need, we may hopefully expect the country church to march forward into a real conquest.

A JUNIOR CONGREGATION

JAMES M. FARRAR, D.D., BROOKLYN.

"WILL he stand hitched?" This was once an important question concerning a horse, now seldom asked. The coachman has taken the place of the ancient hitching-post.

Will it stand hitched? In reference to a children's sermon this question is pertinent and vital. The answer depends largely upon the stability of the hitching-post. Memory-posts can be placed by the side of the "brain-path" to which with the association of ideas a sermon can be securely tied. A post alongside the "brain-path" is the place of recall or recollection. Long memory distrusts a coachman, but trusts a post of retention and a tie of association. One sermon hitched is better than one hundred sermons simply heard. Our calendar gives us twelve strong posts to which sermons can be tied with the association of ideas. The children will be interested in the history of these posts. Why, for example, was the second month named February? There is, we believe, imprisoned history in the name February that will aid the child in remembering the sermons hitched to this month-post.

THE WOLF AND OUR PROTECTOR

(Sermon for February 2d.)

I send you forth as lambs among wolves.—
Luke x. 3.

February is the wolf month. The Romans believed there was a god who protected them from evil. They named him Lupercus, the first part of the name meaning "a wolf," and the second "to draw off"—the god who protected them from the wolf. As a wolf was the enemy of the sheep, the Romans thought of the evil one as a wolf coming to destroy those who did wrong. In the second month of the new year they held a great festival in honor of Lupercus, their protector from evil. This festival was called the feast of purification. Their idea was, if they were pure, their god would protect them. The Roman word for purification was *februarius*, hence the month sacred to Lupercus was named February. We have the Bible, and from it learn that the protector from all evil is not Lupercus, but Lord, who came to this world as our Savior. He makes you pure and protects you as the lambs of His flock. The wolf, in the story of "Little Red Riding Hood," was, you

remember, swift, crafty, and cruel—swifter than the dear little girl and got to the house first, crafty in making her believe what was not true, and so cruel as to take her life. Our Savior tells us that we go out into the world like lambs among wolves. We need God to protect us from the swift, crafty, and cruel evil one who like a wolf seeks to destroy us. How many of you will go out to-day as missionaries from the Junior Congregation? Tell your little friends the meaning of February. Tell them the true name of the God who protects us from the evil one—"The Lord is my shepherd."

HOW TO MAKE OTHERS SING

(Sermon for February 9th.)

*Many shall rejoice at his birth.—*Luke i. 14.

February is our shortest month, but it has a long week of great days—four holy days, two holidays, and St. Valentine's. Wednesday is Lincoln's birthday, the red-letter day for black men. Many have rejoiced at his birth. Every time a child is born Christ tries to come back to the world. He wants to live in the child and to make him a savior. Lincoln as a little child is the story I have for you to-day. In a humble log cabin of Indiana his mother was dying. She called her son, then nine years old, to her side. In voice weak but full of love she said: "I am going to leave you, Abe—and, oh, how hard it is to part with you! How beautiful it is outdoors! It is beautiful wherever God is. I learned to love Him at the old camp-meeting, and I want you to learn to love Him." The mother was making a place for Christ in her child's heart. Then she said: "I am thankful God gave you to us. Love everybody, hinder nobody, never lie, never drink, and the world will be glad some day that you were born." The mother gave him these rules by which he could keep Christ in his life. The father, standing in the cabin doorway, said, "But he can't sing like you, Nancy." "The heart sings in many ways," she replied; "some hearts make other hearts sing. Abraham may not have my voice, but he has my heart, and he may make others sing." She gave him the best of all there is in life: a place for Christ in his heart, rules of life that would keep Christ in his life, and a heart song of love that would make

other hearts sing. Did he make other hearts sing? In Christ's name he freed 3,895,172 slaves. They sang the song of freedom, and the world joined in the chorus.

Your second birthday is when Christ comes into your life to make you a savior. I want you to have a birthday in February. Follow the rules Lincoln followed, make other hearts sing, and many shall rejoice at your birth. But you say, I never can do any great thing as Lincoln did—probably not, but some of the greatest and noblest acts of his life were little things; for example, when Lincoln was visiting a hospital he saw a boy who was very sick and all alone. Taking the thin white hand he said, "My poor boy, what can I do for you?" The boy saw the homely but kindly face and felt the heart throbs that made other hearts sing. Looking in an appealing way the boy answered: "Won't you stay with me till it's all over? It won't be long, and I do want to hold on to your hand." For two hours President Lincoln sat there as if he had been the boy's father. When the end came he bent over and folded the thin hands over the breast and went out into the night to make other hearts sing.

HOW TO WEIGH CHARACTER

(Sermon for February 16th.)

Let me be weighed in an even balance.—Job xxxi. 6.

February is the birth month of "the Father of our Country." Next Saturday will be the 175th anniversary of his birthday. Have you ever wondered how much he weighed? Somewhere I have read of a great king who kept his birthday by a curious custom. In a room in the palace he had a huge pair of scales set up. The noblemen were invited to come and see him weighed. The king sitting in one scale was weighed against silver and gold. As I can not find any record of Washington's weight I propose that we weigh him on an even balance. Let us put him on one side of the scales over against a child. First we shall weigh him over against a little "Jersey Dutch" child who saw him pass by. The child said, "Hy giet meer zo's een audere kerel" ("He looks just like any other man"). Just about the average weight of ordinary men. Greatness is in principle rather than in pounds.

Let us weigh him over against a little girl on horseback. She was going to mill with a bag of grain placed across the horse's

neck in front of her. Soon she saw General Washington and a company of soldiers. Her horse was so frightened by the glitter of their trappings and the rattle of their swords that she was in danger of being thrown to the ground. Washington ordered a halt, rode quickly to the side of the frightened horse and led him to a safe place. He knew the little girl was helping her father, so he sent her on her way with an act of kindness and a word of cheer. This does not give us Washington's weight in pounds, but it does reveal his weight of character.

You probably think these instances are but trifles in a great man's life. Remember that trifles make perfection, but perfection is no trifle—

"Lives of great men all remind us
We can make our lives sublime."

Lincoln and Washington were not great men because they did some great things, but they did great things because they were great men. If somewhere unseen there is a bell that rings but once in every man's life, rings when he performs his noblest deed, at what time did it ring in Washington's career? Not after some great victory when the world was watching, but when he turned aside, as in the instance of the little child, to help the helpless. Can I prove this? The great rewards in heaven are all given for what we would call little acts of kindness on earth. Those who feed the hungry, clothe the naked, visit the strangers in His name are rewarded with kingdoms in heaven. In all the Bible there is not one reward offered that can not be secured by any member of our Junior Congregation. God will weigh you in an even balance.

NAILED TO THE CROSS

(Sermon for February 23d.)

Nailing it to his cross.—Col. ii. 14.

As we leave February let us remember it as the wolf month. The Romans, as we learned from the first sermon of this month, knew their need of some one stronger than man to protect them from evil. The wolf being one of their animal enemies, they called the evil spirit a wolf; they therefore called the good spirit, who protected them from the evil spirit, Lupercus, one who warded off the wolf. Conscience told them that a good spirit would want them to be good. They therefore held a purification service called *februarius*, from which we

get the name February. A part of this service of purification was the killing of a goat as a sacrifice for sin. From the skin of the slain goat they made whips with which they punished any one who had done wrong. God was trying to tell the Romans a great truth, but they could not fully understand it. He surely loved them for trying to learn. God has given us the Bible in order that we may read, study, and understand this great truth. From the Bible we learn that Christ suffered and died for us. By His stripes we are healed. He was nailed to the cross for you and for me. He took our sins and nailed them to the cross. God forgives and forgets your sins for Christ's sake. A story I heard when a boy will help you to remember this great truth. A father said to his son, "John, every time you disobey I shall drive a nail in the gate-post." It was not a long time before John saw a number of nails in the post. If a bad report came from school it

was nailed to the post. At first John thought it was a good joke, but one day he saw a tear on his father's face as he drove another nail. Then John told his father he was sorry and would do better if he would forgive him. Then every time he obeyed, the father would draw out one of the nails. One day as John passed down the walk he threw up his cap and shouted for joy; the nails were all out. The nails were all out, but the nailholes were there. John would start out for a happy day, but as he passed the gate the nailholes made him sad. John had my sympathy. There was something not exactly right about that gate-post. The Bible told me that when God forgives He also forgets—He remembers our sins no more against us. Our Father not only takes out the nails, but He puts in a new post. The cross is the old post to which our sins were nailed. The new post is God's love, and on it swings the gate to heaven.

PARAGRAPHS OF CHURCH PRACTISE

OUR CHURCH SPECIALIST

The Church and the Work.—A circular of invitation, issued by the Wilson Avenue Reformed Church of Columbus, Ohio, the Rev. W. H. Tussing, pastor, is commendable because it shows the stranger, briefly and effectively, just what the church stands for. There are a few lines telling the history of the Reformed Church in the United States, and following them is stated a brief history of the Wilson Avenue Church. Under the heading "Our Work" the preaching in the church is stated to be evangelistic and practical; the advantages for Bible study in the Sunday-school are set forth; and the people's midweek meeting is described as affording especial opportunity for growth in the knowledge of the Word. Hours of regular services are stated in the circular, and the last of its four pages extends a cordial invitation to all strangers and to those who have no regular church home.

Sunday Evening Attendance.—An effective letter was recently sent to his parishioners by the Rev. M. R. Fishburn, pastor of the Mount Pleasant Church, Washington, D. C., in which he stated reasons for urging attendance upon the Sunday-evening services. People who are absent, the pastor said, are missed by those who attend. The

man and woman in the pew are needed as well as the man in the pulpit, especially when strangers are to be greeted. A paragraph in the letter follows: "Suppose that you announced that you would be at home to your friends certain evenings this season, and on those evenings had your house open, brilliantly lighted, courteous attendants at the door, etc., but yourself could nowhere be found by those who came. How often do you think your guests would repeat their visit? Now you know that some people in Washington attend the Mount Pleasant Church solely because you are a member; perhaps because you have actually invited them. They are disappointed and discouraged when they come and do not find you. Some of them have told me so." Ways suggested for members to help the evening service are by attendance, by inviting non-churchgoers to come, and by prayer.

Building-fund Certificates.—There is probably no more effective way to raise money for the building of a church or the payment of a church debt than by the use of building-fund certificates, which vary in form according to the special circumstances in which they are issued. A good plan is to print on one sheet of paper: 1. An agreement to

pay a definite sum in such instalments as may be decided upon. 2. A certificate to be signed by the treasurer of the fund, acknowledging the agreement to pay. 3. Coupons, one for each payment which is to be made. Each coupon should bear the date when it is to be paid, and in most cases it is well to specify that, in addition to the instalment, interest at the rate of five or six per cent is to be added from the date of the agreement. The agreement is to be detached from the certificate and its coupons and retained by the treasurer. The real purpose of the certificate and the coupons is to place the agreement in a business-like way before the people and to furnish each subscriber with a permanent memorandum as to the dates when payments should be made. One coupon is detached from the certificate and enclosed to the treasurer with each payment.

Letter to New Members.—It is an excellent plan for a pastor to direct along practical lines the relations of new members with the church. Many a good worker has been lost to the church for want of this direction in the early days of church-membership. The Rev. Thomas H. Sprague, pastor of the Fulton Avenue Baptist Church, Baltimore, sends to each new member a letter in which he points out the privileges of church membership, giving his counsel under three heads: The privilege of fellowship; the privilege of service; and the privilege of giving. Under the second head he says: "This is the highest expression of the Christian life: spending ourselves for Christ and for others. Let your first endeavor be that of finding a work to do, and then give to it your heart and soul. Jesus went about doing good. We need no better example than His ceaseless service."

Suggestions from the Quakers.—The New York yearly meeting of Friends has an Evangelistic and Church Extension Committee, of which J. Lindley Spicer, of Poughkeepsie, N. Y., is general superintendent. Mr. Spicer has a number of plans which are worthy of note. A few only can be mentioned here. A decision-card which he uses is thus worded: "I have decided for Jesus Christ. It is my honest purpose by prayer, Bible study, and right living to serve Him and help others." A Bible Study League seeks to enlist the scholars of the Bible-

schools of the Yearly Meeting in memorizing the Scriptures. Beginners are asked to memorize during one year: 1. All the golden texts; 2. The names of the books of the Bible; 3. The Ten Commandments and Summary; 4. The First Psalm; 5. The Twenty-third Psalm; and 6. The Lord's Prayer. The child's teacher and superintendent certify when this task has been accomplished, and then Mr. Spicer sends the child the ribbon of the League. Other tasks are set each year for three years more, at the end of which time those who have learned all the lessons receive a certificate. Funds for Church extension: Mr. Spicer issues a pledge circular to which signatures are obtained. It states: "I will be one of the two hundred Friends to pay to the treasurer of the Evangelistic Committee, or the treasurer of the Building Committee he may designate, five dollars toward each meeting-house built or purchased; and three dollars toward each parsonage built or purchased within the limits of the Yearly Meeting." A note on the circular adds: "Thy \$3 may mean \$600. Thy \$5 may result in \$1,000. Help the cause—pray and pay."

Communicant's Manual.—The session of the Brick Presbyterian Church of Rochester, N. Y., has issued a beautifully prepared and printed manual, which it places in the hands of all who unite with that church. Its aim is not only to acquaint them with the various meetings, organizations, and other arrangements about which it is important for them to know, but also, and much more, to set forth as plainly and with as much inspirational power as possible the true nature of the Christian life—its secret, its faith, its experiences, its duties in every relationship, its blessed privileges and hopes. As a frontispiece to the manual is an illuminated certificate of membership, to be filled out and signed by the pastors—the Rev. Dr. William R. Taylor and the Rev. G. B. F. Hallock. The manual is divided into three parts. The first has for its topics: Public Services; Organizations and Institutions; Historical Sketch; and, The Covenants. The second part treats of The Soul; The Family; The Church; and The Kingdom. In the third part are Rules for Holy Living, for self-examination, and various notes regarding the Brick Church and the duties and privileges of its members.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

Prayer-meeting Topics, February 3 to February 29, as found in the "Union Prayer-Meeting Helper,"* with full text, notes, memory verses, and other helpful matter: February 3-8. The Self-Existent Creator. Gen. i. 1, 2; Ex. iii. 13-15. February 10-15. The Father-Judge. Ps. lxviii. 4-10. February 17-22. The Satisfier of Souls. Ps. xlii. 1-3, 8, 11. February 24-29. God: Revealed in Christ. John xiv. 6-11.

WHAT SHALL WE DO WITH THE PRAYER-MEETING?

THE EDITORS.

It is a living question with pastors how the prayer-meeting may be revived. A growing number are asking the question whether it should be revived. Each pastor should study the problem in his own circumstances and solve it from his own point of view. Thus far in various of the leading Protestant denominations some form of midweek meeting is maintained. Wherever this is the case there can be no question at all of the desirability of making such a meeting edifying and energizing to the life of the church. There may be churches in which this can not be done any longer by the regulation prayer-meeting. If this fact becomes plain, no doubt it would sometimes be better to make a change. Probably a meeting that does no definite good, on the whole does harm. To those who cherish the ordinary idea of the prayer-meeting, such a meeting advertises a feebleness that would be less apparent if it were frankly owned by the abandonment of a labored and unsuccessful attempt. But that might not mean the abandonment of some kind of useful and vital midweek meeting. Every pastor knows that he has good working Christians in his membership who can not be made to take any interest in the regulation prayer-meeting. If his prayer-meeting seems to be largely a failure, perhaps he needs to try a different kind of midweek meeting. Men and women who do not believe in prayer-meetings can often be interested in a meeting for Bible study, or for work in Christian sociology, or church history, or the study of philanthropy, or for all of these in turn. The pastor may not think these as good as a live and interesting prayer-meeting, but probably he would regard them as better than a dull, small, and apparently useless prayer-meeting.

If, however, there is to be a resolute attempt to bring new life into the prayer-meeting and continue it as such, the question of how to do it becomes paramount.

The most obvious thing is to take the case into the pulpit and preach on it, perhaps a series of sermons. This, at all events, should get the pastor himself revived and interested, which is usually half the battle. This effort may be followed up in his pastoral visitations, where he would have opportunity to hear the expressions of his parishioners on the subject. He could get, in this way, a clear idea of the reason why men have not supported the prayer-meeting, and thus would know what obstacles and objections he must overcome. He would also be able to get an idea as to the real value or absence of value in the meeting itself. If the regulation prayer-meeting had to be given up after such a trial, it would be done in the light of all the facts, and with full information as to the feeling and opinion of the membership. Beyond the preaching and pastoral visiting in this interest, every pastor who means to solve this problem should endeavor to come into touch with all the recorded wisdom on the subject that can be found in the various books that have been written.

When all has been done that any pastor can do it will still remain true that the prayer-meeting will exist only for a percentage of the membership. Dr. Cuyler, whose prayer-meetings at the Lafayette Avenue Presbyterian Church, in Brooklyn, were locally famous, thought he was successful when twenty per cent. of the membership was in attendance. It is worth while to consider whether a prayer-meeting may not be satisfactory and profitable if maintained by and for only a few of the more devout members who count it a privilege to retire for a brief season of communion and refreshment in the midst of the busy week. If it were understood that this was the sole purpose of the meeting, and that no reproach is implied as to those who do not covet such a privilege and remain away, this might be reason sufficient for maintaining even a very small prayer-meeting.

* Funk & Wagnalls Company. Price, 25 cents.

THE TEACHER

"The truest teaching is living; and the primary philanthropy is to live a good life."

THE PHYSICAL NATURE OF THE CHILD

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In an article published in an earlier number of *THE HOMILETIC REVIEW* (February, 1907) I pointed out some of the more important lines along which special preparation should be gained for a wisely helpful attitude in order to participate successfully as a teacher in the great work of helping a soul to unfold into a rich intellectual and religious life. In that article specific details could not be set forth. I am again to have the opportunity of speaking to the readers of *THE REVIEW*, through a series of articles in which I shall try to present some of the more important elements of child life and especially the lines and laws of its development. What I shall try to accomplish is to lay a foundation for an effective religious education so far as child nature and needs can aid one in the development of sound educational philosophy.

The present paper deals exclusively with physiological facts. It assumes that the Almighty knew what He was at when He first made a body and then later breathed into it the breath of His own spirit. If it should seem to any reader to smack too much of the physical I can only ask him to suspend judgment until all of the articles have appeared, for each must receive its interpretation largely in the light of the whole.

All study of mind has its root in the physical. The body is a great mechanical device to facilitate mental operations, and mind and body are so inseparably connected that the one depends largely, if not wholly, upon the other. The most commonly accepted axiom in psychology to-day is "No psychosis without a corresponding neurosis." To this might be added, "There is nothing in the mind that was not first in the senses," and sound mind in a sound body, and a sound soul in a sound mind. Individuality is largely the product of physical basis, tho what one becomes is the consequent of the use he has made of the stock-in-trade with which he started life's business.

Every parent and teacher should have at least a general knowledge of the child's

body, particularly of the gross anatomy of the nervous system and the function that each part plays in the economy of life, for without such knowledge he can never understand nor rightly interpret the developmental characteristic of the child. The material on this is so accessible that no attempt shall be made to describe it.

About ten years ago, while a student at Clark University, Dr. Frederick Burk in a paper published in *The Pedagogical Seminary*, advanced the theory that the nervous system of the child develops from fundamental to accessory. At that time neurology and embryology had not reached the state of certainty obtained to-day. His projection was more or less an inference based partly on the doctrine of development and partly on biologic facts. At the present hour scientists do not hesitate to declare that the fundamental principles of recapitulation are potent in the human as in the lower life. Of course they speak only of the body and its unfoldment. Psychologists have taken up the thought and have tried to apply the same hypothesis to the mental, the moral, and the religious. It is not my purpose to inflict upon the reader the technical facts advanced in support of this doctrine. Neither do I ask him to accept it on faith. I wish to suppose it to be true, to take it as a hypothesis, and then to ask what is the specific problem of education in the light of such teaching?

Sentient life in its lowest form is the amebic or protozoic. Here in one cell is performed all the activities necessary to perpetuation and propagation. In man one finds millions of cells specifically differentiated with organic activities united by a common purpose, but each organ performing its own distinct labor. In its beginnings animal life is simple, consisting of a single cell unit. In its ulterior form it is the most complex of all complexities. In the cell unit there is no differentiation of muscle and nerve, of soma and psyche. In man, muscu-

lar and nervous systems have become completely differentiated, and the one subordinated to the imperious commands of the other. Indeed, the nervous system itself has bifurcated, and the cerebrospinal system has developed a specialized organ, the brain, which is not only the regulator, but the monarch, of those lower centers through whose activity it has come into being. What was the process of this development?

In the ameboid state there seems to be but three distinct properties—irritability, nutrition, and reproduction. Cells began to unite first by agglutination and then by organic functioning. First we have the protozoa, then later the celenterata, then the anelidans. With these latter came increased muscular activity, which in turn produced great internal body changes. Organs of circulation, respiration, excretion, now became needful. The nervous system began to assume form, and special sense organs to develop, and with them the initial brain. Later developed the anthrhopoda and then the vertebrates. The generation of a skeleton tremendously affected the muscular system, for it made possible its specialization. Soon external organs began to appear such as tail, teeth, horns, limbs, hands, feet, etc.

Every change in the muscular system produced a corresponding change in the nervous system. In its primal condition it is extremely simple. With the addition of new muscular elements organization and specialization follow, for each area of muscles is controlled by its own neural segment. The time soon came when these various areas must be brought into a working harmony, for most of life's activities demand the co-operation of several of these centers. Writing, for example, requires the activity of certain trunk muscles of forearm, wrist, and finger muscles, and of eye; while at the same time neighboring centers that might tend to act must be inhibited. For this coordinating purpose a higher center, the cerebellum, is evolved. With the development of the organs of smell and, later, of sight and hearing, whereby the movements of the animal became more purposive and definite, a still higher regulative neural center, the cerebrum, has evolved. In this are found specific areas connected with the various motor organs, but these areas lie contiguous to the great sensory regions of the cortex. In man we know the specific func-

tion of the parietal, occipital, and temporal lobes. In between the parietal and the occipital is a great silent area, as is also the frontal lobe. These silent areas are large in man, but diminish as the biologic series is descended. Flechsig declares them to be associational, or rather the hinder one to be associational and the frontal to be intellectual. Wundt and many other psychologists agree with him, arguing from the fact that these two areas are found alone in man, and man alone has the higher forms of psychic response. We know that the lower centers can convert a sensation into motion without the intervention of thought, i.e., their activity is of the reflex type, while the higher centers respond only after a process of association, i.e., their activity is of the conscious or reasoned type. The lower centers have wrapt up within themselves the possibilities of activity without any aid from the higher or highest centers. The highest centers, however, are completely dependent upon the lower for the expression of their behests. The nervous system forms an ascending scale, extending all the way from the simplest non-conscious mechanism in the lower forms up to the most highly differentiated conscious form in man. In this ascending scale each higher stratum is evolved out of and rests upon the lower. The higher in rank is responsible for the behavior of the lower. The lower is responsible for the character and quality and potency of the higher.

Having given this biologic setting to our thought, we may now proceed to discuss certain practical inductions which are of tremendous importance to the one, be he parent or teacher, who is striving to produce the fullest, richest manhood out of that growing organism we call youth.

I. An efficient, sound, well-developed and -organized nervous system is the basis of all future personal greatness, whether it be of the motor, the intellectual, or the moral quality. The nervous system is not this greatness itself, but that out of which it comes or upon which it depends. It is not personality, but the agent through which personality operates; and just as the musician brings forth beautiful harmonies or clanging discords according to the quality of the instrument so through the nervous system there will find egress the transcendental graces of the spirit or the inharmonious expression of a base life.

In the development of such a nervous system nature follows closely in the individual the lines she pursued in the development of the race. She begins with the very simple, and by a process of unfoldment reaches the highest forms. In the light of these facts we get some idea of the meaning of the law laid down by Dr. Burk—"From the fundamental to the accessories"—from the things that are deep to the things that crown the superstructure. If the human organism is the result of a long process of evolution, then some parts thereof are very old and some are very young. Those parts that relate to the necessary life activities, such as self-preservation through nutrition and reproduction, are an extremely ancient fundamental. Less fundamental, but still old, are the primary reflexes or automatisms. Still less old are those segments that control locomotion. Less still the manual activities. Youngest of all, and therefore less stable and easiest injured, are those parts that are connected with the finer motor activities and with the reasoning processes, with moral judgment and religious experiences. Our business is to grow men, men of power, physical, intellectual, moral, religious. The source of power is this human engine. Dr. John M. Tyler, writing on this point, says: "In a badly constructed engine the draft is insufficient. The coal is only half burned and it is impossible to get up steam. The steam is wasted by leakage or is poorly applied so that its energy is very incompletely utilized. The cylinder was not properly planned and the movements of the machinery are irregular and jerky; . . . only a small amount of energy is produced, and most of this is wasted. The engine is frequently or usually in the repair-shop. Many men and women are such inefficient and uneconomical engines." How may this waste of energy be prevented? The stable elements of any mechanism are not the extremely complex parts. So in human life those things or segments that are fundamental are simple and lend to stability, while the elements possessing greater complexity tend to greater variability and inefficiency.

The man of great reserve force and power is the man strong in the fundamental elements of his organism. The man of indecision, of nervous commotion, of excitability, and therefore of inefficiency is the man in whose developmental life the fundamental elements

of his organism were neglected. His training and strengthening have been along the lines of the newer units:

Perhaps a concrete illustration will make clear the point under discussion. Men everywhere say that it is the country boy who has wrapt up within him the greatest possibilities. The reason for this has been attributed to the fact that from earliest days an appeal has been made to individual initiative. He must largely devise his own toys. He must overcome the resistance of his pet animals. He must take part early in the duties of his rural life. He must solve, and nearly always himself alone, the perplexing problems presented by his daily activities, and so he learns to stand on his own feet. There is doubtless much truth in this contention, but a deeper search must be made to discover the real cause of this rustic superiority. It is muscle that has made nervous system, and not nerve that has produced muscle. The rural life is filled from earliest dawn to latest night with activity. This activity produces a corresponding activity of heart and lung, of viscera, of trunk and shoulder, of leg and arm centers, until these fundamental organs have been developed strong and efficient, and through them have been laid not only a constitution, but a brain ready and capable of becoming the servant of great intellectual power and the executor of high moral ideals. We are not surprised, therefore, to find that writers are insisting upon the fullest possible development of these centers.

In the production of men and women, then, we must join our forces with nature's and allow her to point the way. This means that every possible opportunity for free activity, activity demanding at times strenuous and persistent effort, will be provided by the wise parent and teacher, and that the training of the finer younger areas will be delayed until the fulness of time has come. The burning problem in education to-day is how to compensate for the loss of these fundamental activities.

In the work of the moral and religious training of the child this great law means that early in life, while the organism is growing, care must be taken to develop moral and religious centers, in the same manner that the various other centres of response are established. We must first build the moral reflexes, *i.e.*, train the nervous system to respond in a righteous way to the stimuli

from without. No man is moral whose spinal cord has not been made the ally of his moral nature. In the past the race has been training the young areas by intellectualizing moral and religious truth instead of first building the nervous foundations upon which these must rest and from which they will draw reinforcement. As this matter will be discust in detail in a later paper, which will treat of a specific course of study, it may be dismissed for the present with this general statement. I should like to add that what is meant when one speaks of nerve centers being organized to perform such and such functions, is not that nerve centers have been created, but that habit has organized them for that specific purpose.

II. Another law of growth that should never be forgotten is that of growth in parts. The child is not a miniature man, an adult written small. He is an embryonic man, a developing entity, but in his passage from infancy to adulthood great transformations and readjustments must occur in his body. We do not therefore find him developing regularly, systematically, progressively. Some part of the organism will run ahead of other parts, and then it seems to halt. For illustration, during the first three years of life there is a general development of the trunk, but during the fifth, sixth, and seventh years, and particularly during the seventh, the head grows away out of proportion to the other parts. Later trunk and limbs, neck and hands, in turn take on a rapid unfoldment. Nature builds man in a stratified manner, and there are certain set times for the ripening of the various parts of the organism. If this be so, then the parent and teacher should wait on nature and not try to force her in her operations.

Another law in growth is growth in alternation. Putting the idea in another form, one may say when the child is growing body he doesn't grow mind. There are periods of marked body development, followed by periods of mental unfoldment. During the first five years of life nature gives her attention to the formation of body. During the sixth and seventh the brain grows rapidly. When this is completed the body again unfolds, slowly at first, then rapidly. At about the time of puberty the brain again develops, not so much by the addition of new substance as by the enrichments of associational relations whereby it is unified

and brought into a functioning organ of mind. Not until this has been accomplished is the child a true psychological being. From this it follows that his outlook up to twelve is largely concrete, and the manner and method of instruction must be not so much by abstraction as by objectification.

Another physical quality that should be thoroughly understood is the nature of reflex action and of habit. There are at least three levels of activity: reflex action or action without consciousness, automatic or habitual action, and deliberate or volitional action.

The first two form nine-tenths of all of life's activity, and the physical basis of such should be understood and appreciated. Our nervous system is composed of fibers that pass from the periphery of our body into the central organ or gray mass located in the spinal cord, and of fibers that pass out from this central organ to the muscles—three parts, ingoing fibers, central nervous mass, and outgoing fibers. A suggestion from the outside world may excite the sensory or ingoing fibers, be converted into impulse by the central nervous tissue, and pass out to muscle and issue in action through the motor or outgoing fibers, and thought have nothing to do with the process.

Habit differs but little from the reflex arc. An act is performed deliberately; once performed it becomes easier a second time. Each repetition increases the ease. Why? Because the nervous elements are being so organized as to make the act the fixt quality of the system, and soon this organization becomes so perfect that consciousness can be entirely dispensed with. Just what is the nature of this internal change is not known, but it is there all the same, and having once been established it is never eradicated. Other points of vital physical significance are the condition of the special senses, particularly those of sight and hearing. Nerve signs, such as fidgetiness, general lack of control twitchings, awkward action, asymmetrical positions, speech defects, cranial defects, general anemia, should be early recognized and treated. The "maladies contingent upon growth should also be known and appreciated: irritability, general crankiness, headaches, nosebleeding, adenoid growths, fatigue, chorea, etc. Most of these things are not understood by teacher and parent; often they are misinterpreted, and rank injustice done to the growing soul.

THE BOOK

"Most wondrous book! bright candle of the Lord."

THE GOSPEL ACCORDING TO ST. JOHN

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II. St. John's Doctrine of the Word or Logos*

ST. MATTHEW begins his gospel with the heading "The Book of the Generation of Jesus Christ, the son of David, the son of Abraham," and, after the genealogy, gives the narrative of the divine birth. St. Mark's heading is, "The beginning of the gospel of Jesus Christ, the Son of God." St. Luke has a personal preface, in which he refers to "a declaration of those things which are most certainly believed among us." St. John, writing as we believe at a later date, among totally different circumstances, and probably in the midst of philosophical surroundings of Ephesus, begins with a preface, partly philosophical, partly religious, using language obviously familiar to his readers, but in terms different from those of the three previous evangelists, and centering round the idea of the Word, or Logos. "In the beginning was the word, and the word was with God, and the word was God."

Having satisfied ourselves that there is strong probability that the universal tradition of the Church is true, and that St. John was the author of the fourth gospel, between 80 and 90 A.D., we naturally ask the question, How is it that he used such a different style of language about the person of Christ; different, that is to say, in form, because the other three evangelists are just as strong in their teaching as to the divinity and deity of Christ?

The answer is, that St. John had passed his life after the Resurrection chiefly in Jerusalem and Ephesus; that in Jerusalem he would frequently meet with those who had been in the Jewish schools of Alexandria, and were familiar with the works of Philo; and that Ephesus was the link between the East and the West, between the mystic philosophies of Asia and the schools of Greece. These two sets of associations could not but have a marked effect upon so

keen, reflective, and elevated an intellect as that of St. John.

The doctrine of the Word is so far present in the Old Testament, that it would only need the fact of the incarnation to bring it out into prominence. "The word of the Lord is right . . . By the word of the Lord were the heavens made," Ps. xxxiii. 4, 6; "He sent his word and healed them," Ps. cvii. 20; "Forever, O Lord, thy word is settled in heaven," "thy word is a law unto my feet," Ps. cxix. 89, 105; "his word runneth very swiftly, . . . he sendeth out his word, and melteth them," Ps. cxlvii. 15, 18; "the word of our Lord shall stand forever," Is. xl. 8; "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Is. lv. 11; "Is not my word like as a fire, saith the Lord, and like as a hammer that breaketh the rock in pieces?" Jer. xxiii. 29. So also the wisdom of God is personified in Job xxviii. 12, "Where shall wisdom be found, and where is the place of understanding?" and in Prov. viii. 1, "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths"; and Prov. ix. 1, "Wisdom hath builded her house, she hath hewn out her seven pillars," etc.

Again, in the apocryphal books, Ecclesiasticus and the Wisdom of Solomon, this personification becomes more definite. The date of the Book of Wisdom is rather uncertain; it can not be earlier than the middle of the second century B.C., and may be as late as Philo. The expressions in both approach the doctrine of Philo: Ecclus. i. 1, 4; xxiv. 9-21; Wisd. vi. 22-ix.; especially ix. 1, 2, where "thy word" and "thy wisdom" are parallels; ix. 4, "Wisdom that sitteth by thy throne"; xvi. 12, "thy word,

*I am chiefly indebted in this article to Archdeacon Watkin's Commentary on St. John (Ellicott), and to Canon Sanday's Authorship and Historical Character of the Fourth Gospel.

O Lord, which healeth all things," xviii. 15, "thine almighty word leapt down from heaven out of thy royal throne."

There was a Jewish literature called the Targums. Targum means *translation* or *interpretation*. The word was given technically to the Chaldee paraphrases of the Old Testament which sprang up after the captivity, when the mass of the people had lost their knowledge of the olden Hebrew. When the Targums were first written down is unknown. Some scholars think they were written on several books of the Old Testament as early as the time of the Macabees. In the Targums the expression *Memra-da-Yeya*, "Word of the Lord," becomes almost a synonym of the divine name. "By myself have I sworn" (Gen. xxii. 16) becomes "by my word," etc. In Gen. xvi. Hagar sees "the word of the Lord," and afterward identifies Him with the Shekinah. "The word of the Lord" was with Ishmael, with Abraham, with Isaac, with Joseph. The Targum of Onkelos thus recites Jacob's vow (Gen. xxviii. 20): "If *Memra-da-Yeya* will be my help, and will keep me in that way in which I go, and will give me bread to eat and raiment to wear, and bring me again in peace to my father's house, then *Memra-da-Yeya* shall be my God." In Ex. iii. 14 the Jerusalem Targum reads *Memra-da-Yeya* for the angel-Jehovah in the revelation to Moses. In Isaiah lxiii. 7-10, the Targum of Jonathan gives the *Memra* for the angel, the redeemer, and Jehovah; and in Malachi iii. identifies the coming One with the angel of the covenant, and the *Memra-da-Yeya*. Dr. Etheridge noted in the Targum of Onkelos in the Pentateuch only, more than 150 places in which the *Memra-da-Yeya* is spoken of. In the later Targums it is still more frequent.

One of the great centers of Jewish thought before and after the time of our Lord was Alexandria. The most notable and characteristic of Jewish teachers in that city was Philo. Philo was a Jew by birth, and descended from a priestly family; at the beginning of the Christian era he was about thirty. From the study of the Old Testament, he passed to that of Plato and Pythagoras, and with such devotion that there was a common proverb, "Either Plato philonizes, or Philo platonizes." From these and other teachers he found a mean between the

Hebrew tradition of his youth and the Greek freedom of thought with which he became familiar in later years. The dualism of the Greek philosophers on the one hand, and the Biblical account of creation on the other, were both rejected for the Eastern theory of *Emanation*. God seemed to him the eternal Light, from whom all light comes; whose radiance can not be gazed upon by human eyes, but which was reflected or refracted in the "Word" or as the Scripture calls it, the "Divine Wisdom." This he conceived to be not a mere abstraction, but an Emanation, a real existence, and a person. He calls Him "the first-begotten of God," "the archangel"; he adopts the language of the stoics, and calls Him "the Word in the mind." From this proceeds a second Emanation, "The uttered word," which manifests "The word in the mind," and is Himself manifested by the universe. "The Word is, then, in the conception of Philo, the link between the universe and God, between objective matter and the spiritual light which man can not approach. On the spiritual side the Word is spoken of in terms which make it not seldom doubtful whether the thought is of a person or of an idea; on the material side, the Word is the active reason and energy, and sometimes seems to be almost identified with the universe itself; the bridge passes imperceptibly into the territory on either side."

We have to think, then, of St. John as trained in the knowledge of the Hebrew scriptures, and the paraphrases (Targums) which explained them, and accustomed from childhood to hear of the "*Memra-da-Yeya*," the Word of the Lord, as the representative of God to man. Through the teaching of the Baptist he is led to the Christ, and during the whole of Christ's ministry learns the truth that He only had seen the Father, and was the (divine) apostle of God to the world. After Christ's death, the resurrection strengthens every conviction, and removes every doubt. The presence of the Spirit at Pentecost brings back the words He had given them as a revelation from God, and quickens the soul with the inspiration which gives the power to understand them. Then the apostle goes forth to his work as a witness of what he had seen and heard, and for half a century fulfils this work. Then he writes (down) what he so many times had told of Christ's words and Christ's works. He is

living in the midst of men round whom and in whom that current of Judeo-Alexandrine thought has been flowing for two generations. He hears men talking of the Beginning, of Logos (Word), of Life, of Light, of Pleroma (Fulness), of Shekinah (Glory), of Only-begotten, of Grace, of Truth; and he prefixes to his gospel a short preface, which declares to them that all these thoughts of theirs were but shadows of the true. There was a Being from all eternity face to face with God, and that Being was the true Logos (Word) and He was not only with God, but was God. By Him did the universe come into existence. In Him was life and the light of men—the true ideal light that lighteth every man. And not only was that Logos (Word) truly God, but he was truly man; the incarnation was the answer to the problem which their systems of thought had vainly tried to fathom. The Logos (Word), on the spiritual side, from eternity, God; on the material side, in time, became flesh; this was the answer which Philo had dimly forecast. He was the shekinah (Divine glory) tabernacled among men, manifesting the glory of the Only-begotten. In Him it was the Pleroma (fulness). By Jesus Christ came grace and truth. No man had ever seen the brightness of the glory of the presence of God; but the Only-begotten was the true interpreter, declaring the fatherhood of God to man."

And assuredly it was not the teaching of Philo on the subject of the Word that suggested to St. John the doctrine of the deity of Christ; it was merely the phraseology that Philo may perhaps have contributed. The other three evangelists, who had written long before St. John, and who had no experience of the intellectual atmosphere of Ephesus, whose horizon at the time of writing was probably confined to Palestine, and who were simple men, committing to paper the sacred verbal records of the life of Christ, were just as clear and emphatic in their view of the Lord's unique sonship to the Father. They express it in terms of the prophetic Hebrew Savior, the Messiah; St. John merely adopted a later set of terms suitable to the persons among whom he lived. That he should have made his home in Ephesus without becoming familiar with that set of terms is inconceivable.

The phraseology of the Word, which grew

from the prophecies of the Old Testament, from the explanations of the Targums, and finally from the philosophy of the Jewish Philo, was thus consecrated by St. John to express the doctrine of the Messiah, and the fact of the Incarnation. Would that it had stopt there! But about 140 A.D. there flourished the Gnostic heretic Valentinus; and it is interesting to notice what strange blossoms grew from the plant of this phraseology, when it was no longer limited in the facts of the personality of Christ. "The Logos (Word) of Valentinus is only one of a series of thirty Emanations (eons) which, proceeding from the incomprehensible central point of the divine Being (bythos, depth), and combined in pairs male and female, fill up the circle of the divine attributes known as the Pleroma (fulness). Outside the Pleroma and parted from it by the boundary *horos* or *stauros*, lies the *odgoas* (eighth region), an abode formed for *achamoth*, the abortive fruit *sophia* (wisdom), the twenty-eighth emanation. Beyond that again in the *hebdomas* (seventh region) presided over by the *demi-urgus* (world-creator), the maker of the world and men. *Monogenes* (Only-begotten) is another name for the eon *nous* (the emanation mind); the eon *logos* (emanation, word) is separated from the eon *Christus*; Christus from Jesus Soter (Savior), who is not an eon (emanation), but the fruit of all the eons, the star of the Pleroma (fulness). The Savior again is separated from the Son of Mary; and the different parts of the system are linked together in an elaborate mythology."

That is what truth becomes when it is in the hands of heretics. We may be thankful to the Old-Testament writers for their anticipations of the coming of the Son of Man; to the Targums, for accumulating the force of the idea, and expressing it more clearly; to Philo, who, with the help of Plato and the preceding Jewish writers, prepared a phraseology exactly suited to express the divine truth of the incarnation of the Son of God. But above all, our gratitude is owing to the divine aspiration of St. John, who combined all these in a few genuine touches for the better understanding of the tremendous, transcendent, overwhelming truth that "the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father."

THE NEW COVENANT AS THE BASIS OF CHURCH ORGANIZATION

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IN the organization of the Hebrew people as a nation whose God was the Lord, they were brought into a covenant with God. The text of that covenant was the Ten Commandments. "And He wrote upon the tables the words of the covenant, the ten commandments."—Ex. xxxiv. 28. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. iv. 13.

These Ten Commandments were placed in Hebrew history as a national constitution. Around them clustered the whole of the statutes and judgments of the Pentateuch. Their ramification throughout the whole Hebrew code and all their history is an interesting study. This covenant dates back over three thousand five hundred years, and still is the bond holding together a wonderful people. No other national compact has stood so long and has had such a history. It is lodged in a book held by both Hebrews and Christians as a book of divine teaching—as the oracle of God. The people who have been held by this compact and its book grew to be a distinct and peculiar people with a wonderful history. They are to-day without a country, scattered among all lands, in the glow of all cultures, feeling the effect of many disintegrating forces, still a peculiar people, with nothing to hold them together but the Book, with its wonderful covenant and its ideal home. Their history is suggestive of the value of a covenant with God that commands righteousness as the basis of national organization. By fair reasoning, we may presume that God's plan is that the new covenant shall be in the Christian church, as the old was in the Hebrew church. If in the kingdom of heaven on earth, "the new covenant" is to be placed as the old one was in the Hebrew nation, what is its text, and what use has the church made of it? The apostolic commission was in these words: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 19, 20. This

commission teaches the observance of all things commanded, and indicates commands as the basis of all organization. Under such a commission the great commandments of the New Covenant have their place just as the commands of the Old Covenant had their place as the basis of organization. The Founder of the Christian church has given us no uncertain teaching about His greatest commandments. He says: "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."—Mark xii. 29–31. In Matt. xxii. 40 there is this comment on these two commands: "On these two commandments hang all the law and the prophets." An unrivaled preeminence is given by these words to these two commands. They express the consummation of the intent of all the law and the prophets, and hold a preeminence over all the commands given by the great Teacher Himself. If the New Covenant is to have a law with commandments, the honor placed upon these two will justify the view that they are to be held as the law of the New Covenant, and become a part of its text, and of the basis of the organization of the church. Their excellency and their declared preeminence justify us in the conviction that the Founder of the church made them the law of the New Covenant. In support of the opinion that the New Covenant must have the law, and this law must be the complete expression of all law, I quote the following words from Christ in Matt. v. 17, 18: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till, all be fulfilled." No more comprehensive expression of the obligations of life could be made than that found in these two commands. No commands could stand so absolutely free from use in wrong-doing as these. They

stand as a defense over against all wrong. They stand in the church as the very basis of its organization when coupled with the creedal preface that precedes them in these words: "Hear, O Israel, the Lord our God is one Lord." The scribe who asked the question, "Which is the first commandment of all?" in commenting upon the commandment given, said, "Well, Master, thou hast said the truth: for there is but one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."—Mark xii. 32–34. The recognition of the honor given to these commands brings this scribe near to the kingdom of God. They must, therefore, be held as a part of the basis of organization. To be perfectly clear, the covenant-commanding love to God has need of a creedal expression in definite form, defining the personality of the God to be loved. That need is expressed in the words which precede the two commands. In Jeremiah's prophecy of the Covenant these words occur, "I will be their God, and they shall be my people." The text of the Covenant of the Hebrews had before it a definition of the personality of the God with whom the Covenant was made in these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—Ex. xx. 2.

The words in Mark xii. 29, "Hear, O Israel, the Lord our God is one Lord," having a place as a part of the New Covenant, meet the demands of the prophecy in the words "I will be their God and they shall be my people." They also show that there is an analogy in the formulation of the two Covenants, such as would be reasonable in the recognition of the fact that both Covenants are with one and the same God. In other words, the two Covenants bear the marks of the ideals of one and the same mind. This declaration of the same God as the author of the two Covenants and the party of the first part of both of them is in full harmony with both the Old-Testament and the New-Testament discussions of the two Covenants. That the avowal in taking the Covenant has need of an explicit statement of the person-

ality of the God to be loved, as the party of the first part, seems reasonable and right. The text of the Covenant therefore has need of just such words as the creedal expression that precedes the two great commands in Mark xii. 29–31. Every ideal, therefore, of the prophecy by Jeremiah is met in these words. They meet too the ideal expressed by Jesus Christ Himself, the evidence of which is His response to Peter's confession when he said, "Thou art the Christ the Son of the living God." In this response He said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18. St. Paul reasons to the same conclusion in these words, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."—Ephes. ii. 19, 20. Also in these words in 1 Cor. iii. 10, 11: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." These passages show that the creedal part of the text of the New Covenant is defined in the passage to which we have referred in Mark xii. 29, 30. Had the church held to the New-Covenant commanding love to God and our neighbor as the basis of all organization, how different would its history have been? In lieu of the New Covenant, creedal confessions, as the expression of the dogmas of men, have become the basis of organizations, and as the fighting colors of the factions of Christendom. These confessions are, in part, based upon the use of old European B.C. philosophy in the interpretation of the Word of God. Calvinism and Arminianism are constructions of Christianity by two different systems of this old philosophy. The creedal confessions of Christendom, on which the churches are organized, are in part the outcome of the syncretisms of Christianity with old Roman jurisprudence and old European B.C. philosophy and religion. Torn with the factions generated by this old heathen metaphysics, Christianity can not fulfil its mission in modern life. Before these two commands is a declaration defining the God to be loved. It is made

in these words—"and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself."

The dogmatic confessional creeds, on which church organizations are based to-day, had no place in the Master's plan at the first. Yet the early church was not without its doctrinal discussions and teachings. Acts xv. shows a council of the apostles and elders on a question affecting the peace of the church. All of the epistles are filled with teachings of doctrines and discussions of the live issues of the church. In these epistles, these matters were considered without being drawn into the basis of the organization. These inspired discussions show us that the Spirit-guided church did not make any additions to the text of the Covenant as the result of any such discussions. If the church with its inspired history and guidance, rendered to us in the Acts of the apostles and in the epistles, went through with these issues without changing the original compact, we certainly are taught thereby to let it remain intact, and not to organize in any other way. Confessional, dogmatic creeds are a departure from the original plan. When the issues of a day lead away from the Covenant to love God and your neighbor and to organize upon them, they overthrow the true intent of religion, which is expressed in this Covenant of love. The creedal confessions, based in part upon the opinions of and conflicts among men, substituted for the original Covenant of love to God and men, affect adversely the peace of the church, and place church organizations as rival agencies in the Lord's business. There is in history the sad effect of such antagonisms, and of their depreciation of the value of the religion of the church. If the organization of the church had been maintained on the Master's plan of the New Covenant of love to God and your neighbor, these things could not have been. The supreme duty of the church to-day is to return to the New Covenant as the basis of church organization. The supreme need of the hour of the church of Jesus Christ to-day is that it return from its creedal factions and reorganize on the Master's plan. This would free it from a host of hindrances and evils with which it is

now grappling. The popular impulse of the time is moving to such an end. It is displayed in the efforts for church union, and in the growing charity for all men that clusters around the advocacy of the union of churches.

The text of the New Covenant might well be made the text of national and State constitutions, and of international courts of arbitration. With such constitutions throughout Christendom, and statutes built upon them, all constructional technicalities of constitutionality in the courts would be settled by the answer to the question: Is it right? If in the issues that now make men read their morning papers with bated breath, the church and the nations of the world could be organized upon a Covenant to love God and man, as a constitution, the Yellow Peril would become the millennium. God is moving the whole church this way. With the church and the nations united upon the text to love God and your neighbor, visions of the millennium rise up before me in the graphic outlines of the Bible portrait of it. Without this, another vision rises up before me—"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of them that sit upon them, and the flesh of all men, both free and bond, both small and great!"—Rev. xix. 17, 18.

The controversies about the creed of the church that began in the early part of the fourth century were over the matters in Mark xii. 29, translated, "Hear, O Israel, the Lord our God is one Lord." That the controversy was over the matters of these words was evidence that until that date these words were a part of the text of the New Covenant, and expressed the creed of the church. For three hundred years Mark xii. 29-31 stood as the creed and Covenant of the church, as its basis and organization. Take either side of the Athanasian-Arian controversy, and you are involved in the Grecianizing and the ethnicizing of the creed. A literal translation of Christ's words, would be, "Hear O Israel, Lord, the God of us (our God), Lord is one." Both Athanasius and Arius departed from the

Master's creed by Grecianizing it; and Grecianized it went into the Nicene creed, and into a national creed. The commands to love God and your neighbor were left out of the basis of church organization, and defense of and battle for creeds substituted for them. The cross that stood on Calvary's hill is not the one that glowed before Constantine with the inscription "*En touto nike*." An inscription for that cross would have been, "*En touto agape*," "With this, love." Since A.D. 325, the church has had two crosses. One of the Galilean and one of Constantine's vision—one on Calvary, the ensign of love: one that glowed red in the heavens, the ensign of victories for armies. One was the banner of "Go teach all nations, teaching them to observe all things whatsoever I have commanded you." The other was the banner of an army for the conquest of nations. The code of one was, Love God and your neighbor. The code of the other was the confessional creed for battle and dogma. Protestant Christianity is as definitely organized on the codes of the red* cross of heaven as are the Greek and Roman churches. All of them have need to turn to the code of Calvary's cross, and the commands of its crucified one of supreme love to God and love to your neighbor as to yourself. The repudiation of religion in Christendom by the outside world to-day is a protest against the red cross of heaven and its codes, and not against the cross of Calvary with its Covenant of love. Jefferson was held in popular opinion as a skeptic about religion, yet his Bible for the culture of the Indian was taken from the lips of Him who died on Calvary's cross. If the words of Jesus were found good to elevate the Indian, would they not help the white man, too? The Hebrew people organized on the Ten Commandments as a Covenant with God, and a national constitution. They had judgments and statutes that gathered the prophet, priest, and Levite to the altar of the tabernacle and temple, to the synagogue and city of refuge. They had statutes and judgments, too, under the same constitution that gathered the national assembly and gathered the elders in the gates, and gave them a system of appellate courts thousands of years before such courts were or-

* None of the historic creeds have any article on the love of God.

ganized with the English-speaking people. Under that constitution they had the finest statutory definition of right and wrong known in the history of the world. The New Covenant to love God and your neighbor is more admirably adapted for these things than was the Ten Commandments. It is adapted for the segregation of the civil magistracy, on the one hand, and religious officials on the other, in an independency of all bonds that would bind them together except that of the two commands—love to God and love to neighbor. But this can never be done under the confessional creeds that are the codes of the red cross of Constantine. It can be done under the Covenant of the cross of Calvary, and can be done better than it was under the old code of Sinai. And yet the priest and Levite stood under that Covenant in a distinct segregation of duty from the civil magistracy. The ideal of the plan is in the Hebrew history where one covenant was the basis of the statutes of both the priest and Levite at the altar and the elder in the gate. Such an ideal gave rise to Jefferson's Bible, but it can never be under the codes of the red cross under the inscription of *En touto nike*—With this conquer. But it can be under the code of the cross with the inscription—*En touto agape*—With this love.

Studies in the Psalms

THE REV. J. DINNEN GILMORE, DUBLIN,
IRELAND.

A Debate Between Fear and Faith

Psalm xi.

I. THE confidence of faith. "In the Lord put I my trust," verse 1.

II. The counsels of unbelief. Expediency, verses 1-3.

III. The voice of the spirit. Faith, verses 4-7.

IV. The grounds of confidence, verses 4-7. 1. Sovereignty. "The Lord's throne is in heaven," verse 4. 2. Omniscience. "His eyes behold, his eyelids try," verse 4. 3. Judgment. "The Lord trieth . . . hateth . . . shall rain," etc., verses 5-6. 4. Righteousness. "The righteous Lord loveth righteousness," verse 7. 5. Love. "His countenance doth behold the upright," verse 7.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Study the sermons of a period and you will reach . . . the height and depth of the spirit of that period."

GUIDANCE AND GLORY

THE RIGHT REV. H. C. G. MOULE, D.D., BISHOP OF DURHAM, ENGLAND.

[Dr. Moule, present Bishop of Durham, an important diocese of England, was born at Dorchester, Eng., in 1841. His father was an Anglican clergyman, and his mother also was the daughter of a clergyman. After preparing at home he went to Cambridge. From Cambridge he received his degree of D.D. in 1895. He was for three years (1873-1876) the Dean of Trinity College, Cambridge, and has been select preacher both at Cambridge and Oxford; chaplain to Queen Victoria (1898-1901); chaplain in ordinary to the King (1901); Professor of Divinity at Cambridge (1899-1901). He is the author of many important books, including commentaries on Romans, Ephesians, Philippians, and Colossians, and a volume of poems, "In the House of the Pilgrimage."]

Thou shalt guide me with thy counsel, and afterward receive me with glory.—Ps. lxxiii. 24.

SUCH was the hope of Asaph,* such the repose of his thoughts, such the strength of his heart, when he issued out of his fierce, dark conflict with perplexity and doubt. You remember what a conflict that had been. There are few things quite like it in the Bible (save indeed the great book of Job) for letting us see how fully God's Word understands, so to speak, the workings and tortures of a thoughtful mind, perplexed and baffled by religious mystery. Asaph, a pious worshiper and servant, and follower of the covenant God of Israel, labored and pined under affliction and earthly loss and, looking round him in the world of his own times, he saw man after man who was anything but godly, yet who prospered, flourished, heaped up wealth, and drew after him a host of obsequious admirers. And he knew that his God had promised prosperity to the righteous and adversity to the wicked; and he could not square the facts with the promise; and he could not and would not crush his sense of perplexity; and so who can wonder he was tortured with the most dreadful doubts? A whisper told him that religion was vain; that God's promise was a dream. Have you ever known such feelings? If so, you will be tender with Asaph, and tender with minds and hearts that are tried like Asaph's now, as many, many are. It is an awful trial. The first injection into

the mind, of doubt about God and His Word, is a terrible crisis in the story of a vigorous and sensitive mind; it is a scar never quite smoothed away on earth. If you have felt it, you can not forget it. If you have felt it, you must indeed feel and pray for those who feel it now; asking for them in tender sympathy what you are so glad to experience yourself, that, having tasted Asaph's agony, they may grasp Asaph's rest and joy, through faith.

I do not stay now to dwell on the weak side of Asaph's case. Only observe that a weak side there was. He owns it himself. He uses strong language: "So foolish was I, and ignorant; I was as a beast before thee." Forceful expressions. They are not those of a man who thinks that doubt is a thing to be proud of; far from it. They own that clearer thinking and wider observation would have given him a very different view of God's ways. He would have seen more had he looked deeper. He would have realized that the saint, however afflicted, has God here and hereafter—God, the sole cause of all good—as wholly his Friend forever. He would have remembered that the sinner, however successful, "in his end shall be a fool," going down, in an eternal failure, among the lost. He would have seen that the saint, at the worst, gets "the best of both worlds," all the real good out of his path on earth, all the resulting glory in his home in heaven. All this, and more, as he owns to us, he might and should have seen. And doubters now may learn from Asaph the useful lesson that not too much thinking makes men skeptics, but too little; that to

* The tradition that Asaph was the author of Ps. lxxiii., preserved in the ancient 'heading,' is accepted here. Of course, it is not vital to the message.

plume yourself upon thinking doubtfully about religion is like being vain of short sight and defective hearing. It is to forget, at least, how totally unable we are to grasp and explain the whole of the Lord's plan and providence. His plan takes in so vast a range, His dealings so "run off into eternity" in their orbit, that it is no wonder that we can not know now, except in part. "So foolish was I, and so ignorant"—so foolish matched with thy supreme wisdom; so ignorant, matched with thy infinite knowledge of all being and all life.

But I do not dwell on this. I take rather this text to let it speak to us about the deepest, yet simplest, secret of Asaph's final peace. That secret was the casting of himself, in personal perfect trust, wholly upon the Lord God, that very God whose providence had so utterly perplexed him. Personal confidence in God—that is to say, faith—brought his soul to its senses; that is to say, brought the man to his knees. Something led him, across all doubts, to look God in the face; and then his doubts fled, because the material for them was gone. He could not explain the universe, but he knew its Maker. He could not unravel providence, but he could look straight at Jehovah-Jireh. And, looking at Him, what did he see? Not only the solution of a riddle to his intellect, but the satisfaction of the cravings of his heart. He loved God because he really saw God. That eternal being was now to Asaph immensely dear, as well as wholly to be trusted. He not only bowed before Him, but clung to Him. Let Him, because it was He, do what seemed Him good. Let Asaph's soul turn, tho in the darkness, to its rest. God knew the riddle. God held the key. Let God keep it. Asaph can leave it with Him.

I hope there are many of us who have taken Asaph's path out of the slough of despond. "Look to the Lord with steadfast eye, and fight with hell by faith." Happy, if you have done so. "His ways are past finding out;" but you have found out Him. Some riddle of providence tried you; some great sorrow came, some heavy disappointment, some utterly inexplicable succession of troubles; or some doctrine of grace prest your mind hard, or some difficulty in God's Word made you think, in a whisper, "What if the Bible is a delusion, after all?" Well, you can not, perhaps, see the end of the puzzle. A little clearer thought may yet do

it. But you can not do it yet. Nevertheless, you can see even now something still more to the purpose; you see, standing in the midst of the labyrinth, the Lord of Peace Himself. Whatever the trial be, be it of sorrow or of joy—sorrow tempting you to think too narrowly and hardly; joy tempting you to think too vaguely and loosely—amidst all the perplexity, there, in the midst of it, is the Lord Himself; and that is enough for your soul's peace. "I am, nevertheless, continually with thee. I know not, but thou knowest. I fly to thee. I bury myself in thee. If I must look on what perplexes me, my point of view shall be the bosom of my God." Go you, if you would grasp real consolation. where Asaph went (ver. 17), even to "the sanctuary of God." Go, that is, to God's own revelation of His Person, and to God's own pledges of His faithfulness. In brief, go straight to Jesus. He is the manifestation of God, for He is God made man; He is, by His blessed death and resurrection, the supreme truth of all true religion, the great Seal of the Empire under every promise. Asaph did not go out wandering with his doubts. He brought them home. He went not to his own philosophy, but to the sanctuary. There stood the altar and the ark; grand pledges and proofs that the Lord God of the prophets had done wonders, real wonders, in past days, for His people, and so might be entirely trusted still. So, too, must it be with you, if you would climb to Asaph's hope. Take the Lord's means. Use His Word. Get acquainted with Him from the Word. And, remember, what He was, He is—the same faithful Father to His believing servant now, as to His banished, or tortured, or martyred people of old time. "Acquaint thyself with him, and be at peace." So Asaph did; so do thou. In all time of thy tribulation, in all time of thy wealth, acquaint thyself with Him.

But, in pondering our text, I wish specially to observe, not merely the general frame of Asaph's mind, through grace, as he looked around him on human life; not merely his general rest, and peace, and patience, but his particular, detailed comfort, and strength, and staff, and rod. Come nearer to this man, this saint, so tried, but so triumphant. Hear what he is saying on his knees. It is not only "All is well," but, "I will trust thee with myself, for life or death." Listen, and learn, and follow. Observe this "Mr.

standfast"; like Bunyan's pilgrim of that name, he is on his knees, on the enchanted ground. Do thou likewise, O believer, under any trial of faith in the unseen. Dost thou groan under vexation, pain, loss, solitude? Art thou almost soul-stifled in these glooms and shadows? Go down upon thy knees on the enchanted ground; look to thy God, see Him plain, trust Him, grasp Him, love Him, and be strong again for life and death. Art thou in even greater peril in time of wealth? Is all fair and soft about thee? Has the very bounty of the eternal hand hidden from thee the hand itself? Art thou secretly taking earth to be thy rest, and something less than the Lord to be thy portion? Go down again upon thy knees on the enchanted ground; see the face of thy God again, grasp Him anew, trust Him, put into His hands thy soul, put into His hands thy way. Listen to this praying, conquering saint again. Watch him as he flies to the very God whose providence had so distressed him. Mark his two certainties about that God, and make those two certainties believing man, your very own.

First: "Thou shalt guide me with thy counsel." Here is his certainty about God, and his happy resolve for himself, for this present time. His certainty about God:—"Thou shalt guide me." This invisible Eternal, with this intricate universe on His hands, will yet, with those hands, be quite ready and quite sure to guide me. He will think upon me; He will count my hairs; He will know my soul; He will minutely arrange my circumstances, my duties, my path. And again, here is Asaph's happy resolve about himself: I will let the Lord do it; I will trust Him to do it. Does He offer to guide me? He shall guide me indeed. Does He offer his counsel, His advice, to me? Does He whisper, "This is the way," when I turn to the right hand in self-will, to the left hand in self-indulgence? Does He indeed offer me His counsel? Then indeed I will take it. I will not verify in my dealings with Him the proverb which says that the easiest thing is to give advice, the hardest is to take it. I will take it, and be glad. I will dare to submit myself under His hand; I will dare to be lifted on by His hand, because it is His hand. I will take his advice, through all seeming reasons against it, because the tender voice, the faithful voice, is His.

Experience often illustrates the remark that it is harder to trust God with the way than to trust Him with the soul. But He, by His promised Spirit, can make you, and make me, honestly trust Him with our way, and really listen to be guided by His counsel. Ask, then, for full power to do it, if you are His indeed. He waits to be gracious; seek and find the grace to let His grace have its way. There will be no peace in your inmost relations with God without this willingness to be guided. But there will be with it. Man's true willingness to do His will He often meets and crowns with wonderful proofs of His divine willingness to do the will of His saints, where it is for their good indeed.

But there is one last clause yet to look at: "Afterward thou shalt receive me to glory." Here, let us not doubt it, Asaph looks up and on to an everlasting home with God, after a path of guidance by His hand. I know what doubts and questions are raised about this view. Men have discussed anxiously how much the old saints knew of the hope of glory. But here is the hope of glory. The whole Psalm implies it. Asaph bases his comfort about God's mysterious ways very much on just this, that the end of the ungodly is darkness, and the end of the righteous is light. And anyway for us those words are steeped and glorified in the radiance of the Gospel. Jesus and the Resurrection are designed, for us, to shine on the Psalms and to shine from them. Whatever Asaph thought, this is what the inspiring Spirit meant: Jesus Christ and Heaven. Such, then, is the trustful, obedient pilgrim's end, his endless end. The Counselor, the Adviser, here—the Eternal Friend who often had here to check his wanderings, and disappoint his mistaken wishes, and cross his ill-laid schemes—will there, after His discipline has done its work, throw off the reserve no longer needed, and become, in all the deep sunshine of eternal happiness, the glorifier of the soul that has followed his counsel. "He hath," says St. Peter, "after ye have suffered awhile, called you to his eternal glory." "Thou shalt receive me," "thou shalt take me," as Asaph's Hebrew simply runs. "Thou shalt guide me, then thou shalt take me! The closing act of thy guidance shall be, not to leave me at the gate, but to take me at it. The result of the process will be, to pass into unutterable nearness with thee."

ENDURANCE BY VISION OF GOD

PRESIDENT GEORGE EDWARD REED, D.D., LL.D., DICKINSON COLLEGE, CARLISLE, PA.

[President Reed was born in Brownsville, Me., in 1846. His father was a clergyman. He graduated from Wesleyan University, Middletown, Conn., in 1869. From this college he received the degree of S.T.D., and of LL.D. from Lafayette College. His pastorates were at Willimantic, Stamford, and New Haven, Conn.; Fall River, Mass., and Brooklyn, N. Y., where he ministered to the Nostrand Avenue and to the Hanson Place M. E. churches successively, the latter at that time being the largest Methodist church in existence. He has been [President of Dickinson College since 1889. This sermon was preached at the Ocean Grove Auditorium in the summer of 1907 and specially reported for *THE HOMILETIC REVIEW*.]

For he endured as seeing him who is invisible.
Heb. xi. 27.

AMONG scholarly men the eleventh chapter of the Epistle to the Hebrews is justly regarded as one of the masterpieces of literature, unsurpassed, in many respects, by anything to be found in the orations of Demosthenes, Cicero, or Burke, or by anything to be found in the essays of Pascal, Montaigne, Macaulay, Emerson, or Carlyle. Viewed simply as literature, it is well worthy the study of thoughtful people; well worthy of being committed to memory by young men; of being delivered again and again, by all ambitious of distinction in lines of literary or oratorical effort. If you read it very carefully you will come to the conclusion that this statement is not in any sense exaggerated, but is well worth the high commendation which has been passed upon it.

Courage, endurance, fortitude, and heroism are due solely to that consciousness of God which was the striking characteristic of every man mentioned in this passage and has been, and is, the striking characteristic of every man and of every woman who does anything great and worthy in the world for the advancement of humanity: and it is that consciousness of God's choice heritage that we can possess, that I desire to emphasize.

Consider the career of this man Moses—the most commanding figure who has ever appeared in the forefront of the world's history from the dawn of time down to the present hour. His career is unsurpassed. It is the story of a man who had been accustomed, through forty years, to pomp and splendor, luxury and extravagance, and the adulation of the proudest court of Egypt; and who at the end of forty years of such exaltation in power, abdicated all authority, all position, and identified himself with a despised race of slaves, "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for

a season: esteeming the reproach of Christ greater riches than the treasures of Egypt." Driven from his country, he was content to wait in poverty, and exile, and privation for forty years more before he should be called to his great mission. For forty years he served his race and his nation as faithfully as mortal man ever served his race or his nation, years in which he built up those institutions which have outlasted the wear and tear of all the ages since; in which he built up that splendid code of legislation, which still remains, after all these years: in which he established those great sanitary laws which have not been surpassed by the sanitary laws of the most civilized nations of the world. And the sanitary experts of New York and Philadelphia, and the social experts also, can go to-day and sit at the feet of old Moses, who, altho he has been overthrown and unhorsed, and put out of the world's thought, is bigger with every passing year, and is more colossal every time he is overthrown.

Let us ask the secret of his life among the most faithless, vacillating and perverse of the peoples of the world. The secret of his power is in the passage quoted as the text. He endured, he held on, he fought it out as a man, "seeing him who is invisible": or, as Martin Luther puts it, "He held on to him whom he saw not as tho he saw him." He had that tremendous consciousness of God which has marked every great man of the world's history. He had a faithful conception of that great spiritual world in which we live and move and have our being; a spiritual world that can not be put under the microscope and which defies the analysis of the spectrum; a world not discernible by the natural eye, but which, after all, is existent, more real, more tangible, and more enduring to the man of faith than is the physical world with which we come in contact through our senses day by day. It is that great con-

sciousness that a man lives with God, and in God, and that he is a factor simply in the hands of this great Being, that places Him on the highest level of human greatness; a level no man ever achieves until he grasps this great fact—that in God he lives and moves and has his being.

That consciousness of God has been the characteristic of all the great men of human history, and by it they have been lifted up and dignified. Take, for instance, Elijah, who, after the passage of the sweeping centuries, still stands out against the background of the mighty past as one of the great heroic figures of human history. Read the story of his life to get the answer. Elijah believed with all his soul in a God whose presence he felt was everywhere around him, and of whom he could say, "God, whose I am, and whom I serve." Such a man could stand front to front with eight hundred priests of Baal and challenge them to ask their god to answer by fire. For an ordinary man it seems like the height of presumption to put the authority and dignity of God to such a test as to command that fire be poured down from heaven; but Elijah knew his God; he had faith that the God of Israel would not only hear, but answer, his prayer. "Now draw near," Elijah commands the people, "and see if there is a God in Israel." And even as he prayed the heavens opened, and the advancing flames licked up the water, and the wood, and the altar, and the sacrifice, and the people shouted, "The Lord he is God. The Lord he is God."

Elisha, his great successor, had this consciousness of God, and was in no wise disturbed when his servant returned with the intelligence that a host compassed the city with horses and chariots, but answered: "Fear not, for they that are with us are more than they that are against us." Elisha could see, and he simply prayed that the Lord would open this young man's eyes that he might see. And the young man's eyes were opened, and he saw the mountains all alive with the horsemen and chariots of Israel. Would to God that we might see more than we do!

Paul had that same great consciousness of God. His favorite phrase, "God, whose I am, and whom I serve; he hath appeared unto me"; conscious that he had Him with him everywhere.

Not only the great Christian heroes of the

world have had this sense of God, but men who are not so regarded. George Washington had it. I love to think of him at Valley Forge amid the hardships of that terrible winter of 1777, commanding five or six thousand men at most, almost without fire, blankets, food, or ammunition. And not only had he this difficulty to try him—he had further to encounter the cowardly distrust of Congress, and insubordination and conspiracy among the officers in his own camp; and carrying, almost alone, the burdens of the American Republic. I love to think of that great chieftain on his knees at Valley Forge, commending his country to his country's God.

Gladstone in England—famous statesman of the English-speaking world—had it also. He never went out on the day's duties that he did not approach the day's duties through the oratory of prayer, and commend himself and the cause he represented to God. And that was the secret of Gladstone's success. The people listened to him because they believed in him. It was the moral power of the man, and his faith in God, that gave him his ascendancy among his kind.

Bismarck was a great believer. He had a tremendous grasp on God Almighty. He was not exactly a good type of sanctification, but he had one great conviction that rose above all others, and that was that the German nation had a mission, and that he was the agent chosen to work it out.

Abraham Lincoln had it. William McKinley had it. The great heroes of the world have always had it. But not merely the great men of history—common men, like ourselves, the wide world over, have been set apart from others by one great distinguishing characteristic—the certain consciousness that God was working in them and through them.

I have read a good deal in my time of the evidences of Christianity—studied a good deal in books concerning God; but I want to say, after a fairly long experience in this world, that the best demonstration I have ever had, I had in my own home, in the person of my good and blessed mother, who sat in my house—blind to all the outward glory of this world—for fifteen long years. but seeing more things in an hour than I had seen in a lifetime, almost, of God, and spiritual things. I knew how she had been

left with a large family—a real Rooseveltian family—and hardly a cent in all this world; and I knew that she had for her daily meed darkness, and privation, and suffering through the years—which she bore as cheerfully as any saint could possibly do. Her blindness came at last. I used to watch her as, with the sunshine of joy, and with shining face—the outward reflection of the inner light—she would sing the old hymns of faith. And I said to myself, “If I ever become recreant to the faith which has made that woman what she is—that consciousness of God which has brought her through her trials, and tribulations, and sufferings—may this right hand forget its cunning, and this tongue cleave to the roof of my mouth.” When I saw her last she was going off the shore of time: she was coming face to face with the eternal life of the Father in Heaven. And in that everlasting light I hope to see her “face to face,” when I, too, shall have “crossed the bar.” I hope her consciousness may abide with me: and no matter what tongues may wag, or whatever may be thrown in my pathway, I say still, “May her way be my way: her God be my God.”

This consciousness of God, which is a differentiation between the natural and the spiritual man, ought to be specially emphasized in the age in which we are living, when so many secondary causes are being brought to the front that God is lost in the world which he created. The tendency of the times is to get rid of God in the universe. They are forgetful of the first great cause. This is an age when men are studying the laws of nature. They like to talk about the laws of nature doing this thing and that thing. They are afraid to pronounce the name of God Almighty—anything in the world but God.

Now that is a swing of the pendulum of human thought in the other direction: when men did not see anything but God; that He did everything; that nature was nothing. Read the thought of that age and you will see that God's hand was in everything, that the lightning was the flashing of the Divine Eye, every rolling thunder the reverberation of His voice—every phenomenon of nature the result of the direct volition of His will. God was in all things and in everything, and the laws of nature were as nothing. Now men are trying to put God out of everything,

and trying to account for everything without God. They are trying to find out secrets in the stars; trying to find out the origin of life among the slime and ooze of the ocean bed; trying to demonstrate that organic life can be produced out of nothing. So they are trying it in the heavens above and in the earth beneath, and telling us they will account for these things without God. There is nothing very new in all this. It is the verdict of science to-day—“In the beginning, God.” We must not be misled by this everlasting talk about the laws of nature doing this or that. The law is merely a mode of action, and it implies an executive force always.

Let us not forget another thing. When materialism is to the fore, it is easy for man to forget God. Nations forget Him. “God,” said Napoleon, “is on the side of the heaviest artillery,” and St. Helena was God's answer to the infamous blasphemy of the great captain. Intoxicated with wealth—“drunk,” as Kipling says, “with power and pride”—our vision obscured by the things that are—God is forgotten, forgotten as He was in France in the terrible days of her fiery upheaval, as He seems to be in Russia of to-day.

God Almighty is not on the side of the heaviest artillery of this world, and it would be well for us to remember that, and retain the consciousness of God in national as well as individual affairs.

Many of us lose the consciousness of God, and the necessity of God in life, because we have prosperity and ease and plenty. I have looked in the face of many a man and many a woman, in my time, whose surroundings were those of luxury and of ease; and I have had men say, “I have wealth, I have plenty, I have horses and carriages, I have the power to command the intelligence of the world, and I don't feel, somehow, as tho I need God.”

There is an atheism which is trying to undermine the structures of society in this day. What supreme folly it is! because it only needs a turn of the hand, and all the prosperity vanishes. The strong supports are all stricken out, and the man is weak and helpless as a straw drifting on the mighty ocean. I used to glory in my own strength and was indignant when people offered to pray for me, and say, “I thank you, but I don't need your prayers.” But after having

been rolled in the dust and trampled upon, I forgot how strong I was, and I used to turn my face to the heavens, as Elijah did, and say, "Now, Lord, I want to get back again."

We need this great consciousness of God—that He walks with us, talks with us, lives with us, and in us—in order to gain the strength needed to support us in a world like this—a world to which no man is equal, and by the forces of which, in the end, he is sure to be unhorsed and overthrown. By and by, when the thunder of life's great billows shall break over us, when our ears

have become deaf to the outward affairs of life and the final hour has come—may we be able to say, in the language of Pope:

The world recedes; it disappears;
Heav'n opens on my eyes; my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?

Ally yourselves with God; aline your wills with His. Think His thoughts. Enter into His purposes. The consciousness of God will enable you to "Endure as seeing Him who is invisible."

THE PURPOSE OF THE YEARS

WALTER ROSS TAYLOR, D.D., GLASGOW, SCOTLAND.

[Dr. Taylor was ordained to the ministry in 1862. He was Moderator of the General Assembly of the Free Church in 1900, and in October of that year he presided over the First General Assembly of the United Free Church. He has published "Religious Thought and Scottish Church Life in the Nineteenth Century," "Occasional Sermons," etc. Dr. Taylor died while this sermon was being prepared for the press.]

For he must reign, till he hath put all enemies under his feet.—1 Cor. xv. 25.

THROUGHOUT the whole Bible, from Genesis to Revelation, the song of hope is sung. "Comfort ye, comfort ye, my people," is the clear note continually sounded. Not that there is any underestimating of the evil to be overcome. Its pages everywhere proclaim the deadly nature of sin, and ever and again there bursts forth the cry of lamentation over sin's fell work. Still, in the darkest night, the eyes of prophets and apostles are always toward the sunrise in expectation of the dawn. There is no yielding to despair; no hopeless retiring from the struggle; no doubt that "joy cometh in the morning." Hope may be deferred, but is still cherished; the enemy may be mighty, but stronger is the Lord of Hosts; the defeats of to-day shall turn to victories to-morrow; the ultimate issue shall be triumph. This magnificent confidence as to the future, ever rising high above the acutest knowledge and experience of the power of evil, is one of the peculiar characteristics of Holy Scripture. Every other oracle points to death as the final end. Such is the testimony nature offers in deep, muffled tones of sorrow. The same tragic story of decay and death following upon life and progress meets us in history; and if we consult reason, what can

it tell us but what hath been shall be? But another voice has spoken; and multitudes who turn from the sacred volume little think what a source of strength, of inspiration, of gladness that volume has been to themselves and to the world. For here is no grim message of despair, cutting the sinews of action. Evil, it tells us, is not from eternity, and therefore has no eternal vitality. It is not of God, and therefore has no essential connection with what He has made. And more, it is God's purpose to expel the intruder. More still: the Deliverer is already come; He is at work, all power is given unto Him, and as surely as He has undertaken the work of redemption "He must reign till he hath put all enemies under his feet."

This confidence as to the future was a marked feature of our Lord's own teaching. His, indeed, was not an optimism that shut its eyes to stern realities. In His series of parables regarding the Kingdom of Heaven He began with the dark side of things. Of the good seed the sower scattered, three parts are spoken of as practically lost; only a fourth part yields a return. And even where the good seed promised a rich return, the harvest would be far from pure; tares were sadly mingled with the wheat. Thus, with characteristic candor, He first por-

trayed the hindrances, the disappointments, the painful surprises on which His disciples might infallibly reckon. It was to no holiday-work He was summoning them, to no easy, prosperous advance. But what then? Was Jesus leading a forlorn hope? Was it to be inferred that large and lasting success was to be despaired of? that the regenerating of the world was simply the dream of enthusiasm? Far otherwise. In the following parable—that of the mustard-seed—another vision rises to view. If success could not be easily or speedily won, it nevertheless would certainly be won. However insignificant might be the beginnings of the kingdom, however persistently its progress might be hindered, however slowly its triumphs might be gained, there was in it an imperishable life, an unconquerable energy, before which all opposition would eventually give place. Further and further this tree of life would spread out its blessing-laden boughs, until at length all nations should find their shelter, their home, their satisfaction under its welcome shade.

The reason for this confidence is to be found in the very nature of the Kingdom. What that is appears from the suggestive name—"the Kingdom of Heaven." Its coming was the coming of Heaven to earth, of Heaven's love, Heaven's truth, Heaven's righteousness—the coming of a spiritual power, silent, yet mighty as the sunlight, all-pervasive as the air. It was the coming of God—God come to reveal His fatherhood, to regain His hold on His lost children, to redeem them from the slavery of sin, to restore them to His family and fellowship. And this being its nature, it can not fail of its end. The power of an unquenchable love belongs to it—love that will hold to its purpose until it has conquered. Accordingly, the Man of Sorrows, while despised and rejected, persecuted, blasphemed, crucified, had the absolute confidence that He had brought into our world a living seed which all the power of evil could not destroy. "The words that I speak unto you," He said, "they are spirit and they are life." They are life. They may be opposed, refused, trampled down, buried; but there is in them life that can not die; life that shall effectually assert itself and prevail; life that shall transform the world.

And now that nineteen centuries have come and gone, what says the history of the

past to such a claim? Does it verify or contradict it, own its truth or cover it with scorn? The answer is not doubtful. Granted that many a page of history is sadly blurred and stained, that many a sorrowful record meets us of strifes and schisms, of selfishnesses and scandals, of hypocrisies and cruelties; granted that even to this day myriads are still ignorant of the very name of Christ; yet who that reads the past can fail to see that through the centuries there has been a Power at work which is not of this world—a Power which has made the profligate pure, the proud humble, the selfish generous, the timid brave—a Power which has never ceased to work miracles of spiritual healing far more signal than any physical cures? And has it not in every sphere shown itself a creative Power—creative of all that is best and noblest? The sweetness of our Christian homes, the various institutions for the relief of distress, the ready outflow of charity to meet special emergencies, the widespread interest in social problems, the considerate character of our legislation, the elevating tone of our best literature even when not professedly religious, the unselfish service of many devoted lives—to what are these things to be traced but to the graving influence of Christ's Kingdom. Yes, thank God! it is with no mere civilizing tendency, no mere reforming energy, no mere effort, however vigorous, after self-improvement, the world's evil has to contend, but with Divine life present in resurrection power, and come to abide till its saving purpose has been realized.

Our text, accordingly, peals forth the assurance of final victory: "He must reign till He hath put all enemies under His feet." Sore and unremitting as is the struggle, let the soldiers of Christ be of good courage. Ever and again we may meet with defeat, but we have not to acquiesce in defeat. To our impatience it may seem as tho the tares were hopelessly choking out the wheat, as tho the wheels of moral progress were going backward, as tho cartloads of enterprise and effort were being flung into a hopeless slough of despond; yet still we may be strong in hope. "He must reign till He hath put all enemies under His feet." "All power is given unto Him in heaven and in earth," and amid what often seems to us inextricable confusion or distressing failure, He who sees the end from the beginning is patiently working out the complete purpose of His grace.

Here, then, is the meaning of the Christian centuries. To bring the world back to God, that is the task to which the Redeemer has put His hands, the task on which His heart is set; and He must reign until it is accomplished. Whether men hinder it or hasten it, His reign shall be continued till that work is done. Not till all opposing "rule, and authority, and power" have been put down shall the end come. We live in what may be called the third in a glorious trinity of divine work-days. There was the measureless day of creative activity, at the close of which "the morning stars sang together, and all the sons of God shouted for joy"; there was next the long, clouded day of promise and preparation, a day of dim and weary centuries, but at length breaking into the brightness of the birth in Bethlehem and the glory of the Ascension to the right hand of Power. And now we are in the third work-day—the day of salvation, the day of effort and conflict in order to final victory, the day, in truth, of ever-advancing victory through the power of the spirit of Christ.

And what is true of the centuries is also true of the months and years which make up our allotted span. They are so many

moments in the divine work-day, and their preciousness lies in the opportunities they afford for furthering the divine Kingdom. "Occupy till I come," is our Lord's constant word to each of us; and according to our faithfulness will be His gratitude. Let this be realized by us! Our hopes and fears, our joys and sorrows, our aims and enterprises, our efforts, our struggles, our lives—each and all are hastening to their end. And what a frivolous thing life would be if that were all! What use would there be in beginning anything earnestly or in prosecuting it with vigor? But when, above and beneath earth's passing show, we realize the enduring permanence, the advancing power, of a divine Kingdom, what significance, what value may become attached to even the most petty details of life! The vision and the service of the Kingdom carry us past the fleeting shadows to the abiding substance, past the outward phases of experience to their spiritual influence, past the surface-ripples on the stream of life to the deep and deepening current beneath, as it flows on in growing volume through the centuries. "He must reign till he hath put all enemies under his feet."

A NEW DAY FOR MISSIONS

S. PARKES CADMAN, D.D., BROOKLYN.

[Dr. Cadman is one of the many immigrant clergymen who have attained to fame in American pulpits. He was born in Shropshire, Eng., in 1864; graduated from Richmond College, London University, in 1889. Coming to this country about 1895 he was appointed pastor of the M. E. Metropolitan Tabernacle, New York; from this post he was called to Central Congregational Church, Brooklyn, with but one exception the largest Congregational Church in the United States. Dr. Cadman is in frequent demand for public addresses; is a trustee of several colleges. This address, somewhat abridged, was delivered before the recent National Council of Congregational Churches, Cleveland, Ohio, and is printed from Dr. Cadman's manuscript.]

THE pivotal conception of missionary enterprise is the conception of Christ as the eternal priest of humanity. If any need of the world's heart is before us now, it is the need of the Cross. There is a deep and anxious desire in men for the saving forces of sacrificial Christianity. The ideals of the New Testament concerning Gethsemane and Calvary are being thrust upon our attention by the upward strugglings of the people. They, at any rate, have not forgotten the forsaken Man in the night of awful silence in the garden, nor His exceeding bitter agony, nor the perfect ending that made His death His victory. The wastes

of eccentricity, whether orthodox or heterodox, and the over-curious speculations of theologies remote from the habitations of men, have had little influence upon the multitudes we seek to serve. And if I had to choose a sphere where one could rediscover the central forces of Christian life and of Christian practise, I would lean toward the enlightened democracies which to-day are vibrant with the plea that the shepherdless multitudes shall have social ameliorations and new incentives and selfless leaders.

We are all very jealous for the honor and success of the propagandism we sustain at home and abroad, and I hold that its honor

and success alike depend upon the priesthood and redemptive efficacies of Jesus. These sovereign forces are correlated with His victories for the twenty past centuries, and they constitute the distinctive genius of the faith.

We shall gain nothing for the rule or for the ethics of Jesus by derogating that peculiar office of the divine Victim which is, to me at any rate, the most sublime reason for the Incarnation and the ineffable height and depth and mystery of all love and all strength blessedly operative in every ruined condition by means of sacrifice. The missionary fields confessedly can not be conquered by the unaided teacher; he must have more than a system of a truth, more than a program, more than a reasoned discourse. Their vast inert mass demands vitalization; and the life which is given for the life of men, the divinest gift of all, is alone sufficient for this regeneration.

Moreover, can we rest the absolutism and finality of Jesus upon anything less than the last complete outpouring of His soul unto voluntary death for men's salvation? I do not think we can, and it is a requisite that we place larger emphasis upon this holy mystery of our life through Christ's death, the substantial soul and secret of all missionary progress in all ages of the church.

Before we can see the miracle of nations entering the Kingdom of God, before we can dismiss the black death of apathy which rests on so many professedly Christian communities, before we can dominate the social structure in righteousness and justice, the church must be raised nearer to the standards of New-Testament efficiency. And New-Testament efficiency rested upon the perfect divinity and all-persuasive mediatorship of "Christ and him crucified." The personality of Christ involves for many of us the entire relation of God to His universe; He is "the central figure of all history," and He is "the central figure of our personal experience," creative in us, by His inaugural experience, of all we are in Him and for our fellows. Thus we make great claims for the Lord of the harvest, and we make them soberly, and we know them true for our spiritual consciousness, and we are prepared to defend them.

Yet I, for one, do not hesitate to admit that the theological necessities of missionary work are many, and that they must be recog-

nized and met before it can fully accomplish its infinite design. Indeed, the rule of Jesus in all these aspects of His mission clarifies and simplifies the Gospel. It is plain that such a Gospel, wherein the living personality of the Christ deals with the living man to whom we minister, is not to be beset by complications and abstractions. Its spiritual topography embraces the height of good, the depth of love, the breadth of sympathy, and the width of catholicity. It was meant for the race and for the far-reaching reciprocities and inexpressible necessities of the race. It is attuned to the cry of the common heart. Its interpretations have the sanctions of an authoritative human experience which has never failed in its witness. Sometimes I have challenged these honored servants of the Evangel who have come back to us from quarters where they were busy on the errands of the Cross. Almost pathetically, with the painful interest of one inquiring for a long absent friend of whom no news has been received, I have solicited the missionaries. They came from the south of our own dear land, where they administered to the negro; from the arctic zone, from the farther East. Their wider vision, their more imperial instinct, were plain to me, and my usual question was, "What do you teach the impulsive colored man and the stolid Eskimo and the pensive Hindu and the inscrutable Asiatic?" And they replied, "We teach them that God is a personal spirit and Father, whose character is holiness and whose heart is love; that Jesus Christ is the designed and supreme Son of God, who lived in sinlessness and died in perfect willing sacrifice for the eternal life of all men, that by the will of God and in the power of His spirit, men may have everlasting life and, better still, everlasting goodness, if they will accept and trust in Jesus Christ for all."

And this Gospel obtains the day of over-coming for which we plead and pray. For tho an angel from Heaven had any other, men do not respond; the charisma rests on no other message. Possess of it, and possessing it, under the covenant of Heaven and led by the Shepherd and Bishop of souls, we shall go forth determined to give it place in us and in our presentations as never before. May nothing mar the solemn splendor of such a message from God unto men. Let us subordinate our undue in-

tellectualism and place our boasted freedom under restraints, so that the Evangel may be preached without reserve and with abandon. "For there is one God, and one mediator between God and men, Himself man, Christ Jesus, who gave himself a ransom for all."

Such in one grand passage is the creed that breathes the very life and spirit of the most significant and overwhelming missionary period in the history of the Christian Church.

There is a new day due in missions because of the immense superiority in missionary methods. The *personnel* of our administrations has been superb, and of nearly all the honored servants of God who have labored in domestic and foreign departments it could be said, "Thou hast loved righteousness and hated iniquity." But I presume these seasoned veterans would be the first to show us how the whole conception of propagandism has been readapted, and its vehicles of communication multiplied in various directions. The onfall and sally of the earlier evangelistic campaigns are now aided by the investment and siege of educational and medical work.

The trackways of a policy embedded in the wider interpretation of the Gospel are laid and the new era takes shape before our comprehension. Travel, exploration, and commerce have demanded and obtained the *Lusitania* on the sea; the railroad from the Cape to Cairo on the land, and they have left no spot of earth untrodden, no map obscure, no mart unvisited. Keeping step with this stately and unprecedented development, and often anticipating it, the widening frontiers of our missionary kingdom have demonstrated again and again how the church can make a bridal of the earth and sky, linking the lowliest needs to the loftiest truths. And best of all in respect of methods is the dispersal of our native egotism. We have come to see that the types of Christianity in Europe and America are perhaps aboriginal for us, but can not be transplanted to other shores. "Manifest destiny" is a phrase that sits down when Japan and China wake up. Not thus can Jesus be robbed of the fruits of His passion in any branch of the human family. We are to plant and water, labor in faith, and die in hope, scattering the seed of the Gospel in the hearts of these brothers of regions outside. But God will ordain their harvests

as it pleaseth Him. What will be the joy of that harvest? Throw your imagination across this new century, and as it dies and gives place to its successor, review the race whose devotion has then fastened on the Divine Ruler and the Federal Man, Christ Jesus. For nearly a hundred years the barriers that segregated us will have been a memory. The church will have discovered not only fields of labor, but forces for her replenishing. Then will our posterity rejoice in the larger Christ who is to be. The virtuous elements of all other faiths will be placed under the purification and control of the priesthood and authority of Jesus. And tho in these ancient religions that await the Bridegroom, the mortal stains the immortal and the human mars the beauty of the divine, in the light of His appearing they will assume new attitudes and receive His quickening and thrill with His pulse. When I conceive of this reward for our Daysman I protest that all other triumphs seem as tinsel and sham. The desire of all nations shall then see of the travail of His soul and shall be satisfied. The subtle patience of China, the fierce resistance of Japan, the brooding soul that haunts the Ganges Valley, the tumult of emotion of the Ethiopian breast, all are for His appearing; they must be saved unto noble ends by His sanctification. For that time there will be a Church whose canonization of the infinite is beyond our dreams, enriched every side, with common allegiance and diversity of gifts, and every gift the boon of all, and Christ's dower in His bride increased beyond compare.

This is the ideal of the new day; may it become our personal ideal. Then shall we fight with new courage for the right, and abhor the imperfect, the unjust, and the mean. Our leaders will care nothing for flattery and praise or odium and abuse. Enthusiasm can not be soured, nor courage diminished. The Almighty has placed our hand on the greatest of His plows, in whose furrow the nations I have named are germinating religiously. And to drive forward the blade if but a little, and to plant any seed of justice and of joy, any sense of manliness or moral worth, to aid in any way the Gospel which is the friend of liberty, the companion of the conscience and the parent of the intellectual enlightenment—is not that enough? Is it not a complete justification of our plea?

We shall do well to remember that no Evangel can prosper without the evangelical temper. The parsing of grammarians is of little avail here, and to have all critical knowledge of the prophets and apostles of the faith without their fervor and consecration is profitable merely for study, and useless mainly for the larger life. Our culture must be the passion-flower of Christ Jesus. To be more anxious about intellectual pre-eminence or ecclesiastical origins than about "the trail of the immigrant" and the condition of the colored races is not helpful. "There is a sort of orthodoxy that revels in the visions of apocalypses and refuses to fight the beast," says Dr. Nurgan. Such barren indulgence is excluded from any glory to follow. Technicalities, niceties, knowledge remote and knowledge general must be appropriated and made dynamic in this life-and-death conflict; any that can not be thus used can be sent to the rear for a further debate.

Diplomacies in church government and adjustments in church creeds can wait on this consecration, this baptism of unction. I never heard that the statesman who formulated the peace at Paris in 1815 got in the way of the Household Brigades and the Highlanders at Waterloo and Hougomont. They played their commendable game, but they could not have swept that awful slope of flame in which Ney and the Old Guard staggered on at Mont St. Jean.

Let us redeem our creeds at the front, and prove the welding of our weapons and their tempered blades upon every evil way and darkness and superstition that afflict humankind.

And have you not seen with moistened eyes and beating hearts the pathetic surgings of harassed and broken sons and daughters of God toward His son Jesus Christ? I have watched them until I felt constrained to cry aloud and spare not; and while viewing them here and yonder, and refusing to be localized in our love toward them, have not our spirits been rebuked, have they not known fear for ourselves, have they not pensively echoed the charge of some that we have no real roots in democracy, but are as plants in pots, and not as oaks in the soil of earth? If independency

is a barrier to the essence of which it is supposedly a form, if superiority shuts us off from assimilation with popular movements and delivers us over to cliques, then these churches of ours* will end in a record of shame and confusion. While we are busy in trivial things, our energy and our might will be deflected, and the living God will hand over the crusade to those who have proven worthier and who knew the day when it did come, even the day of their visitation.

We must arise with courage undismayed, and join in the cry of the ages:

When wilt thou save the people,
O God of mercy, when?
The people! Lord, the people!
Not crowns, nor thrones, but men.

Flower of thy heart, O Lord, are they,
Their heritage a sunless day.
Let them like weeds not fade away;
Lord, save the people.

If our hearts are thus enlarged, we shall run in the way of His commandments; Fatherhood and brotherhood and sonship will not be symbols, shibboleths of pious intercourse, but ways of God's reaching out through us for the total brotherhood. We shall silence the caviler against missions; we shall raise the negro in the face of those who say he can not be raised; we shall see the latter-day miracles, and the lame man healed and rejoicing at the Temple gate. Thus may the breath of God sweep across our pastorates and dismiss timidity, provincialism, ease, and narrowness of outlook. And thus may the power be demonstrated as of heaven because it is the power unto salvation. Let us fear not men who shall die, nor be content to fill our peaceful lot and occupy a respectable grave. The new world needs the renewed baptism, and the "modernism" of which medievalists complain is the robe of honor for the Christ of this epoch. So that there shall come unto the Church the flame of sacred love, and, kindling on every heart and altar, there shall it burn for the glory of Christ, the High Priest, with inextinguishable blaze. We can rest content, for, behold! the day cometh and in its light. Let us go hence.

*The special reference is to the Congregational churches.

THE BLESSEDNESS OF BLESSING

THORNTON WHALING, D.D., DALLAS, TEXAS.

[Dr. Whaling was born at Bradford, Va., in 1858. His education was obtained at Davidson College, N. C., Roanoke College, Va., Union Theological Seminary, New York, and Columbia Theological Seminary, S. C. He has held pastorates at Cheraw, S. C., Birmingham, Ala., Lexington, Va., and Dallas, Texas, his present charge. For two years he was Professor of Philosophy and Economics in South-western Presbyterian University, and from 1890 to 1898 associate editor of *The Central Presbyterian*. This sermon is address primarily, as will be seen, to young men.]

I will bless thee, and thou shalt be a blessing.
Gen. xii. 2.

For Abraham, 1,921 years before Christ, and for you, 1,908 years after Christ, true blessedness is to be found not in two ways or more, but in the one only unchanging way, along which blessedness is to be encountered and on which it ever abides. God himself is no exception. Why is it that He who is "God over all" is "blest forever"? You may think it is a great thing to be God, receiving the homage of untold myriads and doing your own will everywhere with them all. But such a poor thought is unworthy the highest in you, and dishonors the God whose true glory and true character it denies. Wherein do the true glory and blessedness of God consist? Why, it consists in the fact that He has such a character that He deserves the love and homage and reverence and obedience of all His creatures, and above all that He uses all of His perfections and resources of infinite power and infinite opportunity to bless the creatures whom He hath made. He finds His blessedness not in possessing divine perfections and divine power, but in His character which is exprest in the use of all His perfections and power, so as to pour the tides of health and life and salvation into all other beings—His children and His creatures. God's supremest prerogative and privilege is that to Him belong infinite power and infinite opportunity to give every good and perfect gift to every needy being.

And when it is in His purpose to give conspicuous blessedness, He can give this highest gift only by giving conspicuous power to bless; when He chooses to crown Abraham with a rare and singular blessedness, which makes the old patriarch the very friend of God, it is accomplished in the only possible method—by using him with rare and singular power to bless the whole world. "I will bless thee, and thou shalt be a blessing." It may seem like a far leap to jump from the patriarch of the twentieth century be-

fore Christ, to us, the children of the brand-new twentieth century after Christ, in the modern West; and yet as it was with Abraham so must it be with you—for there are no dates in this timeless, eternal principle which underlies all life—blest and blessing, blest so as to be a blessing, blest in blessing.

I want to lay this great living principle upon these hearts, that they may be enriched by the permanent influence of the sovereign key to life's blessedness and power. "I will bless thee, and thou shalt be a blessing." The theme, then, is, "The Laws which Condition True Blessedness."

Blessedness lies in conscious cooperation with God. Whatever else we may ignore in our plans of living we can not safely ignore the God from whom all life comes. There are many negligible factors which we can cast out of the account when we are studying the problem of life, but God is not one of these. God is in His world, working out His plans, and none of us have found our place in this world until we have fitted our plans into God's plans and can say, "God and I" are working together in this enterprise in which I am now engaged. The true philosophy of life is, God in His world and working in His world, and I in God's world and working together with God in His world. Here is a preacher standing in this pulpit, but if he is a true preacher he never rises to preach that something within does not say, "God and I" are in this work together, and to his own soul and in some measure in the souls of others the accents of God's voice are heard in the message he delivers. Yonder is a teacher, and if he would do the profound essential service for which his noble vocation calls he must recognize God in the laws of mental growth and complete development and say, "God and I" are working together to make men. Yonder is a judge, but if he goes to the heart of his vocation he must see that God is administering His righteousness in part through human government and laws, and should

say, "God and I" are working together in this great business of exacting justice from man to man, and in enforcing righteousness in human conduct. There is no atheism more gross than that which shuts God out of any part of His world, and says He is not here: and there is no religious faith more profound and true than that which sees God everywhere, and says always, "He is here" and "I am always face to face with Him." And the preacher preaching his sermon, and the lawyer defending his client, and the editor writing his leader, and the teacher teaching his class, and the poet inditing his poem, and the scholar composing his book, and the merchant selling his goods, and the engineer running his engine, and the housewife ordering her household, and the mason laying his brick, and the carpenter building his house, and the farmer plowing his field, and the saint praying his prayer, and the student studying his lesson, have no right to say anything else than "God and I are doing this work together"; no one of them has the right to do this work in such a way that he can not say, "God and I are doing this work together." There is no true life for me which is not found in this copartnership between God and me; there is no true work for you which is not found in your entering into this fellowship with God in which He and you do the joint work which your life renders. How deep this great principle cuts! The merchant may sell goods to make money, and succeed, but he does not serve God in selling goods unless he sells them, not primarily to make money, but as God's agent and copartner. The scholar may compose books to make reputation, and succeed, but he does not serve God in composing books unless he composes them, not primarily for reputation, but as in partnership with God. The student may study his lesson to win scholarship, and succeed, but he does not serve God in studying unless he studies, primarily not to learn, but to be fitted for working together with God. That great promise "I will bless thee" can not horizon a life which does not bring God in so that He and the soul are one in purpose and work and life.

Do not imagine that anything is ever really gained by forgetting the God of your father and mother; that anything of profit ever comes from getting yourself into such a position that you can not say, "God and I"

are here together in this joint enterprise, which is equally acceptable to Him and to me. You can not say it in the gamblers' den; or in the seat of the scornful; or in the house of impurity; or loafing the golden hours away in idle indulgences; or cheating by methods ever so skilful in examination or in classroom; or in studying in the holy hours of the Lord's Day; or in wasting your substance in riotous living. But you can say it in God's house; or reading God's Word or kneeling in prayer or studying the wholesome discipline of the school or college; or practising clean athletics or recreating with clean companions; and there can be no blessedness for the patriarch 4,000 years ago, or for the youth who comes into the work forty centuries afterward, except by learning that as the eye is far-seeing and the ear far-hearing, so the whole man is for God, and building his life upon the plan that "I am for God," and thus sharing in God's purposes and work and life. This is blessedness—to say to God, "I am doing the work which thou gavest me to do," and to have Him answer back, "I will bless thee."

But our idea of blessedness is not complete until we grasp the truth that blessedness consists in working together with God for the purpose of serving and helping others. There is not only a God above us who is to bless us, but there is a world of human hearts around us whom we are to bless; and we share the blessed life when we hitch our work to God's work, and work for the same purpose for which He works, to bless and help others. God can bless us not by filling us full like a stagnant pool that we may keep His gifts for ourselves, but by filling us like a reservoir that we may pour out for others that they may be refreshed and enriched. Blessedness divine and human consists in blessing. I get rich only when I try to make others rich, even at the expense of poverty for myself. How may a young man as a student share in the blessedness of blessing? Well, first of all and chiefest of all, by showing to his fellow-students what a student really ought to be. There is nothing which convinces like the demonstration of fact and reality; and one youth who is the thing itself that he ought to be, convinces and stimulates as a thousand theorems or ten thousand dreams could never do. There is a youth sitting here to-day, and there will come a day when he shall be covered with

honor, and when his old age shall be crowned with the royal influence that belongs to a fruitful and richly developed life; but there belongs to this young man here to-day a peculiar influence which neither mature manhood nor ripe old age can wield, and that is the influence which one young man exerts upon another. Other influences may be stronger, but there is none like this, which later years can not borrow, and which can never be repeated—the hold of youth upon youth, when in reality the young man is the thing itself that every young man knows that he ought to be. Life may bring you many rich gifts and golden opportunities and splendid rewards which shall adorn every stage of your unfolding career, but life never brings you but once the opportunity as a young man to bless other young men, by showing them what a young man ought really to be. I speak not to-day of the words that you may speak or the deeds that you may do, but of the thing that you really are, which will get itself known through your words and deeds, and which will measure exactly your power for good over your fellows. There is no infallible court in this world, but there is one which almost anticipates the final judgment when naked we are to stand before the eyes of Him with whom we have to do, and that is the judgment which youth passes upon youth, rendering to each his dues with a justice which rarely errs. You may deceive your parents, or your teacher, or the community, but you can not well deceive those who look upon you from the level of the same age and the same attainments. And if you would bless them you must be the thing that you ought to be, that they ought to be, and that you would have them become.

It is good to think of youth influencing youth; it is still more delightful to think of youth influencing mature manhood and old age, and yet this may be your privilege. The poet Goethe has called America the Paradise of young men; and this favored land is the place where young men are invited to the throne. I believe there is no place in the world where young men are accorded superior prominence, importance, and influence to that accorded to them in this great country of ours, and where they may hope to be more potent forces for righteousness. For the sake of the homes into which you go, of the churches which

you attend, of this community which welcomes you to its embrace, be the kind of young who ministers blessing to homes and churches and community.

In addition to all, it is a great thing to be a wise young man, with eyes opened to the opportunities offered by life to-day, because he is accumulating all of his stores of knowledge and whetting all of his powers to their keenest edge, with the intention of using them all in the blessed work of helping and serving men. If you are to know now the blessedness of blessing, it is no small question to ask of yourself, What is the intention with which I pursue studies, and courses, and discipline? Here is a man loading a gun. He is a virtuous man because he is putting in the charges of powder and ball in order to beat back the cruel invaders of the sanctity of his country and his home. Here is a similar man—loading a similar gun. He is a murderous, villainous criminal because he is putting in the charge of powder and ball in order to treacherously shoot to death the woman whom he had sworn to love and defend. Years ago in one of our cities there was a gifted man of affairs, who lived a lonely, unsolaced life, without wife and child, who took no part in the beneficence of the churches or the philanthropies of the city, who seemed to be a cold, selfish, illiberal accumulator of the solid yellow gold and of *Al* stocks and bonds. He died; and the verdict of men was all changed when it was found that all of these years of busy, contriving, unsolaced accumulation had back of them the intention of preparing the foundation for a great university and a great hospital, whose streams of health and healing would bless the world for all the generations. Intention! This tests it all. What is your intention here? To bless your fellow men by being before their eyes what each one of them ought to be, to bless the community by your righteous conduct and your high standard, and to bless the world by accumulating the discipline and the knowledge which will make you effective in helping men? If so, then the great promise may be yours, "I will bless thee, and thou shalt be a blessing." There can be nothing higher for you than this—that you shall be blest of God in being made a divine blessing to your fellow men.

Let me insist also that there can be no true blessedness apart from Jesus Christ, for

He alone can put us in right relations to the God who is to bless us, and to our fellow men whom we are to bless. There is no God for any of us except through Jesus—"No man cometh unto the Father but by me." He is the only mediator between God and men, who so adjusts matters between them that men have a God who will bless them and who admits them into fellowship with Himself in His plans and work in the world. Through Jesus I have a Father who loves me and who blesses me by letting me share in His work in the world. Through Jesus I enter into right relations with men, for He

is the only mediator between man and man, who so adjusts matters between them that men really love each other and are willing to serve each other. The problem of life is, What will you do with Jesus? The problem of blessedness is, What will you let Jesus do with you? The questions for you are, What have you done with Jesus? and, What have you let Jesus do with you? Without Him there is no worthy meaning in life. It is an "idiot's tale full of sound and fury, signifying nothing." With Him, we live the blessed life of fellowship with the Father—in serving and blessing His children.

THE ARK-BEARER

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In the ark thou shalt put the testimony that I shall give thee; and there I will meet with thee.—Ex. xxv. 21, 22.

And Joshua spake unto the priests, saying: Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant.—Josh. iii. 6.

IMMUNE against the beautiful must be that man who does not find in the story of the Ark of the Covenant a theme meet to inspire admiration, no less than adoration. From out the clouds, amid thunderings and vivid lightning's flash, came words of Divine portent: "Build thou an Ark of the Covenant. There thou shalt put the testimony that I shall give thee. There will I meet with thee." And in reverence and in awe, the white-bearded priests of Israel built the ark, of precious wood and gold. They placed staves on either side that it be borne, yet undefiled by human touch. They crowned it with the cherubim whose golden wings touched above the hallowed spot where the Shekinah—the Holy Spirit—would abide.

I see it borne through the wilderness during decades of wanderings; through the defile divinely carved in Jordan River; into battle; into temple; neglected, restored; captured, recaptured; powerful in mercy, powerful in judgment; sometimes worshiped, ever feared: such was the Ark of the Covenant.

In this marvelous chest was kept the written testimony of Sinai. This testimony was the plan for man's right living in the sight of God. And there, where the testimony was so sacredly guarded—at the Ark of the Covenant—Jehovah had promised to meet

His own. Wherever Israel strayed, the Ark must stray: wherever Israel camped there the Ark as well: where Israel warred—at the battle's front must be borne the Ark of the Covenant. And if this Ark be borne, there must be those that bear it.

Consider the responsibility of the Ark-bearer. In his keeping was reposed God's own self. His visible presence shone in dazzling light from between the cherubim. In his keeping rested also the welfare of the thousands who knew not the responsibility—only the protection of this wondrous thing. So with a threefold duty, for he must think of himself as well, the Ark-bearer trembled as his brawny hand gript the carrying-staff of Jehovah's dwelling-place. He looked on high inquiringly, as tho to ask, "O God of Israel, bear I thy ark aright?" He gazed at the unheeding thousands in his wake, and called: "Keep I thy trust, fellow man?" He closed his eyes, as tho to peer into the mystic depths of his own soul; and beseeching, cried, "And am I true to thee, thou conscious self?"

It was not left to him to say how he should bear this Ark. Should Israel ever turn away from the Deliverer, and allow this covenantal shrine to be forgotten; and then, repentant, draw it forth after years of idolatry—still the Ark-bearer must remember, must know precisely how to bear it. Whatever may be his purpose, however enthusiastic in the new-found joy of regaining this neglected mystery, he dares not violate the canons concerning its safe conduct. And tho it jostle in the cart

which unfamiliar hands had brought to carry it, the heedless Ark-bearer must not touch this Holy Thing—not even tho it seem to fall; for God had said, “By the staves thou shalt bear it.” Whoever ponders upon the death of that unworthy bearer on the way to Jerusalem at the time of the Ark’s first restoration, and, with a frown, holds up to human judgment the act of Divine anger, should remember first, last, and ever, that God’s mercy never violates his justice; and that while the o’ershadowing wings of the cherubim contain healing, yet God’s “Thou shalt!” contained within the Ark is no empty sound of idle words. And you and I, Ark-bearers, dare not be unmindful in this day of innovations and whirling changes, that God’s law respecting the Ark of His Divine testimony still holds true.

“But years have passed,” you say; “and men are thinking new thoughts. Our code of morals must conform to our shifting code of custom. Our religion, too, can not but feel the weight of the centuries’ changes bearing down upon it and swerving it, whether we will or no, toward the broad plain—world-traveled.”

I have no other answer for your question and observation than the story of that tragic death of an unworthy bearer of the Ark who thought his way was best. It seemed to him that the Ark would fall. It reeled, it rocked; it must not be humiliated. Any measure—no matter what—must be instituted to right it again. But “God takes care of his own!” nor was the touch of defiling hands permissible even in stress of circumstance. The Ark of the Covenant was to be carried—not hauled! The circumstance seemed to call for a “steadying hand”—a steadying human hand—but the circumstance was in very serious error.

Half the pain we bear, half the trouble we endure, arises not from the thing that thrusts itself into the foreground of our unwilling vision asking for our inefficient judgment; but from the circumstance that wrought this seeming demand. How often, in the life of the church universal, events have arisen which appeared to call for some supplementary assistance. How the Ark tottered in the dark ages of Christendom, when salvation, the free gift of God, was bought and sold like household commodities, and the priests turned from their very altar-fires to go direct into wildest debauchery and license. How

the Ark of the Covenant seemed to tremble as it was hauled along in the corrupt conveyance of the hierarchy! Who knows how many priests were slain for laying unclean hands upon it then; and who knows how many fanatics and ill-informed religionists to-day are imperiling their souls, if not their earthly lives as well, by attempting to steady with their polluting touch the sacred Ark of God. Does any man come to you with a code of action which swerves a bit from the testimony of God which rests within this covenantal mystery; does a man come preaching any other gospel than the gospel of the smitten, risen Son of God—beware! He would attempt to steady the Ark with human hand. And when we change our lives to suit the iniquity of evil circumstances which we say the times have wrought, let us remember that the testimony in the Ark remains unchanged! Nor has our obligation as Ark-bearers been revised by a single whit! Whenever a Christian feels that he should fortify himself with strange devices to restore permanency to the Ark he bears, he has polluted it.

Consider the protection of the Ark-bearer. Whoever in the old days bore the Ark of the Covenant worthily and according to Divine mandate was sheltered by a power that dwelt between the cherubim’s outstretched wings. There was no difficulty insurmountable. Did the bearers come face to face with a swollen stream, the stream divided that they might cross, dry-shod. Did the battle wage thick about the chosen ones, the Ark-bearers had no need of earthly shields; their sole defense was the Ark they bore; nor could a worthier defense be made. Next to our responsibilities, to-day, as Ark-bearers comes this oft-neglected feature of our calling—the protection afforded us. The testimony of God which we bear about with us is not all threatenings and warnings. Love and mercy lend their welcome promises to this sacred revelation. The storms of life are quelled by these assurances of guidance. With eyes hard-fixt upon the pillars of cloud and fire above us we may be sure that whatever obstacle arises will be miraculously met—may be met not in the utter removal of the cause, but always through adaptability to meet the issue. A great deal of prayer for “grace to endure” would be more to the purpose in our lives than a half-hearted petition for our trials to be taken quite away.

God is not shaping the immutable laws of His universe to suit our whimsical conveniences. Jordan is not deflected from her path, nor dried from her source among the hills of the north country to her outlet at the Stagnant Sea, merely because we happened to be crossing. And yet God will help us bear the Ark securely. Some plan—we know not what—will be made for us if we but have the grace to wait. Go to the faithful of the earth and learn of them. Question the aged men and women of your acquaintance who have trusted through the years, and ask them what is the value of faith? Ask them how many times great obstacles have subsided into mere trivialities, because they had waited and trusted till God made a way? If you would know what of potency there is in religious life do not go to the one who has merely tampered with it, who has dallied with the principles of righteousness, who has analyzed in curiosity or brought his pitiful human deductions to bear upon its mysteries; but go to the Ark-bearer who has borne the Ark as God commanded him, who has kept his eyes aloft for visions of Jehovah, who has looked about him to have a care for his fellow men, who has introspected his own soul; go to that one if you would obtain a fair testimonial of the power of religion—and there you will learn that the Ark-bearer has not only the assurance, but the reality, of protection.

Consider the sacrifice of the Ark-bearer. Return for a moment to the old days of Israel's sacred history. Do you remember that siege of Jericho? The chosen ones had been trained for war. Their spears were sharp for aggression and their shields were plated for defense. Eager for fighting were the swarthy sons of Abraham when the promised land was just in view. But word comes to the leader that the siege of Jericho is to be conducted in a peculiar way. The Ark of the Covenant is to be borne around the city walls at regular intervals for a week, the whole army of Israel accompanying it. Not a sword is to be unsheathed, not a bow is to be strung, no battle-cries, no stirring music; nothing, in fact, that savored of the conventional attack.

"Not so very hard to do," we think; "simply carry the Ark around Jericho's walls." Ah, but that was the mightiest test of valor Israel's warriors ever had—to march around that ancient city while its inhabitants made a gala-day of this unusual event and crowded

upon the walls to jeer and mock this company of religious invaders! Was battle ever so hard as for that man who dares not fight? who must choke back his rage and be still? who has no answering curse for the taunts that come from the scoffers? was Ark-bearing ever so hard as then?

Hear another example. At the time of the Ark's first restoration David entered his own city bearing the awesome shrine at the head of his army. And while he rejoiced in the happiness of his prize and worshiped the long-neglected Keeper of Israel's peace, his own wife sat in the windows of the royal palace and made merry over her husband's religious zeal. And when he returned to her, she coldly asked him why he had thus undignified himself. What, indeed, must be the task of bearing the Ark in a home where the tendency is all against such endeavor?

The sacrifices of the Ark-bearer are legion. Sometimes there is obscurity to face. There is toil and hardship to be endured; and maybe we feel that we are not having our full meed of credit for our loyalty. There is the criticism of those who know little of the burden; there are the allurements of the idle, and their invitations ever beckoning us to put down the load; there are the thousand daily demands that seem to run counter to our religious calling; but remember that covenantal Ark! Stray not far from the shadow of the cherubim's wings; for God has promised to meet thee there.

If you would have your faith renewed and your zeal increased, go in fancy to a slope just outside the city of Jerusalem and see the Son of God bearing the Ark of redemptive love upon shoulders that bore, as well, the sin of the whole world. And when your load seems heavy and the burden frets and wears against your human desires, lift your eyes to that amazing sight of the world's Redeemer on His journey to the heights of Calvary. "Take up thy cross and follow me!" He had said. Ark-bearing and cross-bearing are one. Whoever has worthily borne the Ark of the Covenant has worthily borne the 'cross. Make Ark-bearing your first and greatest business. Keep in mind the precepts of old concerning the manner of its conveyance. Recall that the responsibility is threefold. Be assured of Divine protection while you bear your burden: and then bear it, even if it bring you as it brought the Divine Cross bearer to death and the grave.

Lincoln as an Ideal American

IN the world's gallery of great humans Abraham Lincoln is the masterpiece; history reverses superficial judgment and ranks the soldier of conscience above the soldier of carnality. So the world, which has ever bowed the knee in homage to its Alexanders and Cæsars and Napoleons, to-day lifts above them all the supreme American man in the person of Abraham Lincoln.

The Savior of the world was born in a stable, the savior of our nation was born in a rude log hut, without window or floor. No angels foretell his birth; no star comes and stands over where the young child lies; no wise men of the East come and worship at his cradle. The meager poverty of his early life only shows how richly God endowed him. He was clad in linsey-woolsey, and he said he never wore stockings till a man grown, but his mind and soul were clothed in the habiliments of a strong and noble manhood.

His library consisted of the Bible, "Æsop's Fables," "Pilgrim's Progress," "Robinson Crusoe," and Weems's "Life of Washington." I would not recommend this course of reading to you any more than to myself, for we have not brains and wit enough to grow wise within such narrow limits. But Abraham Lincoln had something within himself greater than all the libraries of the world, greater than all the encyclopedic accumulations of the centuries, and for such a man to sit at the feet of Moses, David, Isaiah, Bunyan, Defoe, Washington, and Christ—is it any wonder that there dwelt within that homely form all the wisdom of the sages, all the poetry of the muses, and a heart that beat responsive to the love-throb of the heart of God?

The immediate causes that unfolded the greatness of Lincoln's character have passed away, but the demands for true patriotism and loyal manhood are as great to-day as when the war-drums were throbbing and the battle-flags unfurled. — MUNROE MARKLEY, D.D., PITTSBURG.

Lincoln's Faith

IN February, 1862, Mr. Lincoln was visited by a severe affliction in the death of his beloved son Willie, and the extreme illness of his son Thomas, familiarly known as "Tad." This was a new burden, and the visitation

which, in his firm faith in Providence, he regarded as providential, was also inexplicable. A Christian lady from Massachusetts, who was officiating as nurse in one of the hospitals at the time, came to attend the sick children. She reports that Mr. Lincoln watched with her about the bedside of the sick ones, and that he often walked the room, saying, sadly:

"This is the hardest trial of my life; why is it, why is it?"

In the course of conversation with her he questioned her concerning her situation. She told him that she was a widow, and that her husband and two children were in heaven; and added that she saw the hand of God in it all, and that she had never loved Him so much before as she had since her afflictions.

"How is that brought about?" inquired Mr. Lincoln.

"Simply by trusting in God and feeling that He does all things well," she replied.

"Did you submit fully under the first loss?" he asked.

"No," she answered, "not wholly; but, as blow came upon blow, and all were taken, I could and did submit, and was very happy."

He responded: "I am glad to hear you say that. Your experience will help me to bear my affliction." On being assured that many Christians were praying for him on the morning of the funeral, he wiped away the tears that sprang in his eyes and said: "I am glad to hear that. I want them to pray for me. I need their prayers." As he was going out to the burial, the good lady expressed her sympathy with him. He thanked her gently and said, "I will try to go to God with my sorrows." A few days afterward she asked him if he could trust God. He replied:

"I think I can, and I will try. I wish I had that childlike faith you speak of, and I trust He will give it to me." And then he spoke of his mother, whom so many years before he had committed to the dust among the wilds of Indiana. In this hour of his great trial, the memory of her who had held him upon her bosom and soothed his childish griefs came back to him with tenderest recollections. "I remember her prayers," said he, "and they have always followed me. They have clung to me all my life."

OUTLINES

How Washington Met Death

BY THE LATE J. E. RANKIN, D.D., LL.D.

1. THIS great man of ours, who kept his composure to the end, who arranged his limbs and folded his hands, and "wrapped the drapery of his couch about him," and met the last foe in silence, several times apologized for dying so hard, as tho he were there to die, and not to be ministered unto and saved!

2. He had a presentiment that it was the last act in the drama. With the draft already made upon his vital forces, well he might have such a presentiment.

3. He suffered great distress, but he said several times, "I am not afraid to die."

4. On the basis of a high-toned morality, on the score of unexampled services to his country and mankind, were these the sinner's only plea? Who could exchange worlds more fearlessly than George Washington? Rank him among the great rulers of the earth, he excels them all.

5. He had faced death hundreds of times; he was familiar with battle-scenes; when death comes to him he says, as he begins his will, "In the name of God, Amen!"

A hundred years after his death, tho we grieve over the manner of it, as we stand before his resting-place of a century, we are compelled to say the same: "In the name of God, Amen."

Blameless in the Midst of Great Provocation

Without rebuke in the midst of a crooked and perverse nation.—Phil. ii. 15.

It is difficult for us to conceive of the opposition, misrepresentation, and slanderous hindrances in the midst of which Washington spent his public life.

I. Through all his military service he was worried by plotters, ranging from the vain rivalry of Gates and the insubordination of Lee to the treason of Arnold.

II. Peace strengthened rather than diminished the narrow partizan opposition in Congress, which had failed to support the patriot army in the field, and nearly provoked it to mutiny by delay in paying it off.

III. The success of the Constitutional Convention did not save him from factious opposition in inaugurating the Government.

IV. The opposition took distinct and avowed form during his administration as President, even entering into his Cabinet.

V. Probably a third candidacy, if he had consented to it, would have roused a strong party in opposition, and perhaps would have defeated him.

VI. Yet in all these cases his success over his opponents shows the strength of his cause, which succeeded in every appeal he made, and in each case succeeded finally beyond possibility of dispute. F. N.

God's Overplus

How much more.—Luke xi. 13.

A COMPARISON of human parental love with divine love.

"How much more" indicates an inequality, God's love γ parental love.

How much more is God's:

I. Affection. Enlargement of human heart with experience of parenthood. Matchless, boundless love.

II. Willingness. Human heart evil, not always willing.

III. Ability. Greatness of man insignificant. How much more knowledge, wisdom, power.

IV. Abundance of riches of His grace; strength to overcome; holiness.

V. The Holy Spirit, the great good gift; greater than any earthly parent could bestow.

W. N. H.

Rest

Come unto me all ye that labor and are heavy-laden and I will give you rest.—Matt. xi. 28.

JESUS was touched with the feeling of our infirmities. He came "to minister and give his life."

I. Rest on the easiest possible terms: "Come," "give."

II. Rest for the greatest possible number: "All."

III. Rest from the all-sufficient source: "Me," "I will give rest." J. H. D.

Jubilee Time

And ye shall hallow the fiftieth year—it shall be a jubilee unto you.—Lev. xxv. 10.

THE coming of the year of jubilee settled problems that no other people have solved except through prolonged struggles and revolutions.

I. Its design and effect. 1. Bar to monopoly of the land and the ill effects of fluctuation of property and power. 2. Kept alive in man the sense of divine ownership of the land. 3. Fostered patriotism and brotherliness. 4. It proclaimed equality. 5. It shadowed recovery from evil, the undoing of burdens, and eternal inheritance.

II. Its proclamation—extent: all the land. 1. Releasement for debtors: extinction by forgiveness of all personal debts, "because it is called the Lord's release." 2. Restoration of personal freedom to all slaves. Liberty, tho forfeited, would return: prisoners be discharged. 3. Restitution of alienated possessions. Alienation could endure only between the Jubilee periods. Jubilee was fixed. Every one knew. Meant every man his possession. Property sold or mortgaged, returned free of all charges and encumbrances.

III. Jubilee a type and shadow of perfect liberty through Jesus Christ. 1. The promise of the Jubilee year had an earnest of its fulfilment given in the works of the Nazarine. 2. Approximate fulfilment in His work of reconciliation on the Cross. 3. Complete fulfilment when the Prince of this world shall be cast out, and peace shall reign supreme, all evil shall be quelled, and sorrow and sighing shall forever flee away.

C. A. T.

An Everlasting Love

Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jer. xxxi. 3.

In this day of evanescent, fickle, and broken affections, it is refreshing to read of one that is "everlasting." Because—

I. From the beginning. From the seeking voice in Eden to "Father forgive" at Calvary, this prophetic truth was verified.

II. To-day. "The rain falls upon the just and the unjust." Fact of some disasters and disappointments does not obscure it, any more than the teacher's sympathy withheld from the pupil argues lack of

pedagogic interest. Indeed the very patient suspense implies interest. "Love suffereth long." The greatest love is slow to hate.

III. The motive—an everlasting kingdom founded on an everlasting affection. The owner of the tare-sown field never lost sight of the wheat.

IV. The one condition is the same in every sowing—a response toward the sower's plan. Divine sowings of grace are cast upon the condition that "Whosoever will may come."

C. R. S.

"The Great Amen"

These things saith the Amen.—Rev. iii. 14.

AMEN. A Hebrew word. Lifted bodily into the New Testament. Continued in our English version. Distinctly a religious word. An expression of faith in what is being said or has been said. Confirmation. Ratification. Indorsement. Here used as the name or title of Christ. Represents Christ as the embodiment or fulfilment of our faith, our hope, etc.

I. Christ is the great Amen to the sinner's cry for mercy and forgiveness. Christ takes the sinner's plea and indorses it with His own Amen written in His atoning blood.

II. Christ is the great Amen to the soul's cry for peace and rest amid disquieting conditions and providences.

III. To man's "longing after immortality" Christ is the great Amen. In Christ the Amen, that which had been but an aspiration of the devout, a guess, a hope, a longing of love, has been changed into the most radiant of facts.

A. B. M.

The Significant Waiting

But they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isa. xl. 31.

THE prophet suggests the repairing of the wastes of the soul, and its furnishings for perpetual duties and endeavors.

I. The procedure of waiting. Three things should characterize that one who truly waits upon his God. 1. Silence. 2. Expectancy. 3. Readiness.

II. The object of waiting. The renewal of strength, as in the case of the old eagle with lost vitality, coming to youth again.

III. Uses of the renewed strength. 1. "To mount up." Using the wings of the soul for faith's flights. 2. "To run without weariness." Pressing forward at the dictate of urgency or necessity. 3. "To walk and not faint." Doing common duties heartily and with courage. Resolute and vigorous procedure.

Wait; but let it be by His wayside, by Jacob's well, in His pavilion, like Mary at His feet, in His upper room, like the Disciples for the endowment of power. C. A. T.

A Neglected Antique

I say the truth, &c.—Rom. ix. 1-5.

We make much of antiques—as furniture, old books, etc. Here is a spiritual antique.

I. An antique passion for men. "I could wish myself accurst."

II. An antique faith. 1. He believed men were in sin, hence his passion for their rescue. 2. He believed that they were in peril from this cause. 3. He believed Christ could save them, hence his passion to preach Christ.

III. An antique love. 1. For Christ who had redeemed him. 2. For men, even, who had rejected Christ.

IV. An antique of value for every soul-winner. 1. No results possible to the Church without it. 2. When the Church feels and uses this passion it conquers.

V. This passion, now largely lacking, can be recovered to the Church. 1. Not by imitation. 2. But by a recovery of a firmer and sounder faith. 3. And by cultivation of love for God and for men. A. A. S.

Spiritual Religion

For he is not a Jew . . . whose praise is not given but of God.—Rom. ii. 28, 29.

CIRCUMCISION which was once given as a token of spiritual purity became at length a source of religious pride. Instead of cutting off from sin, it cut off from salvation, and instead of being a seal of righteousness, it was at last a seal of condemnation. To confuse the self-righteousness of Judaism St. Paul lays down in this passage the principles of spiritual religion.

I. What is not spiritual religion. 1. Outward profession. Comp. Luke xviii. 9-14. 2. Boast of privilege. Comp. Matt. iii. 9, John viii. 39. 3. Perfunctory observances. Comp. Gal. vi. 12-14. 4. Not what men praise. Comp. 1 John iii. 1. Acts xii. 20-22.

II. What is spiritual religion. 1. Inward experience. Comp. Ps. li. 6. 2. Heartfelt confidence. Comp. 2 Cor. v. 17, Gal. v. 6. 3. Spiritual power. Comp. 1 Cor. xxiv. 2-20. 4. What God praises. Comp. Luke xix. 9, 10; John i. 47. J. S.

+A Sum in Addition+

—\$ Without Money and Without Price.

— Isa. lv. 1—\$

Love of our Heavenly Father	=	F
God's pure Air	=	A
Christian Religion	=	R
Healthy Body	=	B
Treasures of the Earth	=	E
Joys of Youth	=	Y
Cheerful Obedience	=	O
Beauties of Nature	=	N
A happy Disposition	=	D
Pleasures of Memory	=	M
Power of Observation	=	O
A good Name	=	N
Education	=	E
Yesterday (its happy experiences)	=	Y
Affection	=	A
Good Neighbors	=	N
The Decalog	=	D
Prayer (its privilege)	=	P
Righteousness	=	R
Imagination (its beautiful pictures)	=	I
Conscience	=	C
Employment	=	E
TOTAL= "Far Beyond Money and Price."		N. B. R.

Lilies and Children

My beloved has gone down to his garden to gather lilies.—Song of Sol. vi. 2.

I. LILIES are tender and delicate plants. Our little ones need much care—to be nursed, fed, clothed.

II. Lilies are responsive to light and warmth. Children respond to smiles and affection.

III. Lilies are beautiful to behold. Nothing more beautiful than children. Consider the Madonna-and-Child pictures.

IV. Lilies are pure. Jesus said of children, "Of such is the Kingdom, etc." Sin shocks them and pains their snow-white souls.

V. The Beloved one gathers lilies. They are not taken, but "gathered." Transplanted into His beautiful garden. No storms, frosts, drought, disease, or death in that summer-land. There the dear ones grow in sinless beauty. J. H. D.

ILLUSTRATIONS

Lincoln and Washington.—We present below quotable poems on the two great Americans whose birthdays will be observed this month.

WASHINGTON'S NAME IN THE HALL OF FAME.

BY MARGARET E. SANGSTER.

Republics are ungrateful, but ours its best-loved son
Still keeps in memory green, and wreathes the name of Washington.

As year by year returns the day that saw the patriot's birth,
With boom of gun and beat of drum and peals of joy and mirth,
And songs of children in the streets and march of men-at-arms,
We honor pay to him who stood serene 'mid war's alarms;
And with his ragged volunteers long kept the foe at bay,
And bore the flag to victory in many a battle's day.

We were a little nation then; so mighty have we grown

That scarce would Washington believe to-day we were his own.

With ships that sail on every sea, and sons in every port,

And harvest-fields to feed the world wherever food is short;

And if at council board our chiefs are now discreet and wise,

And if to great estate and high our farmers' lads may rise,

We owe a debt to him who set the fashion of our fame,

And never more may we forget our loftiest hero's name.

Great knightly soul who came in time to serve his country's need,

To serve her with the timely word and with the valiant deed,

Along the ages brightening as endless cycles run

Undimmed and gaining luster in the twentieth century's sun,

First in our Hall of Fame we write the name all folk may ken,

As first in war, and first in peace, first with his countrymen.

GEORGE WASHINGTON.

BY JOHN HALL INGHAM.

This was the man God gave us when the hour Proclaimed the dawn of Liberty begun;
Who dared a deed, and died when it was done:
Patient in triumph, temperate in power—

Not striving like the Corsican to tower To Heaven, nor like great Philip's greater son

To win the world and weep for world's unwon,

Or lose the star to revel in the flower.

The lives that serve the eternal verities
Alone do mold mankind. Pleasure and pride
Sparkle awhile and perish, as the spray,
Smoking across the crests of cavernous seas,
Is impotent to hasten or delay
The everlasting surges of the tide.

THE CENOTAPH.

BY JAMES T. MACKAY.

And so they buried Lincoln? Strange and vain!

Has any creature thought of Lincoln hid
In any vault, 'neath any coffin-lid,
In all the years since that wild spring of pain?

'Tis false,—he never in the grave hath lain.

You could not bury him altho you slid
Upon his clay the Cheops pyramid
Or heaped it with the Rocky Mountain chain.

They slew themselves; they but set Lincoln free.

In all the earth his great heart beats as strong

Shall beat while pulses throb to chivalry

And burn with hate of tyranny and wrong.

Whoever will may find him, anywhere
Save in the tomb. Not there,—he is not there.

ABRAHAM LINCOLN.

BY JOEL BENTON.

Some opulent force of genius, soul, and race,
Some deep life-current from far centuries,
Flowed to his mind, and lighted his sad eyes,

And gave his name, among great names, high place.

But these are miracles we may not trace—

Nor say why from a source and lineage mean

He rose to grandeur never dreamt or seen,
Or told on the long scroll of history's space.

The tragic fate of one broad hemisphere

Fell on stern days to his supreme control,
All that the world and liberty held dear

Prest like a nightmare on his patient soul.
Martyr beloved, on whom, when his life was done,

Fame looked, and saw another Washington.

Influence of a Mother.—If the distance that separates us from the time of Lincoln was to be measured by centuries or millenniums instead of decades it would not efface the things he said and did. His memorable and touching tribute to his mother will awaken many thoughts of what our own mothers have been to us. "All that I am or hope to be, I owe to my angel mother—blessings on her memory."—*R. S.*

Lincoln's Influence.—One of the distinguished guests at a recent Lincoln banquet at Grand Rapids was Mr. Nabuco, the Brazilian Ambassador. In the course of his remarks he made the following statement in regard to the indebtedness of Brazil and other South-American Republics to our great President. This phase of President Lincoln's work is little referred to, but no one can doubt its great and growing influence on the prosperity and growth of our sister Republics. The whole statement of Lincoln's work is a powerful and impressive setting forth of personal influence:

Lincoln's name brings at once to every mind the thought that he stood for Monroe's doctrine at its critical moment, and that but for him, with the breaking of the American Union, our continental system would now be divided against itself and rent perhaps in two, with different political poles. A prime world influence of Lincoln's own personality is the magic of his name for all who have had or still have to fight anywhere against slavery. I can myself testify to that inspiration for the Brazilian Abolitionists, and my friend the Minister of Cuba, altho he only knows it by tradition, can give the same testimony for the Spanish and Hispano-American Abolitionists. Brazil and Cuba owe it to Lincoln especially that a new great power was not created in North America forty years ago having African slavery as its animating spirit and as the principle of its national expansion. On the other hand, we, like other American countries, owe it to him that he made the leading country of our continent a wholly free nation, settling in that way definitely the liberal and progressive character of American civilization.
—B. L. H.

Lincoln's Boyhood.—Of the very little that the Bible records of the boyhood of Jesus (Luke ii. 40 f.), that little is of tremendous significance, as we see from later developments in His life. It is said of Lincoln that when he was ten years old his mother died after a lingering illness, "and that during her sickness he cared for her as tenderly as a girl and that he often sat at her side and read the Bible to her for hours." Of him it could well be said that "The child grew and waxed strong, becoming full of wisdom, and the grace of God was upon him." How much of his later life was to be credited to this early reading of the Scriptures we do not know, but we can not help feeling that

it exercised a mighty influence on his remarkable career.—R. S.

Lincoln's Faith.—The following incident, the source of which is not stated in the newspaper from which it is taken, indicates the modesty and also the faith of Abraham Lincoln:

As freedmen were having jubilee exercises a little ebony girl recited in a high voice the then new Barbara Frietchie—

"Up from the meadows rich with corn,
Clean in the cool September morn,"

and had reached the lines—

"Forty flags with their silver stars,
Forty flags with their crimson bars,—

when the thousand as one rose to their feet, shouted and cheered while they threw banners and flags at her little feet and almost covered her with flowers. The Rev. John Pierpont, then almost eighty years old, sat on the south porch of the White House with Mrs. Lincoln and a party of friends, when the President joined them for a few minutes. Mr. Pierpont said: "Out of the shadow and bondage of slavery, into the sunlight of freedom—by your own hand, Mr. Lincoln."

The President leaned his head wearily against the pillar of the porch as he replied with feeling, "Do not give me praise—it is of the Lord."

"Not unto us, O Lord, but unto thy name be all the glory" (Ps. cxv. 1).—G. D.

Criticism.—When should we point out another's shortcomings? Certainly not when they are carrying a heavy burden, when the load seems heavier than they can bear. During the Civil War, Mr. Lincoln received many visits from men who came to point out the shortcomings of the Administration. On one occasion he had this to say to a number of gentlemen:

"Gentlemen, suppose all the property you were worth were in gold, and you had put it in the hands of Blondin to carry across the Niagara River on a rope; would you shake the cable, or keep shouting out to him: 'Blondin, stand up a little straighter! Blondin, stoop a little more—go a little faster—lean a little more to the north—lean a little more to the south'? No, you would hold your breath as well as your tongue, and keep your hands off until he was safe over. The Government is carrying an immense weight. Untold treasures are in their hands. They are doing the very best they can. Don't badger them. Keep silence and we will get you safely across."—R. S.

The Decalog in Nature *

Honor Thy Father and Thy Mother, &c.—

A hen sets out with her chickens a-foraging; one loiters, does not hasten up at her "cluck, cluck" of invitation and command; consequently he gets lost and dies.

Another neglects to run to the spot when she calls in the established way that she has found "good food." He is not so well nourished as the other; he becomes a weakling, and in the first hard pinch he is the one that fails—he dies.

Again she may call out, "Hawk!" and run for shelter; the obedient ones run with her, and are safe; the disobedient loiter—and die. They pay the penalty, their days are short in the land.

It would be easy to fill a volume with incidents illustrating this rule. But it is well known among all naturalists that obedience to parents is vital, and disobedience on the part of the young means injury to themselves, and, if uncurbed, they reach the stage of being "dead in trespasses and sins."

Thou Shalt Not Kill.—That is, against taking the life of one of our own species. There is a deep-rooted feeling against murder in most animals. Their senses tell them that this individual is one of their own race, and their instinct tells them that therefore it is not lawful prey.

New-born rattlesnakes will strike instantly at a stranger of any other species, but never at one of their own. I have seen a young mink, still blind, suck at a mother cat till fed, then try to take her life. Tho a creature of such bloodthirst, it would never have attacked its own mother.

The victor in a fight between two cats is satisfied when the foe flies; he will not pursue him twenty yards. In either case had the enemy been of a different race the victor would have followed and killed him.

What makes the difference? Obviously not a reasoned-out conclusion, but a deep instinctive feeling—the recognition of the unwritten law against unnecessarily killing one's own kind.

Thou Shalt Not Commit Adultery.—As the wapiti is the most polygamous of the deer in America, probably in the world, it is interesting to note that it is the first of the family to disappear before civilization. This may be due in part to its size; but it is further remarkable that the most successful of all our true deer, that is, the common white-tail, is the least polygamous.

The most successful wild quadrupeds in America to-day are the gray wolves. Not only have they through strict monogamy eliminated much possibility of disease, and given their young the advantage of two wise protectors, but they have even developed

a spirit of chivalry; that is, the male shows consideration for the female in the non-mating season on account of her sex. This is very high in the scale. And one result, at least partly due to these things, is that the wolves defy all attempts to exterminate them, and are increasing to-day in exact ratio to the improved food supplies for which the settlers are responsible.

There is evidence that in the animal world there has long been a groping after an ideal form of marriage. Beginning with promiscuity, they have worked through many stages into pure monogamy; and other things being equal, the species, owing to natural laws, are successful in proportion as they have reached it, and therefore have developed an instinctive recognition of the seventh commandment.

Thou Shalt Not Steal.—To get without labor is theft; and the thief and his children must be the sufferers in the end.

How does this work out in the animal world?

The squirrel that will not store must starve or steal in winter. If he escaped being killed by his honest neighbors, the vice of stealing will spread, so that it will no longer be worth while to store up for the winter, and the habit will be abandoned.

We must remember that the lives of animals are in a delicate balance; at times a featherweight easily turns the scales against them. A single hard winter among squirrels that had been forced to abandon storage might wipe out the whole race.

So also among rooks. The thief taken red-handed may suffer grievous bodily punishment, or even death; this is the objective retribution. But the subjective is farther reaching, for a spread of the vice would prove ruinous to all the nests, and tend to exterminate the race.

From these examples it will be seen that the operation of natural laws has produced in the animals ideas of property rights in materials and in places, and means of putting those rights on record; that is, has tended to give ever-growing force to the law against stealing.

Thou Shalt Not Bear False Witness.—In fox-hunting the character of every hound becomes well known, not only to the men, but to the hounds themselves. When they are scattered for a "find," each hound does his individual best and is keen to the first. Oftentimes a very young hound will jump at a conclusion, think or hope he has the trail, then, allowing his enthusiasm to carry him away, give the first tongue, shouting in hound language, "Trail!" The other hounds run to this, but if a careful examination shows that he was wrong, the announcer suffers in the opinion of the pack, and after a few such blunders that individual is entirely discredited. Thenceforth he may bawl "Trail!" as often as he likes, no one heeds him.

* From "The Natural History of the Ten Commandments," by Ernest Thompson Seton, by permission of Charles Scribner's Sons.

The spread of such a habit of false witness would be disastrous to the whole race of dogs in a wild state. They would discredit each other. All the enormous benefits derivable from collaboration would be lost to them; and since it takes but a little thing long continued in the struggle for life to work great changes, it is easily conceivable that this view of lying might exterminate the race that became addicted to it.

Thou Shalt Not Covet.—Under the barn eaves at his home a colony of swallows had for a long time been established. In the spring of 1885 a pair of blue-birds came and took forcible possession of one of the nests. The owners first tried to oust the invaders,

next the whole swallow colony joined in the attempt, with success. The bluebird inside was entrenched behind hard mud walls and defied them. At length the swallows came in a body, each with a pellet of mud, and walled up the entrance to the nest. The bluebird in possession starved to death, and was found there ten days later.

In this case the retribution came direct from the swallows, in obedience to the inner impulse. But it is clear that bluebirds adopting habitually these methods of nesting would become parasites dependent on the swallows; this additional burden might easily turn the balance of nature against the swallows, ending in their death as a species and, of course, the death of their dependents.

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."—GARVIE.

BY THE REV. W. J. ACOMB, BIRMINGHAM,
ENGLAND.

Mistaken Patriotism. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"—2 Kings v. 12.

Poverty in the Midst of Wealth. "In the fulness of his sufficiency he shall be in straits."—Job xx. 22.

The Perplexities of God and Man. "If the Lord be with us, why then is all this befallen us?"—Judges vi. 13.

The Sustaining Power of a Well-placed Confidence. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."—Ps. xxvi. 13.

God's Thought of the Brute Creation. "And much cattle."—Jonah iv. 11.

Shepherds Called to Account. "Where is the flock that was given thee?"—Jer. xiii. 20.

Prayer for Perishing Young People. "Pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street."—Lam. ii. 19.

BY THE REV. JULIAN HANFORD OLMSTEAD, CLARION,
IOWA.

The Dangers of Popularity. "Wo unto you when all men shall speak well of you."—Luke vi. 26.

Yourself—your Own Best Opportunity. "Stir up the gift that is within thee."—1 Tim. iv. 14.

Contrasting Attitudes. "Lot pitched his tent toward Sodom."—Gen. xiii. 12. "They shall ask the way to Zion with their faces thitherward."—Jer. i. 5.

Thoroughgoing Religion. "He drew a bow with his full strength."—2 Kings ix. 24.

The Three Essentials of Religion. "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"—Micah vi. 8.

The Unconsciousness of Growth and Decay. "Moses wist not that his face shone."—Ex. xxxiv. 29. "Samson wist not that the Lord was departed from him."—Judges xvi. 20.

Yardsticks to Measure Life. "As a man thinketh in his heart so is he."—Prov. xxiii. 7. "As a man is so is his strength."—Judges viii. 21.

Proportion and Perspective. "The chief point is this."—Heb. viii. 1 (R. V.).

Evanescent Wickedness. "They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."—Hosea xiii. 3.

The Folly of the Impracticable. "Shall horses run upon the rock? will one plow there with oxen?"—Amos vi. 12.

The Embittering Effects of Sin. "For ye have turned judgment into gall, and the fruit of righteousness into hemlock."—Amos vi. 12.

Bound to a Corpse. "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24.

Seizing Opportunities. "Let him lay hold on my strength."—Isa. xxvii. 5.

A Compensation Clause. "Will ye render me a recompense?"—Joel 3-4.

Talking Trees. "Then said all the trees."—Judges ix. 8, 15.

Floating Iron. "The iron did swim."—2 Kings vi. 6.

Guests or Intruders? "Here we are."—Job. xxxviii. 35.

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

PROSELYTING JEWS AND CATHOLICS

Editor of THE HOMILETIC REVIEW:

After twenty-five years in the Gospel ministry, the undersigned ought to be entitled to a voice in this matter of proselyting Jews and Catholics.

1. As to Catholics. I pity Dr. Peters that he has had such poor success with Catholic converts. My experience has been the very reverse. Some of the saintliest men and women in my church have been won from the Roman faith. They lived a consistent Christian life, they were rejoicing in the light they found in the Protestant church, and when some of them were passing away, they repudiated the idea of Catholic friends to send for a priest, but testified to weeping relations of the great salvation which they had found in the Gospel and which made them glorious victors in the last hour of trial. If Luther and the Reformers had believed with Dr. Peters, the Christian world would still writhe under the bondage of medieval papacy. Thank God for their faith.

2. As to the proselyting of Jews. Dr. Peters is known as a great friend of the Jews, but what friendship is this that would leave them in their blindness and would forbid the light-bearers of the Gospel to help them out of the ditch! Has it come to this that a profest minister of the Lord Jesus would teach a way of salvation without repentance and without faith in the Lord, who bought us by His blood? If the Jew is saved by building fine synagogs and taking care of his poor countrymen, then Peter, the apostle of the circumcision, was a fool in declaring that there is no other name given among men whereby we must be saved, and Paul was mad in toiling and agonizing and dying in the service of a Gospel which he mistook for the power of God unto salvation, to the Jew first. Yea, if Dr. Peters is correct, then Jesus died in vain and the whole Gospel is a farce, and we its ministers are deceivers and are being deceived. But thanks be unto God that Jesus and His apostles and His faithful witnesses of all ages stand vindicated, and that the Gospel is to-day yet the power of God unto salvation to the Jew first.

True, the aggressive work of the Gospel will always make enemies among the Jews, but what of that? The cross was always a stumbling-block to the Jew and to the Greek foolishness, for the natural man receiveth not the things of the spirit of God. The fact is that Jew and Gentile do not want the Gospel, but they need it, and wo unto us if we cease to preach the Gospel because people are displeased! His argument of "bribing" the poor Jews into the missions is very specious, for did not Christ feed the hungry and heal the sick? Was that a bribe when by word and deed He preached the Gospel to the poor? They that be whole need not a physician. The rich Jews, as the rich Gentiles, are satisfied with the pleasures of this life, and the fashionable churches care for neither. But where living witness is borne to the power of the Gospel, there rich and poor, Jew and Gentile, are alike imprest and some will be won for the Christ.

The writer is a Jew and he has not been bribed into a mission, but he is thankful to God that He sent him faithful witnesses who were not afraid of his animosity to the cross, but preached unto him repentance from the dead works of the law and faith in Israel's Messiah, who redeemed us by His blood. I will never forget these my benefactors. They were my friends indeed. From my present enlightened view-point, they would have been abject cowards and traitors if they had withheld the truth from me because, forsooth, I might be displeased. That the grace of God was not in vain in my case, a ministry of twenty-five years (twenty-two years in my present church) ought to be ample proof. But there are hundreds and thousands of Israel who like me have been blest by the Gospel and are a blessing to others.

A. R. KULDELL (Lutheran Pastor).

Editor of THE HOMILETIC REVIEW:

Your correspondent Dr. M. C. Peters seems, in the article published in the November number, to have ignored the plain doctrines of evangelism which heretofore, it is supposed, his pulpit had so powerfully advocated. To persuade men to come to

"the truth as it is in Jesus" must be the constant duty of the preacher who accepts the apostolic dogma "There is none other name given under heaven among men by which a sinner can be saved, but the name of Jesus the Savior." If this be "proselyting," the Christian can do nothing else than commend the word.

How the learned doctor can speak of more ways than the one pointed out in the New Testament is as wonderful as mysterious. The Son of God wept over Jerusalem because of refusal to heed His efforts at proselyting in the true sense of the word. The Gospel commission given by the risen Jesus seems, as plain as language can make it, a grand command to try to proselyte "every creature." The idea that no attempt should be made to persuade Jews or others to examine the evidences of Christianity simply because they claim belief in a false theory, we can hardly think will long be entertained by so good a Protestant as Dr. Peters.

Of course every honest preacher must agree with Dr. Peters in condemning efforts to carry members of one denomination to another when the two are equally orthodox as to Christ's claims in the plan of salvation. Equal or more emphatic disapproval must be uttered against anything like "bribery and corruption" in church work.

The writer hereof would fain hope that it is a mistake to suppose that any such measures have been adopted by the evangelical churches of New York. But are all efforts to give clothing to the naked and food to the hungry to cease for fear of being charged with proselyting? Is the great work at "Five Points" or the career of Jerry McAuley to be condemned by a lover of Jesus Christ's teaching?

Will any one suppose that Adoniram Judson was in error when he sacrificed home and comfort for the purpose of proselyting those who believed in idolatry? Was Paul entirely wrong on Mars Hill?

F. M. EDWARDS.

STONY CREEK, VA.

Editor of THE HOMILETIC REVIEW:

Dr. Peters, in denouncing Protestants who are "bribing" Jews and Catholics to join their forms of faith, does well. To bribe a child, or any one, to give up one form of faith to accept another form of faith, is damnable; but to persuade a child of Jewish,

Catholic, or any other form of faith, to turn away from forms of faith and accept Jesus Christ as Savior and Lord, with all that means, is glorious. It is the God-imposed commission upon every real Christian, of whatever name, to win every child and man, of whatever name, to Jesus Christ, by the preaching of the Gospel, but not by bribing.

In the light of the Bible I utterly deny that there is a Protestant, and a Catholic, and a Jewish way to heaven. There is but one way. "No man," whether he be Jew or Gentile, Protestant or Catholic, "cometh unto the Father but by me," said Christ.

My commission is to every lost man—every man out of Christ—on this earth. My Lord has not committed people of Protestant persuasion to my care, any more than he has the unsaved Jew, Catholic, Greek, Mohammedan, and what not. Besides, my Bible teaches me of only two kinds of people for my dealing, one is the unsaved man, the other is the new creature in Christ Jesus.

W. I. COLE.

EXCELSIOR SPRINGS, MO.

Editor of THE HOMILETIC REVIEW:

Regarding the positions of Dr. M. C. Peters I would say that I was much surprised to read that "men and women are endeavoring to bribe the children of other faiths to join their own," and that the proselyters' sickle "is not the Bible, but a loaf of bread, an article of clothing, a bag of sweets, or a gaudy toy."

I trust that this judgment of motives and means is harsh and mistaken, but if it be true these proselyters ought to be ashamed of themselves, and certainly Christ must be ashamed of them.

But in regard to honest endeavors for the conversion of Jews and Catholics, your critic is quite as far wrong as the others are. He asks "why can there not be more than one road leading to Heaven?" And he adds that some journey to Heaven in the Protestant way, and Jews and Catholics in their ways. But Peter tells us (Acts iv. 12) that there is but one road to Heaven, and certainly they who trust Mary and the saints more than Jesus Christ, and they who look for salvation to Sinai and not Calvary, are not in that road, and it is our duty to bring them into it if possible.

When Christ bids us to go everywhere and evangelize every human being, does He

mean to except the Catholics and Jews? If salvation can be had only by faith in Christ crucified, how can a Christian minister believe that they who ignore or reject Him are in the road to Heaven? Was that Jew of Jews, Saul of Tarsus, in the road to Heaven when helping to murder Stephen? The Jews and Catholics *can not* "take care of themselves," but must be taken care of.

As to that nun on whom your correspondent "tried proselyting," I think that had he been more anxious to win her to Christ than to his church, she would not have gone back on him when she was dying. I have had converted Catholics and Jews under my care, and they will not send for priests or rabbis when about to die.

J. RARVELL.

Editor of THE HOMILETIC REVIEW:

If any people, Jews or what not, have not the knowledge of Jesus Christ as well as the only true God, the faith of the Christian obliges him, if he be consistent, to seek their conversion.

The difference between Catholicism and Protestantism is essentially one of Sacramental life. Of this, the case of the converted nun, cited by your correspondent, is a convenient illustration. When she reached a condition where she needed real spiritual help, her experience taught her the superiority of the Sacramental life over the dry and in-nutritious husks of Protestant negation and individualism. If Protestants would really convert Catholics, they must adopt a richer Sacramental system. Until they do this, it would be well to leave to the Catholics the conversion of that 1,200,000 churchless "Protestants" whose presence your correspondent laments. Evidently these so-called Protestants have not found much spiritual nourishment at home.

The writer hereof is not a Roman Catholic.
MARSHALL, MO. FRANK A. JOSEPH.

Editor of THE HOMILETIC REVIEW:

Dr. Peter's article does an injustice to the workers in the mission churches of the congested portions of the cities. I have known a good many of these mission workers in the poverty districts and without an exception they have manifested the spirit of Christ much more than I have ever seen in the

fashionable churches. I have seen no preachers in the great churches that, at such cost and sacrifice, teach the Gospel of Christ. And I have seen none who would attempt to buy any person to accept Christ, and it is wrong to charge them with such methods. True, the mission worker does feed the hungry and clothe the naked, but is that not part of the Gospel teaching? The medical missionary on the heathen field would be condemned by Dr. Peters's criticism of the mission worker.

The apostle Paul, it is plain, believed in "proselytism." The other apostles would also be guilty of this dreadful thing, for under their preaching thousands of Jews were baptized, and even a great company of "the priests became obedient to the faith." Paul's prayer for Israel was, that "they all might be saved," and he taught that they could be saved only by becoming Christians.

HON. J. R. GOLDEN

(Illinois Legislature).

Editor of THE HOMILETIC REVIEW:

Let Dr. Peters ask Catholic midwives concerning their practises when called upon for service. Let him go into the Catholic Churches throughout the land and listen to the words hurled against all Protestantism. Let him go to the Catholic schools and listen to the instructions and charges delivered to the youth along this line. Should he peep into the confessional, and listen, he would perhaps desire to change clients.

The doctor states that he does not believe in proselytism. I am rather thinking that he is alone in his view or he does not mean what he says. All ministers of the Gospel of Jesus Christ must, by virtue of their office, believe in proselytism. It is the work of all efforts of the Church and the Gospel. Without it, missionary enterprises must be a failure.

The writer is a proselyte, and he can to-day say the best word for the means and methods used in bringing it about. The doctor might argue against our system of medical missions. It is well known that thousands of converts could never have been reached excepting through this means of doing something for them. To feed, and clothe and comfort, and cheer, all of these are certainly legitimate means.

EGIDIUS KELLMAYER.

TITUSVILLE, N. J.

CHURCH TECHNIC

CONSERVATIVE CHURCH-BUILDING

WILLIAM T. DEMAREST, NEW YORK.

SEVERAL months ago there was a discussion among leading men in one of the city churches regarding certain forms of church work which it was hoped to introduce. A new building had been erected only a few months previously, and the church officials were dismayed to find that in but few particulars was the building adapted for the work they aimed to do. The result was that a number of features which it had been decided were to be introduced had to be abandoned, for to introduce them in any adequate manner would have meant an expensive remodeling of a considerable part of the edifice.

This is not an uncommon circumstance. Rather it is one of many instances in which the church building has been erected without a careful consideration of what is to be done with it when it is completed. It often happens that when it has been decided that the building shall be of certain materials, that its main auditorium shall be capable of seating a certain number, that it shall have a Sunday-school room accommodating so many children, the rest of the scheme is left largely to the architect. However well-meaning and capable he may be, he can not decide for the pastor and church officers what are the uses to which they shall put their building, and the result often is a tying-up of money in lumber, stone, and mortar, which, could it be released, would be sufficient to provide just what was wanted.

Another instance of such a deplorable mistake occurred within a year in one of the large cities of this country. Under the auspices of one of the denominations a large, central parish-house was built. It cost thousands of dollars and was widely heralded because of the completeness of its appointments. It had hardly been opened for regular use when it was discovered that in all the great building there was no room available for a small meeting, and as a consequence, when such meetings are held, the hundred or less people attending have to gather in one corner of an audience-room large enough to seat fifteen hundred people.

The writer asked a leading architect, one who has drawn plans for many churches, how such errors might be prevented. His

answer was that into the planning of the average church the owners, that is, the pastor and officers, do not usually put the careful consideration of probable and possible needs, that the same men would put into the planning of the houses in which they might intend to live. It was this architect who used the term "Conservative Church-Building," and his advice may be summed up as follows:

When it has been decided to build a new church the committee in charge should see to it that every feature of the church work, present and reasonably prospective, is provided for. Go slowly with the planning, and especially with the actual building, until thoroughly convinced that nothing has been overlooked. Do not be satisfied with makeshifts. This does not necessarily mean that every separate meeting, class, or club in the church work should have a separate room. That would be manifestly impracticable in many instances. The best way to plan, in the opinion of the architect, is to start with the most important features of the church life: the Sunday services, the Sunday-school with its Bible classes and other departments, the mid-week meeting, etc. Having provided a suitable place for one of these features of the work, decide what other forms of effort may center in the same room without undue interference and with, on the whole, satisfactory results. In this way, by a process of elimination, it will be determined what halls, rooms, etc., are absolutely essential; and if sufficient care and time are expended in this way, errors are not likely to occur.

When the committee has decided in this way on the general scheme, the whole matter may be taken to the architect who will thus be given intelligible data on which to base his work. It will be especially his task so to plan the building as to include within it all the features demanded in the scheme formulated by the building committee, and when the church has been erected there will be little likelihood of finding the funds tied up in stone and mortar in a form that occasions lasting regret. The building problem is not a difficult one if the church officials make haste slowly when discussing plans.

RECENT BOOKS

"Of making many books there is no end."

THE REBIRTH OF RELIGION. By Algernon Sidney Crapey. Cloth, 12mo, pp. 232. John Lane Co.

A contrast is drawn in this book between the older and the newer "dogmatic" of the Christian religion. The aspect of things to the author is as if we were "standing at the deathbed of a great religion." Institutional Christianity excites the hostility of scholars, and alienates the love of the people. The question presses, "Can Christianity survive?" The author proceeds to point out a kind of Christianity that can not survive, that is even now passing away. The items are as follows: The ancient world itself is gone, with its crude science, and belief in miracles. The old "under-world" conceptions, Hades and what belonged to Hades; the ancient over-world as a dwelling place of Deity, beyond the star spheres of the old astronomy—these have been displaced. The God of the old dogmatic, an Absolute, imprisoned in His own perfections, separate from His creation, is no longer to be accepted. The old way of thinking in terms of a metaphysical dialectic is abandoned. The creeds that arose as an expression of the old facts and methods no longer express the religious thought and life of modern men. The advent of the Copernican system made impossible the old ideas of a heaven beyond the sky; the entire intellectual apprehension, as to heaven and hell and God, was reversed. The older dogmatic of man, his sin and fall, becomes absurd. Evolution exposes the older religious history as wholly inadequate and, as history, mostly false.

The process by which these conceptions pass away is described. Some of them, as the older view of God—sin, atonement, salvation, hell—are characterized as immoral. Salvation at the cost of another, without cost to the man who is saved, is declared immoral. The whole fabric is anachronous and should be frankly discarded by the church.

In its place we are to enthroned the "friend God" of Abraham, the "justice God" of Isaiah, the "Father of our Lord, Jesus Christ," who is also the nature God of Copernicus, Newton, Kepler, Bruno, and Darwin. We are to see man as mostly good, not as an original sinner, not condemned in Adam, but subject to immutable laws of reward and retribution, always tending to improve him. Sin can not be forgiven, but sinners may be trained not to sin. Grace is not exceptional miracle relieving from just desert, but ordinary loving providence of nature and life. Salvation is not by believing definitions in the creed, nor by submitting to the authority of the Church, but by way of voluntary loving service of man. The new dogmatic will be social, a reign of righteousness on earth.

This book should be read in the light of the author's severe experiences. They are recent experiences, and it is hardly to be expected that an author will do quite even justice to institutions and systems under which he has been made an ecclesiastical outcast. The principal defect of the work is in the apparent density of apprehension as to present conditions. The author seems to be of the opinion that he and a few choice souls are the only ones that have "arrived," whereas the substance of his "new dogmatic" belongs to the whole church, and

is believed by millions. On the other hand, the old dogmatic which he inveighs against, very much of it at least, has had no vitality with Christians for more than one decade, to put it moderately. It is largely a man of straw that Dr. Crapey attacks, and at that it is often badly exaggerated and misrepresented. Such sentences as these, for instance, might better have been blue-penciled: "Each denomination has as the reason for its existence the fact that it *alone* is in possession of the means whereby man shall be saved." Is there a denomination in existence that makes any such claim? "The great Catholic Church excludes from the mercy of God all who are not of the Catholic faith." Is this true? Is there any sect that "claims for itself an exclusive right to the Kingdom of Heaven"? (p. 171). Or was there ever any dogma of the Trinity that made three to be one, and one to be three in the same sense?

We seem to discern in these overstatements some output of a mind that is seeking to make a bad showing for a system he has abandoned. He has made a book, therefore, to which no one should go for dispassionate representations, either of the old theology or the new. It has some value, however, for mature minds that are able to discriminate, as a survey of the field and a planting of mile-stones, to indicate our theological progress.

THE MESSAGE OF JESUS ACCORDING TO THE GOSPEL OF ST. JOHN: The Discourses of Jesus in the Fourth Gospel arranged, analyzed, and freely rendered in paraphrase. By James Stevenson Riggs, D.D. xvix.+374 pp. Charles Scribner's Sons. \$1.25 net.

This is the latest addition to the "Messages of the Bible" series, whose high reputation it worthily maintains. In common with the other volumes of this series, careful attention is devoted to a paraphrase of the Biblical text, which expresses its meaning in thoroughly modern language, and skillfully brings out its latent implications. The introduction deals in a popular, but thoroughly adequate fashion, with the vexed problem of the origin of the Gospel. The author admits, as indeed no one can deny, a strongly subjective element in the Gospel, but his conclusion is that "the Gospel's exalted spiritual conception and presentation of Christ are matchless." "A permanent value for Jesus was certainly what John was seeking to establish, and at the same time he wishes to connect that value with an historical basis" (p. 52). Despite the enormous literature that has already been published on the Fourth Gospel, this little volume has a place all its own, and ought to be especially welcome to those who have no access to critical discussion and standard commentaries. It should be a boon to Sunday-school teachers.

THE RELIGION OF THE INCARNATION. By Eugene Russell Hendrix, D.D., LL.D. Cloth, 12mo, xiv.+271 pp. Fleming H. Revell Co. \$1 net.

Six lectures setting forth Christ as the great divine Fact of history; the incarnate Power and Act of the Holy Spirit; the immanent living Companion; the eternal Atonement for sin, the rightful Lord of the human soul, and the ascended Son ruling in eternity. The book amounts to a Christology, of which the clue is the Incarnation.

THE LIFE OF CHRIST ACCORDING TO ST. MARK. By W. H. Bennett, M.A., D.D., Litt.D. 295 pp. A. C. Armstrong & Son. \$1.75 net.

Few of us fully realize what an interesting book the Bible is: this volume of Professor Bennett should certainly open our eyes to the marvelous story that we have in the Gospel of St. Mark. The writer follows the gospel section by section, and lets it speak for itself, without reading into it statements from Matthew or Luke. His aim has been to discover the impression "which the Second Gospel would make on a reader who had no other sources of information as to Christianity—to whom Jesus was entirely unknown until he came across Mark" (p. 277 f). The result is a treatment which is usually fresh and illuminating, and often striking. We are not accustomed, for example, to hear Jesus spoken of as "a careful thinker and skilful in dialectic" (p. 39); or to read a sentence like this: "It is most striking that, in spite of His miracles, His popularity and His impressive character, no one seems to have thought that Jesus could be the Messiah—except the demoniacs" (p. 88). The story of the arrest of Jesus is particularly well told; and altho the life of Jesus is so familiar, in a general way, to most of us, it receives here a fresh and illuminating setting, which will make the story doubly dear. It is to be wished that this same method of treatment will some day be accorded to other books of the Bible. It is good exegesis, with the human interest retained, and the technical detail left out.

SERMONS IN ILLUSTRATION. By Franklin Noble, D.D. Cloth, 12mo, 248 pp. E. B. Treat & Company. \$1.50.

These sermons manifest the rich resources of a very fertile mind, and the accurate art of a skilled homilist. Tho there are seventy-five discourses in the space of a small volume in large type, they are real sermons, not, as might be too hastily guessed, mere sketches. Preachers who are ambitious to achieve the twenty-minute limit in their preaching, may find out how to do it from these sermons. They are illuminated with an amazing number of illustrations, in the apt and telling use of which, Dr. Noble shows himself a skilled adept. The thoughts, moreover, that are illustrated are of the order of high and deep spiritual truths, and are clothed in a chaste and simple rhetoric. The book certainly belongs in the "worth while" class.

MORNINGS IN THE COLLEGE CHAPEL. By Francis Greenwood Peabody. Cloth, 12mo, xi.+233 pp. Houghton, Mifflin & Company, Boston. \$1.24 net.

If there is another book, the Bible excepted, that contains in a little more than two hundred small pages as much Christian truth as is taught in these college "Mornings," we have never found it. It seems to us to deserve a place beside Martineau's "Endeavors after a Christian Life," the "Pensées" of Pascal, and other great classics of the Christian life. Spoken to university students, these short talks, any of which can be read in five minutes, flash with innumerable lights thrown on the great common truths by which men must live. Professor Peabody has written books of a more ambitious aspect that have made him justly famous in the field of authorship, but it is not impossible that these talks to students will outlive all his other work.

CANON AND TEXT OF THE NEW TESTAMENT. By Caspar René Gregory. 539 pp. Charles Scribner's Sons. \$2.50 net.

No one who reads this book can ever say again that scholars are necessarily dull. This is the work of one of the greatest living New-Testament scholars; yet it is not only interesting, but even bright and entertaining from end to end. On every page the fruits of the widest learning and the maturest thought are abundant; and yet there is not a page which would not be read with interest and even avidity by any intelligent person who cared at all for the story of the origin and history of the New Testament. Professor Gregory hardly pretends to understand the man who does not so care. "It is singular," he says, "to see a man anxious to have the latest and best thing in electric lights, but totally indifferent as to having the best text in his New Testament." The writer is particularly happy in getting at the large human interests that underlie the story of the canon, and in illustrating ancient facts by modern parallels. There is probably no living scholar who speaks more authoritatively on the manuscripts of the New Testament; yet he wears his weight of learning very lightly. While scholars will welcome this great book and learn much from it, it is so written that every educated man who cares either for religion or history, will read it not only with profit but with pleasure.

DREW SERMONS ON THE GOLDEN TEXTS FOR 1908. Edited by Ezra Squier Tipple, D.D. Cloth, 12mo, vi.+312 pp. Eaton & Mains. \$1.25 net.

It is not a frequent event to receive and review a volume of sermons from Methodist sources. It would seem that the sermon-reading public is all too little acquainted with the homiletic product of this great church. This may have resulted from the usual habit of extemporaneous preaching in the Methodist pulpit as a tradition brought down from the early pioneer preachers of that church. The general excellence of the discourses in hand indicates that its preachers are quite capable of putting great thoughts into good literary style. The volume will serve, among other things, the two ends of acquainting the public with the preaching gifts of Methodist ministers, and of furnishing valuable and suggestive helps to the study of the International Lessons for the year. We may add that a great amount of homiletical material for the use of preachers may be gleaned from these sermons.

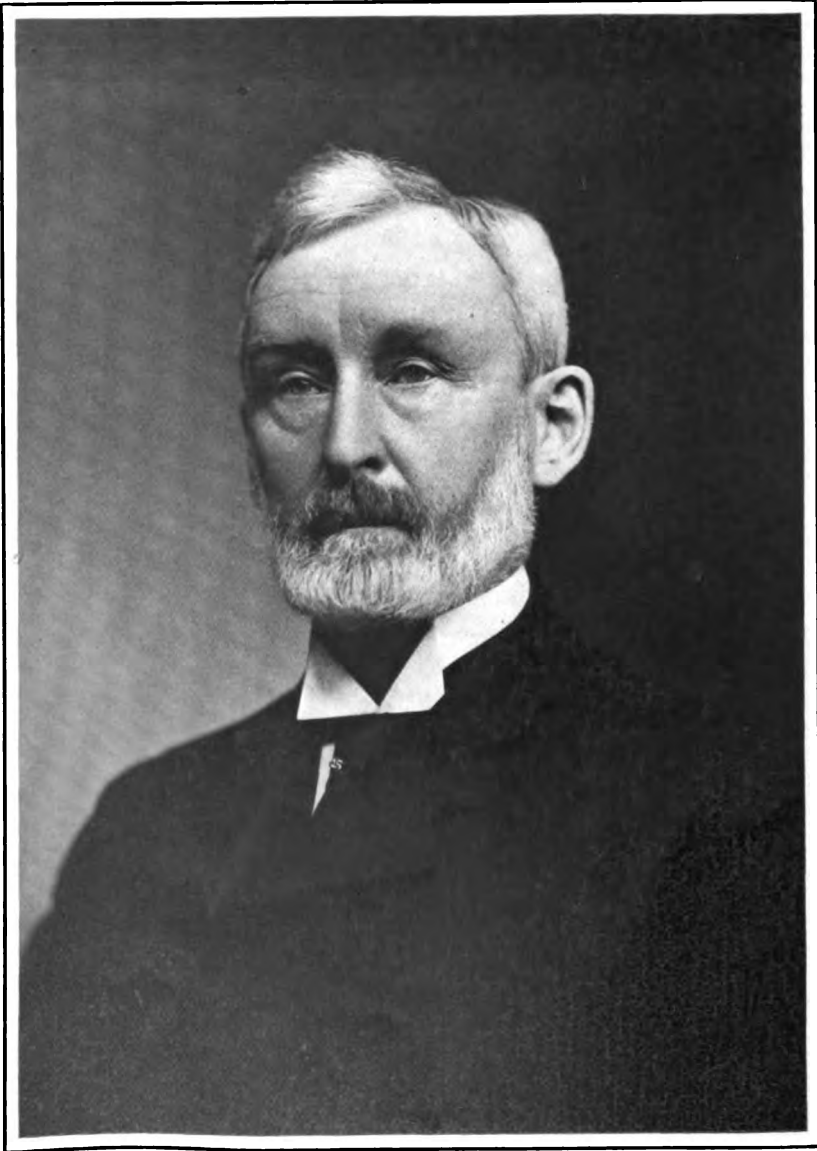
THE CHRIST THAT IS TO BE. By the Author of "Pro Christo et Ecclesia." Cloth, 12mo, xvii.+385 pp. The Macmillan Company. \$1.50 net.

We are warned in a preface that this work is but a series of unfinished lines of thought. Considered as such it has a certain suggestive value. The proposition that Christianity has, as a future task and possibility, the abolition of human bodily suffering and of war, is an idealism that many cherish, but not all of the arguments that here support these suggestions, will be accepted by the reader. It will be questioned also, whether the author has seen all there is to be seen in the problem of sacrificial suffering.

LIFE'S EVENTIDE. By Robert P. Downes, LL.D. Cloth, 12mo, xi.+207 pp. Eaton & Mains. \$1 net.

A book for the aged, full of comforting thoughts and practical encouragements.

Printed in the United States



PROF. WILLIS JUDSON BEECHER, D.D.,
AUTHOR OF "THE PROPHETS AND THE PROMISE," ETC.

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EDITORIAL COMMENT

"Thoughts rule the world."

THE President's recent message to Congress has arrested the attention of the civilized world. Com-

A Moral comments upon it vary from
Trumpet those of Chancellor Day:

Note "much of it reads like the ravings of a disordered mind," to those of the disinterested London *Times*: "Roosevelt has been the first since Lincoln's day to see that the responsibilities of the United States on the continent of America and in the world demand greater earnestness in treatment." We thank God that at last the republic has a chief magistrate determined "to make great property-holders realize that property has its duties no less than its rights." We thank God also that in this the majority of the people stand with him, as a hostile journal, the New York *Times*, summing up the opinions of the press, admits. Twenty-five years ago President White, of Cornell, scored "the antisocial principles filtering down from the leaders in mercantilism into the lower strata of society." The year before that, Professor Sumner, of Yale, had warned us that "nowhere in the world is the danger of a plutocracy so formidable as here," calling for "fresh reserves of moral force and political virtue from the very foundations of the social body." The great and strong personality required to effect this at length appeared; but meanwhile our "high finance" had become a term of scandal in Europe, and such illegitimate methods as those practised by great corporations had come to be regarded as immune from punishment. The plain people were settling into helpless resentment, in grow-

ing distrust of legislatures and courts of justice. The rising generation were infected by the spectacle of successful immoralities. The public conscience was growing torpid. The *Independent* declared on the eve of a municipal election in New York that the average business man in that city preferred a corruptible government. To such conditions Sir John Seeley's saying well applied: "No heart is pure that is not passionate." Yet some mild-mannered people, while approving of the President's campaign for honesty, are grieved that he has so thumpingly struck at "predatory wealth," and applied such strong language to "the huge and corrupt corporations which have defied the law." After reading selections from the Old-Testament Prophets—the second of Micah for instance—we can not agree with such critics.

It must be borne in mind that the President, placed in power by the country's choice, directly

Force the represents the whole people
Fighting as no other man does.

That Mr. Roosevelt realizes this, and usually acts upon it, his messages show. They are criticized for inordinate length, as too long to be read; which is doubtless true in the feverish centers of trade, but not among the plain people in the country districts, where votes make Presidents. The recent message, like its predecessors, shows that the President in addressing Congress is consciously speaking through Congress to the people at large, on whom he depends to influence for his support their representatives in Congress. For this just now there is

urgent need. The President's efforts "to secure equality of opportunity for all," to "enforce the principles of common honesty and common sense," have been threatened with arrest. The October panic, attributed by unbiased European financiers to a natural collapse of overstrained credit, but misrepresented in the biased phrase of the *New York Sun* as "the panic made in Washington," has been utilized by "the apologists for corrupt wealth" in a concerted attempt to block further restraint of it by legislation. Congressional politicians are traditionally averse to agitating controversies during the sessions immediately before and after a Presidential election. Accordingly, if Mr. Roosevelt desires to carry through his program of reform, he has to force the fighting. This seems to be the meaning of the message, in which he puts before the electorate from which Congress takes orders just what "the great sinister offenders" have done, and what he has done and has still to do, for public right and safety. The blotch on our democracy is that it is more intent on wealth than on character. The blotch on our statute-books is, that property rights are better secured than personal rights. The blotch has become a cancer, and may need the knife to save the life, unless the electric rays of a new ethical passion in the churches can destroy it. Such ethical passion is the salient characteristic of this message.

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At a recent meeting of a religious club in an Eastern city the main addresses were made by the

The Unity principal of a large preparatory school and by a
and Practise university teacher. Both noted the fact that young

men of student age were little interested in questions of religious thought, while they frequently responded readily to the appeal of practical religious work. The fact is as natural as it is patent; but it is significant to

find an intelligent newspaper emphasizing the statement of these teachers as tho it meant the passing of religious thought in the interests of religious business. This is a false distinction. More diligence in the king's business is, to be sure, mightily needed. It is a fortunate thing that young men can be enlisted for the enterprises of benevolence and rescue in which true religion is always fruitful; but any one who has had large experience with college students must have been saddened by the sight of some who, tho forward in service during undergraduate years, dropt back into indifference and selfishness as soon as the blood of youth cooled a little. When this takes place it is reasonably safe to say that the heart has been touched while the mind has escaped conviction. "Thou shalt love the Lord thy God with all thy mind" is still among the commandments; and it was aptly paraphrased by a recent Bampton lecturer, Dr. Percy Gardner, in the words, "The thoughtful must think wisely in order that the practically minded may act wisely." In busy America no evil spirit needs exorcism more than that demon of comparison that would set thought and act in a false contrast. Many a man in the stress of his serious work for others has suddenly discovered the meaning of a thoughtful teacher's words, which when uttered long ago seemed to him but distantly related to life. They were distantly related to the life he lived then. Now he finds that they are truths which join his fragmentary efforts to the everlasting purposes of God, and he takes up his burdens again, not merely with a quickened impulse but a profound and restful conviction. Somewhere we must gain satisfaction for our minds if our efforts are to be anything but spasms of benevolent hysteria. There is genuine inspiration in the Scripture marriage of thought and feeling, "As he thinketh in his heart, so is he."

THE first number of the new *Harvard Theological Review*, to which we extend a hearty welcome,

A Call to Theology opens with an article on the call to theology, by

Prof. Francis Greenwood Peabody. After calling attention to the recent drift away from theology in this country, as evidenced in the declining number of students in our seminaries, and the lack of interest on the part of the laity in the technical theological questions which were so prominent in the minds of men a generation ago, he raises the question whether the reaction has not gone too far, and enumerates some of the causes which warrant our hope for a speedy revival of interest in theological study. He calls attention to the danger which results from a divorce of the intellectual from the practical side of religion; to the uplifting effect of contact with the great thoughts of the past; to the unconscious theology that is involved in every personal religious experience, and to the necessity of common understanding and intelligent conviction, if the church is adequately to grapple with the task which confronts her.

We believe that this call is timely. We shall not be accused of lack of interest in the practical tasks before the church when we say that in our judgment the greatest single need for an effective ministry is a definite theology. It is an admirable thing to hold up before men the ideals of human brotherhood and service, but the preacher will not have done his work until he has presented these ideals so persuasively that they shall appeal to the imagination and lay hold upon the will of men. For this it is necessary that he should have a clear vision of the ultimate realities which in every age have been the source of power; or, in other words, that he should have a definite theology. Not the least of the reasons why so much Christian preaching in our day is ineffective is because it is ac-

companied by no such clear vision and therefore lacks the note of authority which in the past has always been the accompaniment of effective preaching.

It is easy to understand why this uncertainty should exist. The multi-

tude of facts which have

A been pouring in upon us

Preacher's from every quarter, the

Problem change in point of view

For To-day which is the result of the

new science and the new philosophy, the altered attitude to the Bible which has been brought about by the higher criticism, the discovery on every hand of new problems in our economic and social life; all of these things have forced upon the preacher questions for which theology in its inherited form seemed to offer no answer. It is not strange that many ministers under the pressure of such new demands should have turned for a while from the ultimate problems with which theology deals, to the issues that seemed nearer at hand, and thought that they could find in the last word of criticism, or the latest suggestion of sociology, a substitute for the old gospel of the living God which has ever formed the staple of Christian preaching.

We are coming to see that any such attempt is foredoomed to failure. All the more, because of the complexity of the problems in the midst of which we live, is it essential that the preacher should have a firm grip upon the eternal verities which abide unchanged from age to age. The trouble with the old theology is not that it is theology, but that the forms in which its doctrines are expressed and the language in which they are uttered are those of a past generation, which have grown strange to our ears. Let the preacher of to-day, fresh with the equipment of the new age, turn back to the old themes. Let him take for the subjects of his weekly discourse the God from whom all things came

and to whom all shall return, the human soul with its thrilling responsibility and its immortal destiny, the Kingdom of God as the goal of history in which the ideal of human brotherhood shall be fulfilled, and the Christ who incarnates that ideal and who points the way to that goal, and he will not lack for hearers.

✱

AMONG the measures mentioned by King Edward, in his address at the opening of Parliament, is

The Un- a bill for the working
employed classes. This matter brings home to us a kindred subject—indeed it may be said to be another aspect of the same question—the vast army of unemployed throughout the Union. The Christian Church has a duty to perform toward these unfortunate men. No man who is willing and able to work should be left without an opportunity to do work of some kind. That is a right that is as inalienable as life, liberty, and the pursuit of happiness; indeed is it not the forerunner of all of these? Not to aid the man who is out of work in his search to find work, is to forsake and stultify the teaching of the Christian revelation upon which society is based.

Society is an organism, and being so, "the eye can not say to the hand, I have no need of thee, or again, the head to the foot, I have no need of thee." The employed can not say to the unemployed, "Your conditions do not interest me"; or again, the fortunate to the unfortunate, "I can not help you." The fact is that we can not afford to ignore them since they are a part, as the employed and fortunate are a part of the social structure—all are members of one body. And we must come to their rescue, not only because there is always a danger of idle men using their energy in unlawful practises, thus multiplying an altogether too numerous class—the vicious and criminal—but also because we are related by spiritual ties to every

man, woman, and child. To rest easy under the non-fulfilment of this moral obligation is to weaken the entire human structure.

The practical side as to how the unemployed are to be furnished with work, whether by individual initiative, corporate effort, or by the action of State and Federal Government, is something which should not be difficult to determine. Meanwhile the public conscience needs to be quickened, aroused, and educated in order to save our fellow men.

✱

It has been announced by the proprietor of one of the most fashionable of New York cafés **Disquieting** that "ladies" will be permitted to smoke cigarets **Moral** while dining at the establishment. This is a pernicious innovation imported from Europe, and encouraging a practise that has been growing among "high-society" women for some time. By so much as it succeeds in spreading will American womanhood be demoralized and degraded. Here is a "burning" topic for women's clubs, and not less for every person of influence who may desire to conserve the purity and modesty of American girls. It is not to be hoped that those who adopt an open sign of profligacy, which was initiated in this country by women of shame and has hitherto been largely limited to this class, can escape the influence of the association which such a practise inevitably suggests.

The other sign to which we refer is the general movement beginning in the West and finding present impetus in New York, toward wide-open theaters on Sunday. The Christian attitude toward this movement is grounded on the sacredness of the day as one of rest and worship, but the strongest practical opposition to it can probably be made just now by joining hands with the labor advocates, who demand one

day in the week to themselves. With the exception of a small portion of the vaudeville actors, about all those employed in and around the theaters are opposed to Sunday work. The recent struggle in New York City to close the playhouses on Sunday has met a practical defeat, and this means that a new impetus has been given to Sunday opening. It is high time for all the Christian forces to organize for a long conflict with this evil.

✱

THE Right Honorable James Bryce, Ambassador from England, in the course of a recent address **Scientific** before The New York **Legislation** State Bar Association, on methods and conditions of legislation, said that "the task of legislation becomes more and more difficult, owing to the complexity of modern civilization," and recommended the introduction of the scientific method into the processes of legislation, to wit: investigate, gather, examine, gain from the experience of others, delegate details of administration to the administrative department of government, institute a drafting department that shall put into proper legal form all bills introduced to the legislature, etc.

If this method were pursued by legislatures it would practically involve a revolution in legislation, but it is the kind of revolution that we could stand with perfect equanimity. Suppose a given measure is generally understood among legislators to be desirable for the welfare of the people, and that it was their business to pursue the scientific method, what would happen? As all law deals with morals, they would be obliged to become acquainted with the decalog, and investigate the working of that ancient code upon the civilizations of the world, and if they pursued their investigations further, they would discover that love is the fulfilment of the law, and in this principle they would find the basis for

all lawmaking. Legislation founded upon squareness, justice, love is needed to correct many of the corporation abuses of to-day. If we can not make men moral by law, we can certainly limit their lawbreaking proclivities, and if scientific lawmaking can help us to do this, by all means let us have it.

✱

ACCORDING to the daily papers, Rev. Thomas Moore Smith of Scotch-Plains, N. J., has resigned

Dogs from his church to devote
and his time to breeding dogs.
Pastorates The church criticized the dog-fancying propensities of the pastor, having discovered that he had taken prizes for his canine thoroughbreds. He retorted that this was no worse than for his members to take prizes at bridge whist, an answer that seems to be conclusive orthodoxy as to dogs and whist. There must be churches who have not so seriously literalized the Revelator's statement that "without are dogs," and while we can not approve Brother Smith's choice between dogs and pastorates we commend his demand for the right of a minister to keep as many dogs as he chooses and receive as many prizes as they deserve. We wonder if this does not suggest another reason why some men do not enter the ministry?

✱

It appears in the discussion just now in the Duma at St. Petersburg, that the consumption of liquor

The Duma has increased tenfold more
and rapidly than has the popu-
Liquor lation since the Govern-
ment changed the law in a

way to make the drink evil immensely profitable to the governing bureaucracy. It is the same old story; it is the worst kind of policy to entrench an evil behind the cupidity of either the politician or the taxpayer. A government should seek in every way possible to make it easy for the people to do right and hard to do wrong.

RELIGION AND LITERATURE

THE REV. EDWARD MORTIMER CHAPMAN, A.M., OLD LYME, CONNECTICUT.

It is interesting to note that the etymology of the word "religion" still eludes us. Cicero preferred the derivation from *relegere*, to read over again, as children might con a lesson. Modern scholars like better to connect the word with *religare*, to bind back. Religion is that bond which connects our lives with God, and lays the sense of obligation upon us. All great words of this sort are certain to increase their content as human experience pays tribute to them, and "religion" is a notable example of such growth. Upon the one side it looks toward conduct; upon the other toward observance or worship. Within, its object is to search the heart that it may remain contrite and humble, and at the same time to uplift and cheer it by assurance of life's kinship with the divine.

As the thought of last century developed, religion in an increasing degree came to signify that faith or experience which should suffice to make life coherent and harmonious. It not only links man to God; it binds the incidents of his experience into a vital whole—a true bundle of life, to use the quaint Scripture phrase. While taking account of all the phenomena of the inward realm of thought, and the outward realm of conduct, it insists upon the possibility and worth of a true consistency. Religion is the enemy of all discord except such temporary unrest as the plowshare causes in its preparation of an encrusted and fallow field for fruitfulness. It convicts of sin without troubling itself overmuch about definitions of sin. With a singular persistence it holds a mirror up to man's nature wherein he can not help but see the things that mar his individual and social peace. While engaged in such duty, religion's ears know very well the old cry of man's demoniac seizures, "What have we to do with thee!"

Yet she is not disheartened. Quite as well she knows the obdurances and obstinacies behind which men hide themselves; the superstitions which creep in at the window when she is banished from the door; all the infelicity, pettiness, and hypocrisy which mar life's wholeness. She has reason for discouragement in view of the sad imperfection of her best human instruments; yet with divine humility she still works cheerfully with obdurate materials. Her worst enemies are often those of her own household; yet she outlives their misrepresentations. She speaks many languages; visualizes herself in many forms; by a mysterious alchemy transmutes much base metal into gold; feeds upon persecution; makes allies of those who threaten the sources of her very existence, and so endures with something of the power of an endless life. Like the Psalmist, she is a wonder unto many—a reproach to some, an object of wistful but hopeless desire to others, a joy to such as hear and heed her message.

Religion believes in and proclaims the universe. All her life is based upon faith in cosmos rather than chaos. All our experience leads us to live upon the hypothesis that there is a reason and a cause for every event—a cause which may conceivably be made manifest and which, if manifested, will prove to be in harmony with the scheme of causation underlying other phenomena.

This is religion's way of saying that the universe has a soul; and that at the source of things there dwells a Vital Force of such nature that all its outflowings and ongoings belong together even when men are unable to perceive their coherence. Yet the fact that man can perceive so much coherence, and that as he pursues his research into the world without and his own heart within the field of intelligibility constantly

grows is a matter of prime significance to him. It means nothing less than that this Cosmic Power is mirrored in his own soul. He finds that the little world of his personal experience is cognate to the great world of universal experience, and that while he is in one sense the product of nature, he is in another the reader of her secrets and fitted to be the master of her forces. Quite naturally he reaches the conclusion that the attributes of mind and will belong to this Vital Force which operates in a fashion so orderly and so coherent as to be intelligible when he can isolate a portion of its workings, and which is mysterious as to the rest only because the multitude of phenomena is so vast and intricate.

A necessary consequence follows. Man can not treat such a conclusion as this, to which the experience of the race, the appeal of his own heart, and the trend of his thinking lead him, as a merely curious phenomenon, to be acknowledged—and neglected. He is impelled by a sort of instinctive honor to admit that a Force which vitalizes the universe after such a fashion as to imply the presence and activity of mind and will must be a person as he understands the term. Man names Him God.

Religion takes up the experience of man seeking, finding, and following God as the Spirit of power and truth who vitalizes the universe, and describes the relation in one pregnant sentence. "And God created man in his own image; in the image of God created he him." Out of the same great Hebrew tradition she chooses another phrase to characterize man's history and the promise of his future. "And God said, 'Be fruitful and multiply and replenish the earth and subdue it.'" Man's adventure in the earth has been precisely that which Genesis outlines—the struggle for his own life, for the life of his offspring, for a subjugation of the earth's material resource, and for an ultimate mastery of circumstance. Man

remains the one indomitable creature. This man or that may seem to go down before chance; but Man refuses to be permanently subjugated. The elemental forces of nature terrify him temporarily, and occasionally overwhelm a multitude of individuals; but he is of such a sort that ultimately they must serve him. The constellations wheeling in their orbits represent an insoluble mystery in one aspect of their phenomena; but none the less they are harnessed to man's watch-wheels and clock-weights. It has become a part of their daily task to tell him the time or to reveal his position in mid-ocean; the very ocean itself meanwhile, trackless as its waste is and ungovernable as its frequent fury seems, having been subdued into his chief beast of burden.

So religion is ever calling men to a consideration of the greatness of their life upon the earth. She speaks of sin as a marring of man's chance—an interruption of the natural relation which should exist between him and God. She treats him always as tho he were endowed with a will to choose—if not his path, at least the direction in which he would fain strike out a path, if he could. Of salvation, too, religion has much to say, meaning by it a possession of the place and power of mastery which belong to man of right—a place and power into which, to be sure, he was never thrust by any creative violence, but which have always been his in some degree, and which in their perfection represent the goal of his development. It is in the exercise of the great divine-human functions of faith, hope, and love that salvation is attained. Religion indeed cares little enough whether man thinks of this condition as attained or conferred—her greatest literature uses both forms of speech—since it consists in the entrance of the Divine Spirit, the vital creative and sustaining Power, into a man's life as its regnant influence; and it results in a peace which comes of a conscious mastery of circumstance by

the man himself. He is no longer debased by poverty; no longer afraid of to-morrow; no longer killed by death. Great thoughts become his companions and great deeds his ambition—the greatest of all perhaps being the realization of the worth of small things and the doing of them patiently.

It will be readily admitted that here we have the material of literature; for literature like religion depends upon vision and sympathy, the great question for both being, "Is the seer here?" Both deal with matters of the common day; but neither stops in the common or counts it to be unclean. The wayside shrub suddenly becoming vocal and transforming its neighborhood into sacred ground because the spirit of truth inflames it is the symbol of religious and literary inspiration. Both religion and literature deal with the elemental things in man and nature; both are gifts to and make corresponding demands upon the imagination. The poet takes of the things of life and shows them to us, whether they be the Saturday-evening happenings in the cottage of a Scots peasant, or the glad struggle of a soul climbing the mount of Paradise. The prophet in like manner looks upon a basket of summer fruit and sees the doom which threatens Israel; or his eyes are smitten with a vision of such as wait upon the Lord, uplifted upon eagles' wings, running without weariness, and walking the dustiest ways without fainting—ever masters of fate. All these things, little and great alike, are taken up by religion and literature, and shown to us in their universal aspects; the past is made present and the present appears in its indissoluble relations with the past; indeed hunger, want, love, hate, joy, sorrow, sin, penitence, and forgiveness cease to be either old or new, but become perennial when touched by the vital hand of the Spirit's interpreter.

The development of so much that is great in language from the written ora-

cles of religion has been a natural one, and it is fitting that German should lie under such obligation to the Gothic Scriptures of Ulfilas and to the Bible of Luther; even as English is debtor to Wyclif, the Book of Common Prayer, and the King James Version. It is fitting, too, that we should emphasize, as the present generation is doing, the extraordinary literary quality of the matter as well as the manner of the Hebrew and Christian Scriptures. These deal, as has already been implied, with common human experiences, but they conceive these experiences under universal forms. The traditions of the Old Testament are in this sense ageless. It is only when pulled about and tortured by some unimaginative critic, on the one hand, or by some nervous and faithless apologist, upon the other, that they lose their charm. Their utter naturalness and simplicity, their candor, their artistic restraint, their frequent pathos, and occasional humor, all fit them to be the vehicle of a divine message. Discerning men feel instinctively the appeal of Abraham turned out of doors by his faith, or leading the son in whom his life's hope centered into an experience of sacrifice which convinced him that while God indeed asks one's best, He never contradicts the holiest instincts of our hearts. So the conflict of good and evil in shifty Jacob, the moral integrity of exiled Joseph, the long patience and high statesmanship of Moses building a nation out of a horde of slaves, the constancy of Ruth, the tragedy of Saul trading faith for superstition, the warfare of flesh and spirit in David who, like Milton's lion in process of creation, lived partly in the air of God's new day even while his body was still chained to the old world of mire and dust—all these, to say nothing of the great line of prophets, are of every time and for all men. They translate the experience of religion into a *lingua franca* which each man understands and wherein he

sees his own hopes and struggles pre-figured.

It is not difficult, therefore, to establish the legitimate relation between religion and that literature which deals with the adventures of the soul in its aspiration toward or its rebellion against God. What shall we say concerning the very voluminous literature, some of it among the choicest possessions of our speech and some of it base and sorry enough, which deals primarily with the relation of the sexes and the passion of love? It has been customary to treat this as belonging to the "secular," rather than to the "religious" side of experience. Yet religion is the great unifier—the great healer of schism; moreover, its natural relation to human love has been made plainer and clearer than ever before by the advance of modern science and the general acceptance of the theory of development. We can afford to admit, at least for the purposes of argument, that the highest and purest affection between man and woman is of the lineage—distant perhaps, but none the less real and legitimate—of mere physical affinity. Christianity recognizes all human instincts as significant both for the individual and the race. Its appeal is not the appeal of asceticism which exalts the partial, but the appeal of an ever-expanding and growing life whose goal is completeness. When it uses the language of asceticism advocating even the plucking-out of an eye or the cutting-away of a hand, it is with the express statement that formal schism in the physical body is better than real schism between the soul and God. Holiness implies wholeness; salvation means mastery of circumstance—a mastery which must begin within before it can be enforced without.

Religion, therefore, recognizes all interplay of human passion as one of its chief concerns. All efforts toward the orderly development, the chastening and sublimation of the great elemental instincts of mankind are ger-

mane to it. Hence, love and hunger are two of the principal themes of religion and literature. Their ramifications are as various as life itself. Love begins, let us say, as the sexual instinct which leads a primitive man and woman to pair as the animals pair, or as a semi-gregarious instinct which leads men to associate themselves temporarily for defense or adventure. By degrees Creative Power wrought out His purposes through the use of such crude material as this. The family emerged in some rudimentary fashion. Children must needs be cared for and nourished through a term of infancy whose length seemed to be out of all proportion to man's place and importance as a mere animal. This meant common self-denial, restriction of freedom, increase of mutual interest, growth of sympathy between father and mother, parent and child. Thought, toil, peril for the sake of one another wrought their natural effects. These things would seem at first sight to have set limits to experience and to have narrowed life. In point of fact they gave it a new dimension, adding depth and height to its former length. Men began to live by deeds, not years. The greatest and most enduring of Christian virtues began to be. Of course, the path of this development must have been strewn with the wrecks of tragedy and enlivened with the play of comedy. It is a long way from the mere instinct of sexual affinity to the love, stronger than death, which leads a man and woman

"to walk this world

Yoked in all exercise of noble ends";

but the path is continuous. It is a weary climb from the temporary and jealous association into which the passing needs of some primitive day once brought two men, to the mutual devotion which leads a man to lay down his life for his friend; but the ascent has been made. The office of religion is to inspire and to empower these travelers. It is the part of literature to tell the story of

the journey. In it must needs appear every phase of varied experience, since the race has even yet accomplished its redemption so imperfectly that love is dogged by lust, fealty by treachery, and joy by tears. The way is long; some wander and are lost; some fall to rise again and some to rise no more; some turn back in frank rebellion; some help and some hinder; some are always hopeful of the adventure's outcome; and some are fearful lest, after all the struggle, it shall appear that their path leads nowhither. For all these religion has its high message; of them all, literature takes careful and sympathetic note.

The literature, therefore, which has in it the deepest and most significant religious element will be by no means always the most "pious" in form. The parable of the Good Samaritan has meaning for the critic; and not every writer who cries "Lord! Lord!" substantiates thereby his claim to citizenship in the Kingdom of Heaven.

Literature often avowedly makes religion its chief material. This is true not only in the case of sermons and works of formal divinity which belong to special, rather than general literature, but of the great literary monuments. The idea of tragedy which animated Æschylus and Sophocles was primarily religious. Lucretius was a theologian. The adjective "divina" to which Dante gives a chief place on his title-page, is the most significant and descriptive word to be found there. Spenser sang the soul's adventures in a great allegory. Milton's avowed purpose in "Paradise Lost" was to justify the ways of God to man; and so masterful was his genius that, for weal or wo, he may almost be said to be the creator of the heaven and hell of English-speaking folk. Pope filled our commonplace books with quotations when he essayed to study man in his moral and spiritual aspects—a theme as religious as Pope's day and style would permit. Johnson's gigantic capacity for prejudice was frankly en-

listed upon the side of the religion of the Church of England; yet the veriest cynic who follows his noble and pathetic, even if somewhat grotesque figure through the pages of Boswell's "Life," which is, after all, Johnson's chief contribution to literature, must admit it to be, in the larger sense, a profoundly religious book—a book for the soul's instruction and reproof as well as a fountain of humor and all intellectual delights.

I need not carry illustration further. Enough has been said to indicate the large place which leaders and inspirers of human thought have seen fit to give to religion. The religious problem has seemed to be the one to which great and clear minds have turned instinctively in an attempt to voice a message to their own generation, and perhaps, if fate were kind, to reach generations then unborn.

What I am obliged for lack of a better phrase to call the precedent influence of religion upon literature is worth at least a passing glance. Monasteries and convents were for generations the refuge and home of letters. The Church has always been the nursing mother of literature—often enough unwise, petulant, overanxious, and sometimes even cruel in her fear, but yet fostering and passing on from generation to generation, if not sound learning itself, yet the tools and means for its development. The interesting studies of Mr. Galton into the antecedents and circumstances of men of talent or genius showed a notably large percentage of them to have come from the families of ministers of religion. This is natural enough since, whatever their circumstances, the clergy are as a class peculiarly ambitious to provide the best educational advantages for their children; the remotest missionaries coveting university training for their sons, and obtaining it, too, in an astonishing number of cases. Furthermore, the training of such homes is generally of a

sort fitted to impress the minds of children with the worth of large and generous ideas, the impression being often all the more vivid and lasting because the amplitude of parental interests has very likely been attained in spite of circumstances such as to make daily threats of sordidness. The books which make up the family library, tho often all too few, are sure to contain some genuine literature, the newspapers and magazines which find their way to the reading-table are chosen with some real discrimination, and the whole atmosphere of the home is relatively congenial to observation and to thought. Let it be added, too, that it is likely to be illuminated with a play of humor which stimulates the imagination, and lightens while it encourages intellectual activity; since, as I could demonstrate if space permitted, humor is of the household of faith—a sister sitting by right and not by mere sufferance at religion's table.

This brief reference will suffice to suggest the relation which naturally exists between the office of the minister of religion and the production of literature. He is called, and his business is to call others to love God with the mind as well as with the heart. All human experience should, therefore, interest him; as a confessor and adviser, the secrets of many hearts are opened to him, and thus the choicest material of literature is placed at his hand. Honor bids him respect this confidence, as it would bid one who had but a life interest in an estate to respect and guard its integrity, but there is, none the less, an inevitable and legitimate increment of profit inuring to him. The business of his soul within and of his profession without makes him sympathetic with literature and a more or less keen student of the literary product of his day. It is not strange, therefore, that the majority of our higher institutions of learning should have been founded by men committed to the interests of religion;

or that clergymen and their children should so often be numbered among the writers of books.

So every great religious movement leaves its mark in letters. "Literary men" are proverbially prone to sneer at religious revival, yet the sneer ill becomes those who really love good literature. The literary prowess of Germany is inextricably linked to the spirit of the Reformation. The literary achievements of Queen Elizabeth's day can not be divorced from the searchings of heart and the awakening of imagination and ambition which marked the reign of her father; while the Evangelical Revival and its inevitable counterpart, the Oxford Movement, left ineffaceable imprints upon the English literature of last century. The Clapham Sect might serve as a concrete example. Here were a group of highly intelligent families, committed heart and soul to the principles of evangelical religion, and living in sufficiently close touch for frequent social intercourse and constant interchange of ideas. Who shall measure the literary influence of the Wilberforces, the Macaulays, and two generations of the Trevellyans, together with Sir James Stephen and his sons, Fitz-James and Sir Leslie, to say nothing of the Venns and the Gisbornes? It does not matter from our present standpoint that in several instances the children departed widely from the faith of the fathers; the thesis might conceivably be maintained that the wider the departure, the more clearly marked was the religious impulse; but, whether this be the case or not, it suffices for our purpose to note the undeniable precedent religious element in the literature produced by this group of families. I am content to indicate the phenomenon, as one which challenges our investigation. Wherever the mysteries of sin and forgiveness, love and hate, life and death assert themselves, a door stands open to the entrance of religion, and the material of literature is ready.

THE PHILOSOPHICAL BASIS OF EVANGELICALISM

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RIGHTLY or wrongly, evangelical Christianity is generally associated in men's minds with rigorous orthodoxy, and if orthodoxy be not dead to-day it is evidence that it requires quite an indecent amount of killing. Under a fusillade from left wing and right, from stripling to sage, from theological student to doctor of philosophy, the ragged ranks of the orthodox are riddled and pelted. The heretic is a hero—shade of Torquemada!—and our bonfires are lighted for his honor now, where a less appreciative age lighted them for his body. It is generally assumed that orthodoxy and old-fogyism are synonyms, and the "progressive" thinker delights to show the freedom of his thought by the freedom of his language concerning the orthodox. A great triumph doubtless.

"And everybody praised the Duke,
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why, that I can not tell," said he,
"But 'twas a famous victory!"

Of this the victors never fail to assure us—" 'twas a famous victory." But when the shouting and the tumult have died, the kings and captains all departed, and the ambulance comes to carry the slain from the field, it is sometimes difficult to find out precisely what it is which has been so utterly smitten and overthrown.

Certainly those who are still content to linger under the stigma of orthodoxy, and who have not felt called to manifest their intellectual superiority by a wholesale condemnation of "the dogmas of the Churches," have some cause to complain of the extraordinary opinions which are even yet deliberately attributed to them by writers who ought to know better. Scores of men seem to assume that the theology they learned in the nursery—and some evi-

dently have made no further acquaintance with the subject—represents what the Church believes and maintains to-day. They speak as if a century or so since, all men attended church regularly and devoutly believed the crudest literalism which has ever been taught concerning Scripture and theology. It might be some enlightenment to these writers to read in Wesley's journals of the heathenism of England in the eighteenth century, or Butler's complaint written in 1736:

"It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject for enquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment."

This might show that the religious problem is not as modern as they imagine: it is but the ground of battle that has shifted. But these writers have an obstinate tendency to assume that until they and their fellows arose to trouble Israel, the Church held her hopelessly out-of-date dogmas in undisturbed peace, and that to-day the orthodox cling to their Ptolemaic theology, despite the wisdom of the new Copernicans. The narrowest literalism, the most purblind obstinacy, the fiercest bigotry are still attributed to the modern Church. Höffding, for example, in his recent "Philosophy of Religion," coolly tells us that

"Towards men who, either on intellectual or on ethical grounds, have deviated from orthodoxy, the Church adopts an attitude little short of barbarian. She can recognize no other point of view than that of an evil will" (English translation, p. 356);

and this same writer actually informs us that the "orthodox" interpretation of those great words of the catholic humanity of Jesus, "Inasmuch as ye have done it," is that they refer to acts of love done to *believers* only. It is

difficult to say what such statements can be called. Sense they certainly are not; their authors can not have intended them as deliberate nonsense; and yet they are too grotesque to be allowed rank even as caricatures.

No doubt, there still linger in the twilight of educated opinion many whose views and beliefs are sufficiently narrow to justify some of these reproaches, but is as manifestly unfair to take such persons as representatives of Christianity to-day as it would be to charge upon science the orations of the Hyde-Park lecturer who, primed with a shilling popular manual on evolution, declares that science has disproved the existence of a Deity. It is high time that it was recognized that, so far from shrinking behind obsolete guns, the best intellects of the Church to-day are leading the advance. It is at least strange that so many should assume that Biblical criticism has struck the death-blow to the creeds of the Churches, when 90 per

cent. of this destructive research is carried on by the ministers and teachers of these Churches. If men would but trouble to inquire what the modern Church actually does believe, instead of drawing wholly imaginary pictures of what they think she does, or ought to believe, there would be less cause for complaint concerning the stupid accusations which are laid at the door of what every one abuses and no one defines—orthodoxy.

It is easy to abuse dogmatics, but no one has shown how an organized society such as a Church is, can continue to cohere without them. What is essential in religion is intimate religious experience, but when once we come from the privacy of the inner

chambers of our own heart to mix and converse with men, what we believe must find statement in words, and, if we are to work jointly with others, some common expression which will suit tolerably well for all of us must be found. Such common expression is our organized theology, and, despite much gainsaying, theology to-day is far more progressive than it is commonly thought to be. But yet what is most distinctive in evangelical Christianity is not its theology. Much of this is inherited, rather than acquired, and, held in common with other forms



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of Christianity. Evangelicalism is characterized rather by its point of view. As against sacerdotal conceptions, on the one hand, and excessive religious intellectualism, on the other, the evangelical school stands for the religion of individual and personal experience. It is not a religion of authority nor a religion of philosophy, but a religion of the individual. As such, instead of being, as it is generally represented, inseparably attached to certain theological conceptions, it is less affected by them than either sacerdotalism, which clings for support to the formulas of the past, or intellectualism, which is ever striving to frame formulas for the present, for what is most vital and valuable in evangelicalism stands out apart from changes of theology. Its distinguishing features are these: The vindication of personal religious liberty, the value attached to personal religious experience, and the insistence or emphasis laid upon personal conversion. For this position there is much in the modern psychology and philosophy of religion that gives indorsement.

It is said that our politics are daily

becoming more socialistic; in our philosophy, however, there is a growing sense of the importance of the individual, and that this sense is strongest in our religious philosophy is not to be regretted. Dr. Ward's maxim, "As many worlds as minds," is nowhere more true than in a religious application. The philosophy of religion will have to admit with evangelicalism the liberty of will. No philosophy of religion will ever satisfy the demands made upon it until it gives an adequate account of personal responsibility. Once set up an Absolute, try to tuck the whole universe under its wings, and all hope of dealing satisfactorily with sin and human freedom is utterly gone. No philosophical conjuring can bring a real Absolute and a real individual on the stage of life together. If divine omnipotence can not be defined so as to allow of true personal centers of determination without it, it becomes an unworkable and, therefore, we submit, a useless conception. None saw this more clearly than Dr. James Martineau, and, to the great credit of his system be it said, he boldly asserted the existence of wills independent of the divine will. Religious philosophy will continue to toy with the problem in the future as in the past, no doubt, but any other course, however skilfully maneuvered, can only lead to the same result—pantheism and total inability to account for the fact of sin. The only alternative is clearly to recognize and allow for the independence of the individual in the universe.

The stress laid by evangelicalism on personal experience is receiving fresh corroboration at the present time. In the first place, this is owing to the powerful tendency of an influential band of modern thinkers, who are magnifying the personal and human aspect of thought, who accentuate the former rather than the latter word in the old Greek antithesis, "The Many

and the One." There is a growing school that under the style of humanism or pragmatism seeks to return from the abstract to the concrete. It starts from the fact that action is prior to thought, but, not content with thus postulating it as thought's alpha, it shows action to be thought's omega too; for thought can only be valued, declares the pragmatist, by taking into account its practical effect on our life. The older and traditional logic worships "pure" thought. Says pragmatism, "pure" thought is a chimera, an abstraction of pedantry, that can not and does not exist. Thought is never colorless, it is always colored with our purposes, shot through with faith, desire, and will. Let us, therefore, it says, start from the natural and commonsense standpoint of man and his experience, as it seems to him to be, and avoid the abstruse and barren attempts to explain the world by postulating an absolute, pure being, and all the other abstractions beloved by the professional philosopher. To take an example, we may consider the attitude of pragmatism to the question, "What is reality?" The real is generally spoken of with bated breath, as something great and superhuman, standing in shadowy majesty behind the transient appearances of this vain show in which men walk, altogether apart from, and independent of, us and our interests. The pragmatist boldly combats this conception. It is obvious, he declares, that only what is knowable by us is real for us; an unknowable reality is a contradiction. But what prompts our knowledge? Why, surely our own needs, aims, and interests. That is to say, these things are an indispensable factor of the revelation of reality to us. What right, therefore, have we to talk about reality as independent of these? Reality, then, becomes reality by being responsive to us. Similarly with truth. The true is not that which is true

eternally and independently. It is made true. Supposing that we have alternative explanations of a certain event, and ask which is true. The one we shall select is that which works better, which fits in with the rest of our experience better. Truth, then, proves itself by working usefully for practical ends; so that, apart from human interests and ends, neither reality nor truth has any meaning for us. Their supreme test is their serviceableness. This, of course, does not imply that they are merely the servants of expediency and that whatever is useful is real and true. We have all heard of useful fictions. What is meant is serviceableness to the whole harmony of our life and experience. We can not rob our Peter to pay our Paul, or satisfy one part of our experience at the cost of another. The matter must be viewed in the light of the whole.

In short, then, the pragmatic method, with its resulting humanistic philosophy, gives a new answer to the question, "What is man?" The regnant philosophy of many generations past has made him a mere fly on the wheels of the universe. The new answer—and yet there is nothing wholly new under the sun of philosophy, for pragmatism is the lineal descendant of Protagoras—declares that human action is no small factor in the ordering of things, and that a thorough recognition of this is necessary to any conception that we can form of reality. If, then, we can not contemplate the logical conception of the true or the metaphysical conception of the real apart from our own human valuation of them, can we contemplate God apart from His relation to a religious experience? Is not evangelicalism right in insisting on the paramount importance of religious experience?

Conversion, which evangelical Christianity emphasizes, at one time derided with all that superiority with

which Plotinus sneered at the Church which promised her beatific vision to cobblers, has received, within late years, a far more sympathetic handling from modern psychology. The psychologist of to-day is often one of our preachers, and has some very practical ethic on such a subject as habit. There is a psychological reason for launching any new habit or mode of life with as decided an initiative as possible. A public pledge, an open avowal are recommended as weighty factors in aiding such establishment. The new habit has to entrench itself at the expense of the old, and the deeper the initial entrenchment the more easily do we, when the prompting occurs, react to it by the way of the new habit instead of by the well-beaten paths of the old ones. Conversion, as definite and memorable as possible, is the best gateway to a new mode of life.

Dr. Starbuck, by patient inductive research, in his "Psychology of Religion," has shown that a large majority of conversions take place at the age of sixteen or seventeen. It is essentially an adolescent phenomenon. At the time when the girl or boy develops into womanhood or manhood is she or he most likely to be led to a new spiritual selfhood. It may be, as Browning puts it,

An awkward thing to play with souls
And matter enough to save one's own;

but the quackery regarding the cure of souls is to be found as it is in the cure of bodies, and is contemptible in both cases, there are good physiological and psychological reasons to urge for a sane and healthy evangelism toward young people of this age. In the springtime of habit, when its growth is most rapid, it can do nothing but good to train habits, which in another ten years will be fixed for life, into the proper direction, and to reap the results of the mental and physical upheaval of puberty for that which is right and pure. A wise evangelism at

this period has the sanction of psychological science.

The outcome of the future lies in the hands of the leaders of evangelical thought to-day. They must abjure polemics. We have had enough of warfare. It is not every type of religious experience which can find satisfaction in any one way. We do no good by forcing our views, as if

the gospel of Christ were not broader than our own interpretation of it. But if our leaders will develop the undoubted truth and strength that lie in the fundamental standpoints common to all evangelical Christians, while respecting the attitude of others, evangelicalism, once last, will awake one day to find that the last has become first.

THE DYNAMIC OF CHRISTIANITY

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CHRISTIANITY is a religion of power. In this it differs from all other religions. It comes to weak and helpless men, professing to be able to lift them up; it comes to those who are bound by sin, professing to be able to give them deliverance; it comes to those who are lost to goodness and to God, professing to be able to bring them salvation; it comes to a fallen world, a world that has continued to fall, professing to be able to repair its ruin and to restore it to the divine order.

That Christianity once made good its claim no one doubts; but what many desire to know is whether it is now making good its claim; or whether it has become a spent force. They are anxious to know if they can count upon it as possessing all its ancient converting power; and if the finality which has been so confidently assumed to belong to it as a system of truth belongs to it also as a manifestation of divine saving energy. In other words, they want to be assured that it possesses a sufficiency of power to accomplish the work which it has undertaken; namely, the complete redemption of the world from the dominion of evil.

It is believed that at the present time the Church is being called to pass through one of the most trying periods of her checkered history. The crit-

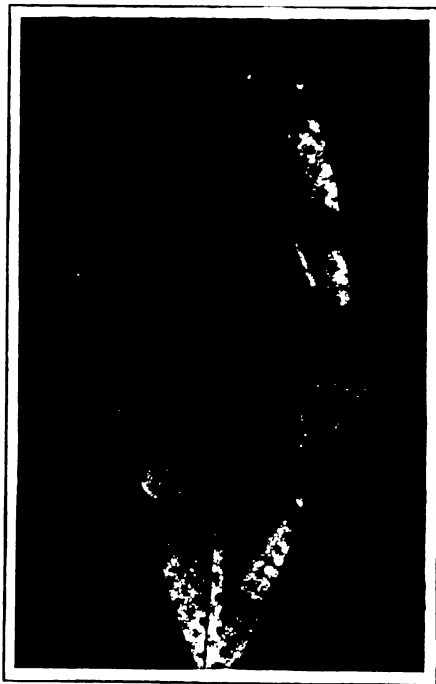
ical methods which were applied to the study of the Old Testament are now being applied to the New Testament. The very citadel of the faith is being assailed. The battle is raging around the King. Dr. Marcus Dods said to the writer, during his last visit to America, "Before we get through with the discussions upon which we are entering, there will be many more sore hearts. The faith of many a humble saint will be rudely shaken; but I have no fear of the final result: Christianity will emerge out of the conflict clearer and stronger." The storm which Dr. Dods saw brewing two years ago has broken upon us. Everything that pertains to the miraculous is being discarded. Nothing is allowed to remain that modern science can not fathom and explain. Now, while this sifting process is going on what are we to do? Upon what is the ordinary Christian to fall back for support to his sinking faith? And upon what is the preacher to put the stress of argument in his message? Unquestioningly, upon the answer of Christian experience to the saving power of the divine Christ. Here is something that never changes. Whenever, in any age or country, men come into contact with Christ, a new power begins to operate within them which produces religious and ethical results

that are always essentially the same. The answer of Christian experience to the saving power of Christ may, therefore, be just as clear and explicit in the present day as it was in the apostolic age.

The conception of Christianity as a religion of power was one of the ruling ideas in Paul's teaching. To his Gentile, and especially to his Roman, hearers and readers—who were worshipers of power—he held forth a risen Christ who was declared to be “the Son of God in power,” that is, the Son of God as existing in the element of power. The word *dunamis*, from which our word dynamite is derived, is one of his key-words; just as the word *zoē*, or life, is one of the key-words of John. Peter also uses the word *dunamis*, but he employs it to denote static power, holding power, power which, working like gravitation, keeps moral beings in their place, and causes them to revolve in their appointed orbits. This is the meaning in his words, “kept by the power of God through faith unto salvation” (Eph. i. 5). Paul uses the word in its modern sense of a propelling, or driving, power—a power which moves men to action—a power which thrusts them forth into the thick of the battle, that they may lend a hand in the conquering of the world for Christ.

The secret and the source of the dynamic power which Christianity possesses Paul found in Christ. In Him divine power is stored up; through Him divine power reaches us. He performed the works of God because He possest the attributes of God. He has all the religious value of God because He is Himself the fountain of eternal and infinite moral energy. As a divine Savior men have trusted Him for salvation; and as a divine Savior He has revolutionized human history. It is a significant fact that an acute thinker like F. William Newman, while stumbling at the doctrine of the in-

carnation, is forced to admit “that the most fruitful and living religion in Christendom has generally been found among those who emphatically deified Christ.” A similar testimony is tacitly borne by Dr. James Martineau, the eminent Unitarian divine. Speaking of the utter inadequacy of all merely ethical systems of religion to impart regenerating power, he says, “Personal love



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and gratitude to Christ I have found the most powerful motive among the clearest minds and the greatest benefactors of mankind." This grateful love to Christ in which Martineau rightly finds righteousness-producing power is Christianity's secret. To evoke it Christ must be seen as standing in a peculiar relation to men. He must be looked upon as their supreme Friend and Helper, able to bring them deliverance in their direst extremity; able to bear the whole weight of their burdens; able to impart grace suffi-

cient unto their utmost need; able to make them victorious over sin, and strong to walk in the way of righteousness.

Here the question naturally arises, How does the power for redemption which is stored up in Christ reach the hearts of men? What is the channel through which it is conveyed? We answer, It comes through the facts of the Gospel. It has been wrought out and brought nigh in His life, death, and resurrection. Listen to the declaration of Paul, "I am not ashamed of the gospel of Christ, for it is the power (*dunamis*) of God unto salvation to every one that believeth" (Rom. i. 16). In the Gospel, which makes Christ known, the fulness of moral omnipotence is lodged. Its power is unailing because it is divine. Whenever connection is made with it, the power which it holds within itself, and which is ever flowing forth from it for the salvation of men, takes instant effect. The connecting medium is faith. With the believing soul the power is on, with the unbelieving soul the power is off.

Still more explicit as to the way in which this power operates is the statement of Paul, "The word of the cross is to them that are perishing foolishness, but unto us that are being saved it is the power (*dunamis*) of God" (1 Cor. i. 18). Here the word of the cross, that is the doctrine or message of the cross, the word spoken or written in which the suffering, atoning love of Christ is exprest, is said to possess divine dynamic power. Its practical effect, however, is traceable to the way in which men relate themselves to it. To those who are perishing because they have refused to come under its influence, it is foolishness. To those in whom the saving process has begun, because they have opened their hearts to its influence, it is the power of God. What men find in the word of the cross is determined by their attitude toward

it, and by their spiritual condition growing out of that attitude.

To the same effect are the words, "We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, the power (*dunamis*) of God, and the wisdom of God" (1 Cor. i. 23, 24). Here a crucified Messiah is said to be the dynamic of Christianity. The cross balked at by the self-righteous Jew, scorned by the philosophic Greek, is to those who obey the divine call which comes to them through it the power and wisdom of God. It breaks in pieces the flinty rock of spiritual pride; it dissolves the iceberg of intellectual self-sufficiency; it brings men in contrition to the feet of the Father; it removes condemnation, destroys sin, creates righteousness; in a word, it produces results which need divine power for their explanation. Measured by what it has done, it has proved itself to be the world's great power-center; and hints are not wanting in Scripture that it is also the great power-center of the universe.

In speaking of Christ crucified as the power of God we must be careful not to carry over to the moral sphere ideas that belong to the physical sphere. As a dynamic, driving force His cross impels, but does not compel. It excites to spiritual activity by moving upon the intellect, the heart, the conscience, and the will. It is truth-power, heart-power, moral power. It is power through personality, the effluence of spirit, the outflow and inflow of personal influence. It follows the ordinary laws of moral power, differing from other expressions in degree, not in kind. The method by which it conveys power to the heart of man is soundly scientific. It commends God's love that it may constrain man to obedience. As Thomas à Kempis says, "the love of Jesus is noble, and spurs us on to do great things, and excites

us to desire things always more perfect." As the supreme expression of that love, the cross of Christ is the mightiest moral force that can ever be brought to bear upon the heart of man.

Nor must we think of the dynamic power of the cross as necessarily explosive in its character, and spectacular in its effects. That is its exceptional form of manifestation. Generally it is silent, deep, pervasive. It is like the normal action of the heart, of which it is said that if all the pulse-beats of a single day and night could be concentrated into one great throb, it would be sufficient to throw a ton of iron into the air a hundred and twenty feet. And yet how silently and smoothly does the heart perform its work! An ancient emblem of divine power was that of the sun with three beams. One beam fell upon a mountain of ice and melted it, another fell upon an ocean and drank it up, another fell upon a dead man and restored him to life. All these forms of power were impressive by their very quietness. Divine in their greatness, they were divine also in their manner of operation. It is mainly, therefore, in God's usual way of doing things that the power of the cross may be expected to work.

In imparting moral power, the cross meets the essential spiritual need of men. In many respects man is strong; morally he is weak. Struggling to be free, he sinks deeper and deeper into the mire. He feels the need of some one mighty enough to lift him out. It was this phase of man's condition that Paul had in his mind when he said, "While we were yet weak, in due season Christ died for the ungodly" (Rom. v. 6). He died to impart to men saving energy; he died to give them power to live divinely. An old Spartan, who tried to make a corpse stand upright, when he had done his best gave it up in despair saying, "It wants something within." This is what sinful disabled man wants, he wants

something within. He wants a power which will enable him to stand upright, to run and not be weary, to walk and not faint. And nothing can do that for him save the power of Christ's redeeming love.

Professor James caught hold of part of the truth when, seeking to reduce religion to its simplest terms, he defined it as an uneasy sense of "something wrong about us as we naturally stand," and a conviction "that we are saved from the wrongness by making proper connection with the higher powers." The expression "the higher powers" is somewhat vague. What he ought to have said is, that we are saved by coming into contact with the highest power. And we come into contact with the highest power when we come into contact with the cross of Christ. In all the universe there is no higher power than the divine sacrificial love which has been manifested in the cross.

For the confirmation of her faith, and for the renewal of the spirit of conquest, the Church of to-day needs to take a firmer hold of the doctrine of the cross, within which lies the dynamic power upon which she is to depend for individual and social salvation. Too often it has been left to the Salvation Army and mission workers to demonstrate the regenerating power of the gospel. The Church has been too easily satisfied with being able to point to the general fruits of Christianity, and has failed to show her chief credential which is power to change the heart of man—power to awaken altruism and make it dynamic, power to redeem society by redeeming souls. The reason for her failure has been the obscuring of the doctrine of the cross. In agreement with Paul, the writer of the Epistle to the Hebrews traces the conquering power of Christ, in the present, to His sacrifice on Calvary. He says that when, in the exercise of His priestly mission, Christ

"had offered one sacrifice for sins forever, he sat down on the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet" (Heb. x. 12, 13). Compare with these words the promise of Christ, "Greater works than these shall ye do, because I go unto my Father" (John xiv. 12). Greater works than healing the sick and raising the dead were to be done by the disciples of Christ after the completion of His work, and His return to the Father.

Moral miracles were to be wrought, which would demand a higher kind of

power than that which was needed for the production of physical miracles. Christianity is a religion of progress, and there is no longer any need or any call to go back to the physical sphere of things for proofs of its supernatural power. When in this age of the Spirit, this age of spiritual power, Christ crucified is preached, rebel souls will bow before the footstool of His feet; miracles of grace will be wrought which will startle men from their sense-bound dreams, and all the world will know that the crucified Redeemer is still "the power of God."

THE GREATEST RECENT DISCOVERY CONCERNING THE NEW TESTAMENT

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As the gifts which the Israelites took from the Egyptians made the "church in the wilderness" rich, so gifts from Egypt in our day have been making Christian scholarship rich in such treasures as the world never expected to see. In the last forty years scarcely a year has passed in which the Old Testament has not been illuminated by some valuable discovery. But greater than any of these discoveries which have thrown new light upon the Old Testament is the recent find of papyri which has made the New Testament a new book—so thoroughly a "new book" that the New-Testament grammar, lexicon, and history must be rewritten in the lime-light of this new truth.

To understand the romance as well as the certainty of this truly epoch-making discovery it is necessary to offer a preliminary word concerning the manner in which these buried treasures were uncovered.

It was in the Fayoum that these tons of papyri, ostraca, etc., from the early Christian centuries were found (1895-

1905). No place in Egypt is more strange. No travelers were ever accustomed to visit it, until recently. When I first entered it eighteen years ago the native children would run from a white face. The Bahr Yusuf (canal of Joseph) rushes through it with the force and almost with the volume of the Ohio or the Colorado. Everything is strange, totally unlike the Nile scenery. And the ruined cities on the edge of the ancient Lake Moeris—which in the earliest time filled this entire district—were not rich in the things archeologists wanted. Not until W. M. Flinders Petrie eighteen years ago made scientific diggings at Illahun, probably the old port of the lake, and at Gurob, one of the ancient cemeteries, and at Hawara, which he found to be the tomb of Amenemhat III.—the Labyrinth, which had so mystified Herodotus, being his palace—was any deep interest awakened in the papyri which from time to time entered Europe from this hidden and poor district. The discovery of the remains of the old dam which Pharaoh Amenemhat built,

in Abraham's day, to control the waters of the lake and turn it into a reservoir nearly one-fourth as large as Lake Erie—an irrigating scheme so vast as to almost turn dizzy the heads of modern engineers—aroused attention; as also the discovery that the two largest statues in the world, one of which more than a millennium later became celebrated as the Vocal Memnon, were merely the statues of Pharaoh Amenemhat and his wife which had been erected at the landing stage of the lake; but far more startling were the possibilities in the direction of finding rare papyri which were suggested when Dr. Petrie published his discoveries and drew attention not only to the chance of finding some rich man's library and getting new readings of celebrated classical works and the possible discovery of other classical authors hitherto unknown; but also to the value of the previously unappreciated poor papyri written by the laboring men in the centuries immediately preceding and following the Christian era.

As the towns in the Fayoum were entirely dependent for life upon the Pharaoh's interest in irrigation, many of these little towns were depopulated at definite dates, growing up quickly and as quickly disappearing. Besides, as the lake-level had changed greatly during the centuries, being twice as large in Abraham's time as in the days of Alexander the Great and being twice as large in Alexander's time as now, we have the further important situation of a series of towns of very different ages, all originally on the lake shore but permanently deserted when the lake receded and never afterward rebuilt. This explains the peculiar value of these Fayoum papyri, since such a town as Oxyrynchus, for example, where this unparalleled discovery was made, existed only for a few hundred years (200 B.C. to 600 A.D.) and the rubbish heaps had never been disturbed by later occupation.

It was in 1895 that B. F. Grenfell and Arthur S. Hunt, who had been previously associated with Dr. Petrie in his diggings, began their work at Oxyrynchus, discovering there the scientific principles on which papyri search must always hereafter be conducted.

At first no doubt they hoped especially for fine classical papyri, and their hopes were not wholly disappointed, for in the course of their years of digging on that site they did find numbers of classical works previously known, besides new poems and new philosophical works by celebrated authors, a new history of Greece worthy to be compared with that of Herodotus, new works on music and medicine, and some exceedingly valuable early Christian documents—leaves from two or three different pocket Testaments of the third and fourth centuries, and the celebrated *Logia* or "sayings of Jesus" etc.—yet the greatest discovery, so far as the New Testament was concerned, was not connected with these finer or better written papyri. It was the poor papyri from the pens of the middle and lower classes which brought to New-Testament scholars the knowledge of a fact so strange and unexpected that it has revolutionized New-Testament study more than if they had found a classical collection equal to that in the old Alexandrian library. If the library at Alexandria had not been burned the learning of the previous 4,000 years would have been preserved to us, yet this rubbish (*afsh*) from these little villages skirting Lake Moeris has offered more valuable material for New-Testament criticism, since this gives to us the thought and life and language of the "common people"—the very people for whom the New Testament was written and out of whose ranks came the early Christian church. It is now seen that the vileness of life pictured in the classics did not apply to society universally. The "upper

classes" have always been corrupt and irreligious. Of the so-called upper classes of that hard pagan world it may yet be said

"Deep weariness and sated lust
Made human life a hell";

but of the lower or middle classes this is not equally true. While some texts are pitiful in their hopelessness in the face of death, and some of these papyri show such disregard for life and purity and weakness that we can quite understand how Christianity came into the darkness like sunshine from a heavenly "dayspring" (Luke ii. 78), there are letters from children to parents and from wives to husbands which prove that even then the human heart was human, and sympathy and home love were not entirely unknown.

One pitiful letter quoted by Deissmann shows the ordinary hopelessness of grief in that dark era. Eirene writes to a relative who has lost some loved one by death: "There is nothing one can do in the face of such trouble. So I leave you to comfort yourselves."

One of the Oxyrynchus letters, not quoted by Deissmann, is even more horrible in its revelation of the moral life of that first Christian century. It is a private letter written within half a dozen years after Herod killed the children in Bethlehem. It is from Ilarion to his wife Alis, saying that if their daughter, who is pregnant, bears a boy, "let it be; but if a girl, expose it!"

What a vision this opens of the domestic life of that era into which Jesus came with His new teaching concerning women and children!

The fragments and outlines of plays common in the theaters of that era are not of a kind which it is now possible to publish, the plot almost invariably turning on the vilest features of illicit love. In one of these a young woman who has made a proposal to her slave, which has been declined, at once orders

his death together with the slave girl she supposes him to love.

Yet, on the other hand, there are many proofs that home love was not uncommon, and fidelity to plighted troth. One husband of the second century writes to his wife Isidora whom he has been forced to leave, presumably on business, that he prays for her health every day and evening, and has been in such mourning because of their separation that he has not once bathed or anointed himself since he left her, thirty days before! Many peculiar and unexpected conditions of social life are revealed by these papyri; for example, the fact of strikes and labor-unions at this period, the scale of wages paid to skilled and unskilled workmen—with amounts varying quite as much as now—the constant reference to "monopolies" in various industries—the laundry business, brick-making, and especially in oil. A large part of one revenue papyrus has wholly to do with this oil monopoly which was fully under government control.

One pathetic contract which was made some thirty years after St. Paul's intercession for Onesimus (Philemon) has reference to the sale by two brothers of the third part of a slave girl which they owned in partnership. This girl who was something over twenty years old, "fair and of middle height," had already succeeded in emancipating two-thirds of herself, and by this last payment she became a free woman. This is as curious, and makes the life of the apostolic era as vivid, as that other contract by which, a little later than this, a master apprentices his slave to a teacher for two years to be *taught shorthand!* or the postal register of which we are told the reception and issuing of letters and packages "can hardly be more methodical and precise in a modern post-office." (See for most of the above illustrations the splendid set of volumes "Oxyrynchus Papyri" [4 vols., 1898-1904], and

"Hibeh Papyrus," 1906, in which the papyri are published in facsimile by Grenfell and Hunt.)

But even this vivid light on these early Christian centuries, or the letters of the third and fourth centuries written by Christians in the days of the martyrs and in which many quotations from St. Paul and the Gospels occur and many fervent exhortations to their friends to be true to the Christian faith, do not possess as much value for New-Testament criticism as the notes and letters and school exercises and legal documents which were written at the very time the New Testament was being written and (to the surprize of every scholar) in the very same language which the Bible writers used. Up until now it has been universally supposed that the New-Testament Greek stood apart from all other Greek, being a sacred tongue or at least being largely influenced by the Hebraistic idioms of its Hebrew authors. That is wholly wrong. The language of the papyri is exactly the language of the evangelists. Nor ought this to have surprized us. We had been told that the New-Testament writers were "ignorant and unlearned men," and that the people to whom the Gospel was written and among whom it first rooted itself were not "wise" or "mighty" (1 Cor. i. 20; ii. 8) but "tanners" and "fishermen" and "tent-makers." The scholars of the first century accepted the literary style of the past. It is only now, in the opening of the twentieth century, that we are able to see the "submerged literature" of the middle classes to whom and for whom and by whom the New Testament was written. To our surprize we find that their dialect is the dialect of Scripture.

Nor do these texts merely give us the background of the apostolic age. Many new and astonishing interpretations are forced upon us by the study of this vocabulary. Deissmann, ten or

twelve years ago ("Bibel Studien"), began to work out some of these new meanings, showing that "judgment," "righteousness," "faith," "flesh," "spirit," "law," "works," etc., must be given a different meaning from that, *e.g.*, found in the LXX. He also pointed out that many terms which had seemed wholly concerned with the Christian Church, such as presbyter, brother, bishop, etc., were terms used in other "brotherhoods" of that era. He and Prof. W. M. Ramsay have vied with each other in showing how the regular law terms of the first century, which meet us everywhere in the papyri, have been transferred to the New Testament, St. Paul making a different argument when he uses the words "heir" and "adoption" in Greek cities from that which he uses in Roman territory. So ἀπέρχομαι, used Matt. vi. 2, "they have their reward," meant in the legal language of the day "they have already receipted for their reward."

But chiefly it is instructive that both Deissmann and Moulton in their latest works put the weight of their great scholarship beneath the proposition that the title "Lord" (Κύριος) as used in the papyri is never used except as a title of Deity; so that when St. Paul within twenty years of the crucifixion calls Jesus "Lord," every one who read his words knew that he was honoring Him not simply as master or Messiah, but as God. (For one seeming exception, see 1 Pet. iii. 6.) Indeed one of the most thrilling discoveries has been that the titles "Savior," "Son of God," "our great God and Savior," and many others used in Scripture were the very titles which the Ptolemies accepted, being deified, and which the Cæsars refused or accepted according as they consented or refused to receive worship as gods. So thoroughly was this word connected with deification that Christian emperors refused utterly to have it used, and adopted a new imperial title, *Δεσπότης*.

Some other far-reaching conclusions follow from the careful study of the papyri. These prove, *e.g.*, that the earliest MSS. of the New Testament are surprisingly careful to reproduce first-century forms. The idioms to which critics have most objected are now seen to be the vernacular of the first century, tho quite out of use in the third or fourth century. Every discovery has "greatly increased the authority of the uncials" (Moulton). Even the poor grammar of the early writers has been faithfully transmitted, as in the famous text, "Now *abides* faith, hope, love, these *three*." The singular verb with the neuter plural is not a mystic or sacred form, but the ordinary street colloquialism.

This leads to the second conclusion, which is that no argument from the various spellings of proper names or from minute changes in phrase in different parts of a New-Testament book can hereafter be taken to prove the presence of a "redactor" or

different author. The papyri are equally indifferent to symmetrical literary form or unified spelling.

This leads also to the condemnation of all theological arguments which seek to find some deep and spiritual meaning hidden in prepositions and tenses and other minute variations of the text. Dr. Moulton points out that in the papyri "*en*" is not a translation of the Hebrew "*in*," but can have many meanings, interchanging freely with *eis*, etc., all of which shows that the supposed differences scholars have found between being baptized "*in*" or "*into*" Christ, or between believing "*in*" or "*on*" Him, and all the elaborate arguments built upon minute vowel-changes are worthless in the light of this new knowledge. As a wise man has just written to me, "The day of building whole theologies on Greek or Hebrew prepositions, conjunctions, and punctuation-marks is past. Let it pass. The Church will be driven to the bigger things of the Gospel and to its central fact, Jesus Christ."

THE RELIGIOUS OUTLOOK ABROAD

OUR LONDON CORRESPONDENT.

Freethinkers in Authority.—Protestant circles in France are seething with indignation caused by the despotic attitude and overbearing policy of M. Augagneur, the famous governor-general of Madagascar. In that ably edited journal "*Faith and Life*" I note a long article entitled "A Freethinker in Authority," the writer of which launches a violent attack on the treatment by this Gallican satrap of the Protestant missionaries and churches in the splendid island which France in our own generation annexed by the consent of England, to the universal dismay of Evangelical religionists. Augagneur has converted religious liberty into a mere farce in his island province. The Protestant communions of France evidently intend to move in earnest against the continuance of a régime in Madagascar which involves contemptuous treatment of missionaries as well as overt persecution. In a very

bitter political speech M. Augagneur recently declared that in the French colonies "neither filibuster nor missionary" could be tolerated. The question may soon arise for the French Government whether such a colonial governor-general as this cold-blooded freethinker ought to be tolerated in his official functions. He has at any rate raised a vivacious revival throughout France of the whole question of liberty of conscience. The press is actively taking up the topic. The Society of Missions has just issued a volume of 245 pages of documents and protests. Augagneur is a typical sample of contemporary French agnostics. His standpoint may be judged from this exceedingly neat sentence from his lips—"Il n'y a de vérité que dans la science, et la religion est anti-scientifique." A man who believes that "there is no truth but in science, and religion is antiscientific" was scarcely the kind of ruler whom the French

Government should have placed in authority over Madagascar and its splendid English Protestant missions.

Genuine Toleration in Russia.—Six months ago I enjoyed several chats with young Pastor Fetler, the Russian Baptist who had come to England for a course of theological study. He belongs to the Baptists of the Baltic Provinces, and had much to say concerning the bitter persecutions which had been endured by his family, both politically and spiritually. He departed last summer to undertake evangelistic work in Russia, purposing to commence, if possible, in the very heart of the country, making Moscow to begin with his headquarters. The great success he has speedily met with is one of the proofs which are accumulating that in all the thick darkness of the situation in the Muscovite dominions there is at least one gleam of light. The edict of religious toleration was at first regarded with skeptical scorn, but it appears certain that this imperial ukase was issued by the Czar with a sincere purpose in view. Pastor Fetler is at work under the auspices and with the help of the Baptist Pioneer Mission which has its headquarters in London. Pastor Fetler sends word that he has witnessed since he commenced his mission fully 1,400 conversions, of which 182 were registered recently in a single fortnight. He has gone for a time to St. Petersburg, and here he is holding Sunday meetings in the palace of the celebrated and devout Princess Liéven. His hope is that he may succeed in establishing a Baptist church in that city.

Ito Land.—All through Jewry, in every country where the widely dispersed Hebrew race is represented, the Zionist problem is exercising the most zealous minds. The most popular phase of this problem is unquestionably the program of the Ito, which is to provide a territory, on an autonomous basis, for those Jews who can not or will not remain in those lands in which they at present are living. Mr. Zangwill and other eminent Hebrew intellectuals are fervently advocating the Ito scheme. They recognize that the twelve millions of their race, scattered to the four corners of the earth, can not pos-

sibly migrate to any single center in any single generation. The idea is repudiated as a wild dream. It is the wandering Jew, the emigrant Jew, who constitutes the problem. This is a question which potently affects almost every civilized nation in the world. As Mr. Zangwill points out in the enthusiastic addresses which he is delivering to great Hebrew gatherings, Jewish emigration is a vast and perpetually rolling stream, which, unlike the river Sambatyon of Jewish fable, does not even rest on the Sabbath. The exodus from Russia after the hideous pogroms in 1906 was calculated at 200,000. Rumania, another volcano, is perpetually erupting Jews. They have just been spouted from Morocco. From Galicia there is a less violent, but even larger flow. There is a steady emigration from Palestine itself. Mr. Zangwill reminds his brethren that the money spent by Jews in this endless emigration exceeds a million pounds a year—enough to found and finance a small state. Therefore it is claimed that the movement is built on solid facts, not on mere fantasies. The terrible problem is offered a practical solution—Ito land. Now, Ito means a territory, and the new propaganda exists to secure a land. It does not exclude Palestine, and the Ito advocates emphatically declare their readiness to cooperate in developing Palestine if the Zionists could guarantee the political safeguards. On the other hand, the Ito idea does exclude England and many other countries, for the desiderated territory must be empty or comparatively unpopulated. No going concern is looked for, roads, railways, docks, streets, and houses furnished, "with the cloth laid for supper!" Nor is a toy territory wanted, for fancy chicken farms and a few fenced-off olive plantations. The scheme is to found, in a real live country, a state with a strong and healthy farming population, scattered over thousands of square miles, in total and vivid contrast to the congested New-York Ghetto, with 400,000 sickly souls in one square mile. Vivacious debates are in progress in Jewish circles over this momentous question. And undoubtedly Southwest Morocco is the spot of all others on the surface of the earth which is considered the most eligible for this supreme purpose.

THE PREACHER

"You are there (in the pulpit) not simply to speak what people care to hear, but also to make them care for what you must speak."

PREACHING TO A JUNIOR CONGREGATION

CHARLES M. SHELDON, D.D., TOPEKA, KANSAS.

FOR several years the conviction has been growing upon me that the average minister preaches too many sermons to grown-up people. It is, I believe, a temptation on the part of young men in the ministry, especially, to think their sermons must be more or less profound and deep, and the result is often heaviness instead of weight. I am beginning to think that the churches all over the country would be the gainers tremendously if all the ministers would devote from two to three months every year in preaching to their Sunday-schools. The material in the Sunday-schools is impressionable, it is enthusiastic, it is just at the age when ideas are forming for life, it is in one sense the best audience the minister can ever expect to have. It is with purpose growing more firmly settled in my own mind that I have for the last four years found myself trying to teach my Sunday-school through the medium of a morning preaching service given up entirely to the Sunday-school, continuing from two months to ten weeks at the longest, generally beginning some time in the latter part of February and closing with Easter, when the children who are ready to join the church are received into it.

I submit the following outlines for illustrated sermons for Sunday-schools out of my own experience, and submit them with some reluctance, not concerning the value of the method employed, but realizing that I am in some ways nothing but an amateur and a beginner in this kind of preaching; for, like most ministers, I had no training whatever in talking to boys and girls. Nothing was ever said to me in the seminary about children. All the sermonizing was directed toward grown-up people, and the subject-matter for sermons was doctrinal and homiletic rather than illustrative. I find, however, in studying nature especially, that the world is full of natural illustrations of spiritual ideas. These illustrations remain in the world, to be discovered and used by any one, and children are always interested

in anything that comes out of the world, whether it be from plant life, from geology, astronomy, botany, or themselves. The idea which runs through this simple series has been the building of the house of life. Following is the series:

"YE ARE GOD'S BUILDING." On the blackboard are the text and the words Plan, Foundation, Strong, Beautiful, Ample, God's Building. Also on the platform a child's house with six rooms all furnished. This can be made by any young man in the church, some member of the Endeavor Society who is handy with tools and wants to do something to help. And by the way, may I suggest that members of the Endeavor Society can help the pastor in a series of sermons to children in various ways, by supplying him with material for illustrations or by hunting for it as he may direct. To come back to the sermon. Every house must have a plan. This plan is furnished by God in the Bible. A Hebrew scroll which can be bought from the *Sunday-School Times* is unrolled to show what the plan used to be, and it is more like the plan of a house that the carpenter uses to-day than our Bible, as it is bound up. Next, the foundation of a house is necessary, and that has also been given us in Christ. Comparison is made between His foundation and the sand, and a picture of a house on the rock and on the sand could easily be drawn. Then the house must be strong. Habits of vice, like cigarette-smoking, drinking, profanity, falsehood, etc., make the house weak, tear it down. These should be avoided. Then the house should be beautiful. This was illustrated by one of Mr. Luther Burbank's bulbs with an amaryllis bloom measuring nine inches across. Then the house must be ample; that is, we should not be narrow in our growth. This is illustrated by turning to the toy house on the platform. Over each room have been tacked pieces of paper. We tear off the upper paper, which discloses the attic of the house. Some people make

their house all attic. They are places for rubbish, and there is not much of anything else in the house. Next paper torn off discloses the kitchen. Some people make their house of life center about the physical things, eating, drinking, etc. The next paper torn off discloses the parlor. Some people's houses are all amusement, to the exclusion of everything else. The next room disclosed is one of the bedrooms up-stairs, which represents a lazy life, sleeping itself away in the midst of a great world of action. And then the sitting-room is also disclosed by the removal of one of the papers, to illustrate the fact that some people's lives are all centered about themselves: The men who are interested in their home life to the exclusion of the needs of the city where they live; selfishness in the face of political duties, where men put on their slippers and sit down in their cozy little homes and let the great city go to destruction instead of doing their part to make it better, getting out of their homes even to do it. The last point in the sermon is the emphasis laid upon the words God's Building. After it is all done it belongs to Him.

THE IMPORTANCE OF LITTLE THINGS IN THE BUILDING OF LIFE. Text: "Grow in Grace."

A large variety of chemicals will show the importance of little things. For instance, poison like cyanide of potassium. A piece as large as the head of a pin will kill a man. A little pinch of methyl violet, so small that the children can not see it, dropt into a tumbler of water will discolor it immediately. The same thing can be done with a little grain of permanganate of potassium. From one of the companies manufacturing pens, a card showing the way in which pens are made, illustrate the sixteen different processes through which pens have to go before they are finished. Each process must be followed or the pen is not perfect. The lead casing which surrounds the telephone wires in the cities will illustrate the value of little things, for if through an accident this lead casing is punctured in any way and one drop of water enters the bunch of wires, it will put them out of service and cause the telephone company great trouble and expense. Another illustration of the importance of little things is a collection of photographs from Mr. Burbank's experimental farm showing how selections are made by

different fruits or the leaves of plants, and a seedless apple showing the patience required in little things in selecting the fruit or trees which have finally produced this fruit, covering a period of several years. Upon the blackboard can be drawn the timbers which must go into the house of life mentioned in Peter—Faith, Virtue, Knowledge, Self-control, Patience, Godliness, Brotherly kindness, Love. Each one of these timbers is made up of minute fibers, yet put together they make strength. We can not grow in grace without paying great attention to the little things that make growth.

A MISSIONARY SERMON. One of the difficult things for the preacher is to take old themes, like missions, temperance, Easter, or Thanksgiving, and say something on the old themes which will interest young people. For the missionary text none is better than John iii. 16, "For God so loved the world." An eighteen-inch globe of the world is on the platform. The class in geography is asked to stand up and is put through a series of questions as to the size of the earth, what is on it and in it, what it does in space, how much it is worth, finally getting down to the human beings; how many languages are spoken by the people of the world, what do they all need alike, who is able to supply this need, etc., reverting back to the text repeatedly. Then a series of pictures cut out of missionary magazines illustrating twenty-five or thirty different peoples of all parts of this globe for whom Christ came into the world. These are given out to the children and they are asked to tell who the people in the pictures are, and the globe is turned to show where they live. A large photograph, which can be obtained of the Inland China Mission people, Philadelphia, is unrolled showing 155,500 people in one group. This photograph compared with the one on the cover which shows 1,000 people. The 1,000 people in England and America have a minister, but there is only one minister to 155,000 people in India, where the long photograph was taken. This photograph is cut up into sections of nine or ten and given to a class of boys to take home. Finally compare, by means of diagram on the blackboard or on paper, the amount of money Christian people of America give for missions, some \$5,500,000, compared with what we spend as a nation for education, for bread, furniture, steel, lum-

ber, tobacco, and finally the largest bill of all, intoxicating drink, \$1,200,000,000 every year. Go back to the text again and ask the children how soon they think it will be before the Christian world is giving as much for missions as civilization now spends for drink.

A sermon for the youngest children of all, on **HAVING THE HEART RIGHT WITH GOD**. Text: "My son, give me thine heart." This should be made as simple as possible. Emphasis laid on a few words: First, Give God the heart now. Illustrate, by means of several things, which can not be done at all unless they are done now. For example, two hearts cut out of white paper, one of them marked with the word Sin in ink the week before, and the other marked during the sermon with the same lettering in ink. Then immediately remove this last lettering by means of an ink eradicator, which can be bought in any stationery store, which will remove the ink almost instantly. Then try to do the same with the heart which has been marked the week before, and emphasize the difficulty of removing an old stain. The heart should be given to God not only now, but the whole of it should be given. Nothing kept back. This can be illustrated by tearing a dollar bill in two, and even in its torn condition it is good if pasted together and handed in to the bank, where they will give a new one for it, but it is not worth anything if you take half of it to the bank. The cashier will demand the other half. So God wants the whole heart or none. The heart should be the best heart we can possibly give to God, which can be illustrated by a variety of ways. For instance, we have in Kansas a woman who has discovered a process for imitating fruit, exactly reproducing in a physical form the color, shape, and characteristics of any kind of an apple or peach, and she has made such an exhibit, comparing the perfect Elberta peach, for example, with the same kind of fruit which has begun to show disease, rot, or scab. These two compared represent the demand of God for the best. Often we try to give God the cheapest or the worst. Reference can also be made to the old Hebrew law which demanded of the Jew the best of the flock for sacrifice to Jehovah. Also the heart should be kept full all the time of the grace of God. This can be illustrated by putting a cup of water which has been colored, into a plate. Light a candle and

put it in the middle of this water on the plate. After the candle is burning well, cover with a long-necked glass, a very large test tube is the best. The air will be exhausted by the flame and the equilibrium destroyed so that the pressure of the colored water outside, which represents the pressure of the world, will enter into the vacuum caused by the burning of the candle and the water will rise in the tube, showing that when the heart is empty of the grace of God the world will enter in. Lastly, some young man or woman who is an artist in the Endeavor Society can be drafted to draw on two hearts which are alike, first the face of a child representing innocence and the days of youth, and on the other a broken-down, wretched old man, and the appeal made as to which of these two should be given to God.

CHRIST, THE LIGHT OF THE WORLD. The building of our life should not be for ourselves, but for others, as illustrated by the missionary sermon. It should be a consecrated building as illustrated by the sermon on the heart, and it should be continually lighted, as illustrated by Christ, the Light of the world. The minister may possibly interest the electrician in the town, or the electric company, as I have had the good fortune to do, who would furnish, perhaps for nothing, the text for the morning in electric lights, "I am the Light of the World," which can be turned on at the proper time. Then the use of some professor of natural science or some one accustomed to the use of the lantern, is in order at this point and can be used in many parishes. The lantern will throw the spectrum on the wall to illustrate the beauty and variety of light in Christ, and by reason of recent discoveries the dark end can be illuminated to illustrate the power and beauty of the unseen and invisible spirit life. There are many substances which will illustrate also the value of phosphorescent or reflected light, notably the opal and pieces of labradorite. The value of the soul being lighted can be illustrated by the use of the candles of different colors to show how Christ in the life is the same, whether it be of one race or another. Also the way in which light is handed on from one life to another may be illustrated by lighting one little candle and then lighting other rows of candles. Emphasis is laid upon the fact that light is the cleanest of all known things. An illustration which the children will understand per-

fectly can be made by starting a few weeks beforehand by planting some seeds in the same kind of dish, letting one dish grow in the sunlight and covering the other up after a certain stage, showing what the children are familiar with, the sickly, pale growth of anything which has had to grow in the dark. A board placed over a piece of sod in two or three days will turn it yellow.

At the close of the series the Sunday-school and Endeavor Society may be wisely made the object of a drawing of the net in ways which will commend themselves to the parents and the teachers. Easter, in one sense, is the most proper day in the year for the joyful entrance of life into the service of

God through the church, and the young people of any church or parish, who are the hope of the church of the future, can be made to feel as the years pass on that this day is especially consecrated, not to the exhibition of millinery or the display of sometimes professional musical exhibitions, but to the genuine consecration of a life whose purposes are defined by the creed of Christ in its supreme love to God and man.

I shall be glad to be of service to any ministers who are endeavoring to carry out some plan for more preaching services for young life. If I can be of any use in the matter of illustration or for suggestion, I shall be more than glad to assist.

DETACHED PREACHING

THE REV. W. C. STILES, NEW YORK.

DR. JOHN WATSON says that "while the preacher should be very sparing of 'I,' it ought to be possible for an expert to compose a biography of him from a year's sermons." Sometimes a single sermon should reveal a preacher's personality sufficiently to furnish material for a biography. If congregations were made up of experts the process of "candidating" would be ideal. A man might be known pretty well in half an hour if preaching were what it purports to be and if its method were as genuine as it ought to be.

The general fact, however, is far enough from such an ideal as that suggested by Dr. Watson's comment. The chief, the gravest, the fundamental weakness in preaching is in its failure to express the personality of the preacher. Let it be taken for granted that a preacher should not exploit himself, nor exhibit his egotism; nevertheless, the preacher who does not convey himself as he conveys his message fails at the most important point.

The process of such failure may be designated concisely as detached preaching. It is of a kind that consists in handing over a message to the hearer for his dispassionate consideration, to take or leave on its merits. It is as if the preacher said: "Do not be influenced by me. Consider merely whether or not this is true and good, and then decide yourselves what you will do with it." Some preachers pursue this process in a very humble spirit. They reenforce their message with

Bible texts, declare that it is a message from God and not from themselves; disclaim all desire or intent to interpose any authority of their own, and make a merit of being but an inadequate mouthpiece of God. The assumption of impersonality has an air of genuine modesty and seems to refer the hearer to divine decisions and to authority higher than man's. There is something, possibly, to be said in favor of such an assumption.

This, however, is not preaching, according to Biblical models. There are no preachers whose messages are recorded in the Bible who preached that way. Was there ever a great preacher who preached that way? Has any preacher the right thus to abdicate his function, even by a reference to God?

The defect in such a case is in a reference to a distant and disembodied divinity; whereas men are to be moved by a present, embodied, and vital divinity that flows through and expresses itself in the preacher's own person. If a preacher is not finitely such an embodiment, and if he be not in his measure inspired in his preaching to give a message that carries inspiration from him to his hearers, he has a fundamental and most serious defect. No uninspired man should ever attempt to preach at all. Any reference to God or to His recorded word made by a man who can not somehow convey something of God and His word through himself, will not bring either of them near to his hearers.

Nor is there any well-based humility in sinking the preacher out of view in his message. He has the right to speak for God and to assume divine authority in his message, not merely by way of a reference to God, but as God's inspired agent. It is his business and duty to reenforce the message by every good personal peculiarity of temperament, voice, magnetism, gesture, rhetorical device, that may be natural to him. He must not only put out a truth, he must put it out hot; he must throw his whole power into its advocacy; he must, if possible, overpower every hearer into receiving it and using it. This is true of every truth that he ought to preach at all.

The mistake that some ministers make is that of thinking that truth contains its own force. But there is no force at all in a truth. At some point in its history a truth takes hold on men and gets enacted because a strong mind advocates it. Thrown out impersonally, with some hope that men will take it because we assure them that God revealed it, it usually dies in the utterance, or at best lingers but briefly in feebly stirred memories. The same truth, rushing like a torrent of fire from the lips of an inspired man who is conveying himself with the truth, burns into the memory, heats the motive faculties, and warms the nature of the hearer into action.

One may hesitate to express the matter more extremely, but it may be questioned whether, after all, the best preaching centers at and concerns the conveying of truth. Truth indeed will be conveyed; but is not this incidental, at least subsidiary, to the conveyance of power, motive, vitality, from or through the preacher to the hearer? Do most people act because they are taught truth? Or do they act because some one persuades them by personal influence? The fact is, we can not wait on the motion of people who do not see the truth or believe it, and we are not obliged to. We can, and we ought, to persuade them to act on truth

that we ourselves feel and know. In the end they will accept the truth surely, but it will be by acting first. The preacher, therefore, being sure of his own ground, should make it his first business to move men to action. This he does chiefly by impress, by inspiring confidence in himself. He preaches as one having authority, and men follow his teaching not because he has made a truth plain to them, tho this he should do, but chiefly because they believe in him. It is in the first place the preacher himself whom the people receive. If they do not receive him, if he has not commended himself to them, neither will his truth go far with them.

Preaching, therefore, is a vehicle for conveying the spirit and psychical vitality of a living man to the nature and heart of other men. Here, therefore, are the preacher's power and his danger. If he be not surcharged with divine life, and with great truth that has become his natural breath of life, he will fall short. Far worse, if he can not so preach that his lower human faults are for the time all sunk out of sight and overwhelmed in his higher spiritual moods, what damage he may do to men!

But this risk he must take if he is to be a true preacher. He must above all other things preach out himself. He must color and fuse his utterance with his most essential and significant tints and fires of native personality. He must trust for his effects to the powers, the feelings, the temperamental gifts, the manners and modes of his personality. If these are in control of the Holy Ghost, then will he move men mightily to divine ends.

Over against this picture, of what account will be the preacher who fixes up and reads to his people a sermon? who refuses to be impassioned lest he should color the truth? who detaches himself from his message and hopes the message will go alone on its supposed merits? The mere setting forth of this contrast is sufficient.

LIVING ISSUES FOR PULPIT TREATMENT

A MUSEUM OF SAFETY DEVICES AND INDUSTRIAL HYGIENE

JOSIAH STRONG, D.D., NEW YORK.

WE are strangely indifferent to the multiplying accidents which are destroying life and limb like a great and perpetual war. Indeed it is probably safe to say that the casualties suffered by the industrial army in this country in one year are more numerous than those inflicted by two hostile armies during the same period in any war of historic times.

Taking the violent deaths reported by the census for 1900 for our basis, in these times of profound peace there are in the United States, in the course of four years, 80,000 more violent deaths than were suffered by both armies during the four years of our Civil War. That is, in the same length of time, we are now killing 53 per cent. more people than two great armies could destroy, equipped with all the weapons of death that ingenuity could then devise, and making destruction their eager business.

Taking the lowest estimate of our industrial accidents, they are numerous enough to supply killed and wounded for our Civil War and for the late Russo-Japanese War at the same time. Think of carrying on two such wars world without end! And, stranger still, think of the nation's accepting these losses of life and limb and treasure with stolid indifference, notwithstanding three-quarters of these accidents are as needless as they are useless.

We have from two to eight or nine times as many accidents for a given number of men employed as they have in European countries in the same occupations. Germany regards the life of every workingman as a national asset, and is careful to safeguard it by legislation and by every possible safety device; and in that country the accident rate is reduced far below our own. Yet in Germany a government commission, after investigating nearly 16,000 accidents, reported that upward of 50 per cent. were preventable; and if more than half of Germany's accidents are preventable, no doubt three-quarters of ours are needless.

It will be remembered by some of the readers of *THE HOMILETIC REVIEW* that the

American Institute of Social Service held an exposition of safety devices at the Museum of Natural History in New York, in January and February of 1907.

The increasing interest of the public was shown by an increasing attendance to its close. Professional inspectors came to see it, from Canada and from many parts of the United States, from cities as far removed as St. Paul, New Orleans, and San Francisco.

Applications for the loan of the exhibits came from Chicago and Boston, and it was sent to both cities.

It is now proposed to make this exposition a permanent museum in the large, new concrete building at 231 West Thirty-ninth St., just west of Seventh Avenue, to which building the American Institute of Social Service removed last fall. The Institute occupies the whole of the fifth floor, the greater part of which will be devoted to the Museum of Safety Devices and Industrial Hygiene.

There will be on exhibition "live" machinery, working models and photographs, which will constitute a source of much needed education to the American people.

The German government has established two great museums of safety devices, one at Berlin and one at Munich, for the purpose of encouraging the invention of safety appliances, and for the education of employers and employees in their use.

There are seven other such museums in Europe. We deem Russia backward and in some respects barbarous, but even Russia has established a museum of security at Moscow to protect the lives and limbs of her workingmen.

This is by far the greatest industrial nation in the world. We are far more careless of life and limb than any other. Our need of a museum of security is far greater than that of any other. As the richest nation in the world, we are better able to have one than any other. Shall we by continued neglect declare that we are more indifferent than any other to the safety of workingmen?

Nor are these industrial casualties all. The general public probably suffers many

more accidents than does our industrial army. Thus in New York City alone from August 1 to December 31, 1907, on the elevated and surface roads and in the subway there were 24,209 accidents, 288 of them fatal.

We talk of the barbarities of war, and do well to establish our peace societies. Is it not time for us to recognize the increasing barbarities of peace and to do something to stop them?

Security of life and limb is the first essential of civilization and of progress.

A Great Free-Lecture Enterprise

THE concern of clergymen in the general education of the masses will lend special interest to the work of the great free-lecture system of New York City. The facts here given are taken from the report of the supervisor of Lectures for 1906-7, from October 1 to April 7:

During this period there were delivered in 166 lecture centers, throughout the city of New York, lectures on 1,507 different subjects, before 5,300 audiences, by a staff of 540 lecturers, at which the total attendance was 1,141,447. Of these lectures nearly one-half were arranged in courses of from three to thirty lectures on the same subject.

The lectures are arranged in four groups:

First Group: Literature, Society, Art. I.—Literature. II.—Philosophy. III.—Education. IV.—History. V.—Social Subjects. VI.—Fine Arts.

Second Group: General and Applied Science.

I.—Astronomy. II.—Physics. III.—Chemistry. IV.—Geology. V.—Paleontology. VI.—Anthropology. VII.—Biology. VIII.—Forestry. IX.—Physiology and Hygiene. X.—Industries.

Third Group: Descriptive Geography. I.—United States. II.—British North America. III.—Central America and the West Indies. IV.—South America. V.—Europe. VI.—Asia. VII.—Africa. VIII.—Hawaii, the Philippines, Australasia.

Special Group: Lectures in Foreign Languages. I.—Lectures in Italian. II.—Lectures in Yiddish. III.—Lectures in German.

The majority of these lectures make use of the stereopticon, and moving pictures also are used in some. The lecturers are experts or specialists in their respective

fields. Among them are many clergymen. The whole undertaking is thoroughly organized and amounts to a liberal education for a great number of people, besides providing a social and educational center for neighborhoods. Something answering to this New York enterprise would be possible in every town and city.

Saloon Cities

CLEVELAND and San Francisco lead all other cities in the number of saloons as compared with the population. During 1905 there were 3,280 saloons in San Francisco and 15,757 arrests for intoxication. In Cleveland there were 3,177 saloons and 15,357 arrests for drunkenness.

New York in 1905 had 10,776 licensed saloons, with 1,050 grocers and 620 druggists authorized to sell liquor. During the same period there were 52,316 arrests for intoxication. Think of this—over 50,000 persons unfit to be at large and dangerous to the life and limb of those with whom they may come in contact!

Lynchings

THE smallest number of lynchings in the United States, in a period covering 23 years, was recorded for 1907. The number was 63, as against 66, the next smallest number, in 1905, and as against 235, the largest record, in 1892. Of the 63 lynched last year 60 were negroes and 61 were in the South. Only 12 were for assaults on women.

Philanthropy

ACCORDING to the *Chicago Tribune*, the enormous sum of \$149,000,000 was given away by philanthropists in 1907. (Of this aggregate \$70,915,542 was given to education; the largest item was Mr. Rockefeller's gift of \$32,000,000 to the General Board of Education. Religious institutions received \$9,343,892; art-galleries and public improvements, \$17,247,400; libraries, \$2,943,000. The three largest givers were Mr. Rockefeller (\$44,419,500), Mrs. Russell Sage (\$13,489,700), and Mr. Carnegie (\$13,148,775).)

THE PASTOR

"The office of the Church is to heal and to teach as well as to preach."

Will you kindly mail to the editor a postal-card telling us what the difficult problems are that confront you in your pastoral work. This information is asked in order that we may be of service to you.

PASTORS' SALARIES

THE REV. C. W. STEPHENSON, SAGINAW, MICHIGAN.

MUCH has been written upon this subject, and the interest in it never wanes. Some time ago the *New York Observer* published a notable article, and one that attracted no little attention, on, "How Prosperity Overlooks the Preacher," and the writer of that article drew his material from what is called the more prosperous class of ministers, that is, the better-paid class. One instance was cited of a pastor who when single managed to live on \$850 a year, but who after he had married could not support himself and wife on less than \$1,400. If this were true in all cases, not one minister in one hundred would dare risk the matrimonial venture. We hear it stated over and over again, by the secular and religious press, that the clergy are underpaid. Is it not a little strange that these underpaid men do not join in the wail? A young college graduate just left my study. I put the question, "What are you planning to do in life?"

"Well, I did intend to enter the ministry, but recently I have decided to take up the law, where I think I can have a better chance to whack the money-grabbing spirit of the age!" That young man did not understand the situation, for he did not realize that no man has a better opportunity to "whack" the money-grabbing spirit than has the faithful minister, and he can do it the more consistently because he is ordinarily out of the money-grabbing class.

After having been in the active work for more than twenty-five years, and after having known more or less intimately hundreds of ministers in different denominations and in different parts of the country, and after having read much on the question of ministers' salaries, I am forced to admit that I have never seen anything as at all satisfactory, or as coming from one who was not of the "more prosperous class," but by far the largest class. A few words then of these

men and their work. Looking at the matter of compensation, there is really something astonishing in the story the figures tell. I select three denominations in Michigan, simply because they are at hand, assured that those from any other State would answer the purpose quite as well. One denomination has sixty-eight ministers, whose average salary is \$425, in most cases including house rent. Seventeen of the sixty-eight pay rent from the \$425 received. Another denomination pays an average of \$650 to its 275 ministers, and nearly all these have to rent their homes. A third denomination, having 500 ministers, pays \$485 average salary. Many of these have parsonages, whose rent is rated from \$50 to \$300, and this is included in the \$485 average. Then these 845 pastors receive about \$550 each annually. We are quite certain that this is about the average in other States, not counting Episcopalians and Roman Catholics. These men are above the average in culture and intelligence, many of them being college and university men, men who in any other sphere could easily command much larger compensation. They rejoice that they are not working for a mere money consideration, neither for ease nor honor. These are not evident. There is a sense of duty, of conviction, "wo is me if I preach not the gospel." They believe in and obey the divine call.

Strange as it may seem, most of these men live well, have all they need for modest comfort, and, too, the majority of them manage to lay by something each year; not because they are niggardly, for they are not. As a rule they are the most generous of men with the means at their command. But they live within their means, have no bad habits, spend nothing for the theater, keep out of debt, and do not speculate. They are assisted by the best financiers in the world—their wives! These women know how to

make over the old garments, how to save the rags for the rag carpets, how to cook, wash and mend. They know how to make one dollar stretch in purchasing-power to the capacity of two ordinary dollars. They are not ashamed to work; they would be ashamed not to work, and work hard. They take their part in the consecrated life of their husbands. Wherever and whenever possible, they have their little garden or they keep a few chickens or a cow, or they teach elocution or music or hand-painting, in fact anything they can do just to help along. Wife is cook, laundress, seamstress, nurse, physician, teacher, musician, and general manager! She is happy, contented, cheerful, and wonderfully resourceful. Beside her home cares she is always engaged in the "aid society," missionary work, often in the Sunday-school and W. C. T. U. She is as far superior to the devotee of fashion, as are the stars to the fireflies in the marshes! Her home is her kingdom, and in it she reigns supreme by the magical power of her own sweet spirit. She does not sigh for other worlds to conquer. She is not envious of those in better financial circumstances. She is rich in the love of her husband, her children, and intimate friends.

The food in the ordinary minister's home is plain food, meat, vegetables, bread, butter, fruits, all prepared by the wife, or when the daughters are old enough, in part by them.

In most of these homes are found the best dailies, magazines, and periodicals. The minister is the well-informed man on current topics. He will have books and papers, if he has to deny himself many other things. In his library are found books in many languages, books on all important subjects, art, science, fiction, biography, history, poetry, as well as commentaries. In very few of these homes you will not find an organ or piano. The children are under the most salutary influences, so that more and more the fact is recognized that from the homes of ministers come the best-equipped young men and young women, having the truest views of life. These easily outstrip those who have been reared in lazy luxury or in pinching poverty. Incredible as it may appear, very many of these ministers manage to give their sons and daughters a college education, for the sons and daughters are not afraid nor ashamed to earn part of the means necessary to defray their expenses.

These young people attend college not because they are sent, or because it is the popular thing, but because they are very eager for the best equipment for life's earnest work. They have in them the real stuff of which genuine men and women are made. These are not compelled to go outside the home to find Christianity exemplified and practised; they find these in the home, and home to them suggests all that is pure, all that is refined, all that is confidential. Here they learn reverence and respect for law. These things are not true of all ministers' homes, but they are true of very many, we think the majority. We ought not then to be surprised that not infrequently we find ministers' sons who marry ministers' daughters; hence there is no radical change in the home life of either when housekeeping is begun. They frequently manage to live the first few years on \$300 or \$400 a year, especially in country charges. They practise the most rigid economy and come out at the end of the year a few dollars ahead. Some of them wear one suit of clothing from three to four years, "just for Sundays, weddings, and funerals."

Does some one read all this and say, "How incredible! How pathetic! How gloomy! How narrow! How wretched these people must be! How can they live and have even the absolute necessities of life? I wonder they do not starve or freeze or give up in despair." Such commiseration is entirely wasted. These men and women are happy and contented. They would not change places with tens of thousands who are supposed to be in better circumstances. Their tastes are simple, ideals high, ambitions curbed, and they rest in the consciousness of doing their work well, of serving, of getting the best out of life after all, for they get satisfaction, approval of conscience, and, too, a sense of the divine approval. They scatter sunshine, they encourage and inspire others, they live the simple life, as no author has yet portrayed that life in prose or in poetry. These men are not weighted and freighted with great business interests, with political entanglements, nor do their hopes rise and fall as stocks rise and fall. These women are gentle, refined, domestic, motherly.

These people are among the most truly heroic, for it takes courage to live the simple life, it takes courage to stand for truth and righteousness, it takes courage to say "No" to the allurements of the world. It takes

courage to be counted poor in this world's goods when the world offers so much to those who fall down and worship it.

These prove over and over that it is not what we have, but what we are, that makes life worth living. These in many instances follow Him who could say, "The foxes have holes, the birds have nests; but the Son of man hath not where to lay his head." The truth holds good, that just such lives of

consecration are necessary to save the world from utter corruption and base idolatry. Ministers are not underpaid; they are better paid than any other class of men on this earth, tho not paid in the things that the majority of men struggle so desperately to obtain. These men and their wives show to the world that manhood and womanhood are not always for sale to the highest bidder in the noisy marts of trade.

A GIRLS' ORGANIZATION *

MRS. CARL BELSER, BOULDER, COLO.

THE church was a struggling mission in a college town. The pastor was underpaid and overworked. The congregation had grown numerically, but not financially, and the allowance from the Home Mission Board had not been increased to meet its needs.

There was no available material for a choir and no money with which to hire one. The Sunday-school needed song-books and a library; the church needed paint, and the interest on the mortgage was overdue.

The Ladies' Aid Society had, from necessity, become somewhat of a social organization, and as such it did what it could. The few members able to pay were already taxed to the limit to meet the demands that were made upon them. It was clearly evident to all that something unusual must be done to sustain the work.

In the Sunday-school there were about twenty girls, whose ages ranged from eight to sixteen years. Mrs. Brown, the pastor's helper and counselor in church matters, offered to organize and work with the girls.

The pastor consented indifferently. His field was not promising, and in his partial discouragement he cared little what new effort might be put forth.

Sealed invitations, entirely informal, were mailed to twenty-five girls, asking them to meet at the home of Mrs. Brown on a Saturday afternoon, at which time they were to learn the purpose of the meeting.

All came. After a pleasant social hour, dainty refreshments were served by some of the younger girls, while Mrs. Brown made known her object in calling them together. She talked earnestly of the needs of the church, of the inability of the ladies' society

to bear the burden alone, and spoke hopefully and encouragingly of a junior organization that might put its shoulder to the wheel. She asked all who wished to take part in such a work to meet again at her home in one week.

At the end of the interval seven girls returned. Mrs. Brown was not discouraged, but proceeded to effect the organization. A president, vice-president, secretary, and treasurer were elected at this meeting, and the remaining three girls were put on a committee to draft a constitution. Thus at the very beginning the policy of giving each girl something to do was established—a policy which was continued.

A meeting for further organization was appointed for the following Saturday, and the meeting "adjourned" to play games, which, while they seemed impromptu, had been carefully planned by the hostess. So thoroughly was this first "meeting" enjoyed by the girls present that the good report did effectual work, and fifteen girls appeared at the next gathering. At this second meeting the constitution was adopted; the "aim" of the society determined; i.e., first to help the church; secondly, to help each other; thirdly, to help those outside of church influences. They decided to call themselves "The Junior Aid" until a more suitable name would be suggested.

The membership fee was to be an undrest doll "to cost not less than five and not more than fifty cents."

Committees were to be appointed when needed. The meeting grew enthusiastic as the hostess pictured the possibilities of the "Aid." The enthusiasm was of a lasting

*This article was awarded the second prize (\$25) in the competition on church methods.

quality and resulted in bringing twenty-one girls to the meeting one week later.

At this meeting three committees were found to be necessary: 1. A work committee to take charge of the work at the meetings and to plan for and provide the same. Three of the older girls constituted this committee. 2. A membership committee, to solicit and report names for membership. 3. A program committee, to plan the meetings and provide entertainment.

Mrs. Brown added zest to the work of the afternoon, by introducing and drilling the girls in parliamentary rules, and encouraging lively discussions.

The afternoon was far too short for all the work on hand. The girls went home with a sense of responsibility entirely new to them.

The next meeting was a work meeting. The girls brought pieces of their own clothing out of which to fashion the wardrobes for the "membership fees." Mrs. Brown had provided several dolls, fearing that a few of the poorer girls might not be able to furnish them, but all were ready with their first offering. Each member, including Mrs. Brown, was given a doll to dress. It was found that the work committee was too small, since not a few of the girls had not learned to sew, and the committee had to instruct as well as superintend. Three more girls were added as a "sub" committee.

The membership now increased rapidly. The original dolls were drest and furnished with a liberal supply of extra garments. The older girls made aprons, pillow-covers, knotted comfortables, etc., while the younger girls hemmed dusters or drest the dolls that continued to come in. Each girl contributed a penny at the work meeting, with which to buy new material, and all donated whatever they had at home that could be of use in making salable articles.

The meetings were looked forward to with pleasure, and, after the program committee had adjusted matters, were held alternate Saturdays at the home of Mrs. Brown. They were opened with song, prayer, and roll-call, followed by reports of committees, business, consideration of candidates for membership, etc., after which the meeting was turned over to the work committee.

Once each month the girls had a social meeting, at the home of one of the members,

and once each quarter they gave a public entertainment which was followed by a "social," refreshments, and sale. The first "concert and doll sale" was given about two months after they organized, and netted \$43, all of which was promptly turned into the church treasury.

Mrs. Brown saw to it that every part of the work, for and during the entertainment, was done by the girls themselves—even the planning.

The chairmen of the committees were chosen with reference to their fitness and ability to lead. These chairmen, together with the president and Mrs. Brown, constituted an executive board. Every girl was a member of some committee, and was given some special work, the success or failure of which depended upon herself. She reported first to her committee, and afterward her report was made through the chairman to the society. The organization became a set of wheels within wheels.

Mrs. Brown worked with the girls, paid her dues, did her share of the sewing, but refused to hold office. When, in her judgment, they needed advice, it was carefully given in the way of suggestions or questions under the head of "business."

The success of the movement financially was beyond even Mrs. Brown's expectations. At the end of the second year the girls had increased the pastor's salary, paid up the interest due, hired a soloist for the choir, purchased new song-books for the Sunday-school, and turned a neat sum into the church treasury at the end of each quarter.

But the financial success of the organization was the least of the benefits resulting to the church. The work and social meetings attracted otherwise indifferent girls into the "Aid"; they became interested in the church, and, in turn, interested their parents.

The "Lookout Committee," whose duty it was to build up the Sunday-school, numerically, was expected to report success at each meeting.

The "Flower Committee" kept the church beautifully decorated at all times, and remembered all the sick and poor, in the homes of the congregation.

The success of the girls stimulated the "Ladies" to greater effort, and the church was painted and carpeted in consequence.

The pastor learned to depend upon the "Girls," and lessened his cares thereby.

Furthermore, in some instances, they were successful where he had failed.

The greatest good was to the girls themselves, however. Their working-hours were made beneficial and guarded against idle gossip, by heart-to-heart talks from Mrs. Brown, or the older girls, while the busy fingers plied the needles.

The social afternoons in their homes or at times out-of-doors, where they gathered about a fire and sang songs, while the "refreshment committee" made tea, until the sun went down and the shadows thickened, drew them very near to each other.

Their work had become so broad that the word "Aid" no longer satisfied them, and by common consent they called themselves "The Circle," and adopted the Marguerite as their flower. They became known at once as "The Marguerites."

Their true aim was voiced in verse, by one of their number at the time of the adoption of their flower—

O Marguerite, with heart of gold,
And circling petals bright,
Emblem of truth and innocence,
Of harmony and might—

Thy virtues rare, we'll make our own
And blend them in our lives;
New hopes, new aims, new ideals form,
To loftier purpose rise.
Thy center—truth—will hold us firm,
And bind us each to all,
Tho some may wander—some may err—
No petal e'er may fall.

So closely did the ties of membership draw the "petals" to each other that the first break was to them as if a home circle had been broken. Many have gone forth since then, into other spheres, but the spirit of the "Circle" lives on—

The tie that binds is still our own,
Its limit is not space:
'Tis found in hearts with virtue crowned,
With purity and grace.

So thoroughly successful did the experiment prove that at the end of the second year the pastor said to Mrs. Brown: "I could never have believed that a bunch of girls could accomplish so much. I wish, Mrs. Brown, you would go to work with the ladies in the same way." "No," replied she, "I would accomplish less than nothing there—my work lies with the twigs—I bend and incline them as I will."

PARAGRAPHS OF CHURCH PRACTISE

BY OUR CHURCH SPECIALIST.

Sunday-school Assistant Superintendents.—Besides its department superintendents, for normal, home, and adult departments, the Sunday-school of the Center Presbyterian Church, New Park, Pa., has three assistant superintendents, each having a definite work for the progress of the school. The first assistant has charge of the teachers and the literature, the second oversees the attendance and looks after absentees, while the third devotes all his attention to missions and benevolence. The pastor of the church, the Rev. F. B. Everitt, expresses the opinion that every school should have its mission superintendent, for he holds that the Sunday-school is to be in the future the great missionary agency of the Church.

Inviting the Wayfarer.—Churches at railway-junction points are waking to the fact that week by week there are numbers of traveling men who have to "Sunday" at such points. A suitable invitation to the services will bring many such travelers to

the church, most of them grateful for the opportunity of spending in pleasant worship a few of the long Sunday hours. The pastor of the Presbyterian Church at Oakes, N. D., the Rev. Ralph T. Fulton, has planned a card which has been printed and is now sent out broadcast through that section. Its message is: "Plan your route to spend Sunday at Oakes, and come to the Presbyterian Church. We will be glad to see you." The hours of services are stated together with the location of the church. On the reverse of the card are printed the hours of arrival and departure of trains on the Northwestern, Northern Pacific, and Soo Line railroads.

A Denominational Tract.—It is worth while to let the people of a community know what your church stands for. This idea was recognized by the First Congregational Church of Sandusky, Ohio, of which the Rev. E. A. King is pastor, when it published a little pamphlet called "The Congregational

Church: What It Is, and What It Does." Not only does this pamphlet tell about the local church, its organizations and its work, but it explains what the Congregational Church is, what is involved in membership, how it is supported, its platform and its creed. One statement reads thus: "The First Congregational Church is a Church for the People. Each member has something to say about its business. It seeks to Christianize body, mind, and spirit." This is an excellent method for churches of any and all faiths whereby the individual church may show its colors and justify its denominational allegiance.

Observing an Anniversary.—It is sometimes a problem to know how to plan the meetings for a church anniversary. Suggestion will be found in the program arranged by the Rev. James M. S. Isenberg for the Fortieth Anniversary of Trinity Reformed Church, Philadelphia. At the Sunday morning service the story of the beginning of the church was told by a neighboring pastor. In the evening Mr. Isenberg told of the work of the forty years. The Sunday-school and the Christian Endeavor Society observed the occasion at their regular meeting

hours. On the following Tuesday evening "Denominational Night" was observed, when the pastors of neighboring churches brought their greetings. Wednesday evening was "Congregational Night," a home gathering of members and friends of the church. All these anniversary meetings were most happy occasions.

Systematic Beneficence.—In the Second Baptist Church, Philadelphia, a plan has been adopted which does away, in large measure, with appeals from the pulpit for benevolent and missionary objects. To each member of the congregation is sent a card on which is stated the object of benevolent gifts for each month in the year. A space is provided on the card for the person receiving it, to write in the amount which he will give each month for that month's object. The card is not to be returned to the church, as in other plans, but is to be retained by the individual as a reminder to himself of his intention. Each month also there is mailed, to each person in the church, literature regarding the month's object, and envelopes in which the offering may be placed. The pastor, the Rev. Elmer W. Powell, says that the plan works well.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

Prayer-meeting Topics, March 2-28, as found in the "Union Prayer-meeting Helper"* with full text, notes, memory verses, and other helpful matter. **The Plan of Salvation:** March 2-7. **The Breadth of Divine Love.** John iii. 14-17. **March 9-14.** **The Kind of Savior Man Needs.** Phil. ii. 6-13. **March 16-21.** **The Mystery of Love and Suffering.** Heb. ii. 9-18. **March 23-28.** **The Possibilities of Life.** 2 Cor. iii. 3-6, 17, 18. **Mar. 30-Apr. 4.** **Justified by Faith.** Romans—A Book Study.

HOW MAY I QUICKEN INTEREST IN MY PRAYER-MEETING?

JOHN F. COWAN, D.D., BOSTON.

THE minister to whom this question appeals with most arousing effect is he who has already a keen interest in his prayer-meeting. He to whom the church prayer-meeting is an archaic form of religious activity, worth preserving half alive only out of deference to a few pious old souls, will read only the headline of this, or read with a curl of pity on his lip.

But if a minister with all his heart and strength believes in cooperative prayer,

and is keenly alive to the problem of restoring its potency, no matter how nearly dead his prayer-meeting is, the battle is half won already. His own interest, if sufficiently intense, must beget interest in others. Fire kindles fire. Study the latent possibilities of the prayer-meeting until you wax warm in your enthusiasm over it as a God-given agency—that is the first factor.

The very heat of a minister's conviction that his prayer-meeting has undeveloped

* Funk & Wagnalls Company. Price 25c.

veins rich in blessing will sharpen his wits and drive them like diamond drills into the ledge. He will not be satisfied to drift along "any old way"; he will thrust sharp questions at himself, and demand satisfying answers, viz.: Am I introducing vital, present-day topics for consideration in my prayer-meeting, or are we droning over dead issues, in a hackneyed way?

It is difficult to have a vitalized prayer-meeting over a devitalized theme. Get themes that are big to bursting with importance. Triviality in topic kills many a meeting. The topic should whet interest to a keen edge.

There is much to be said in favor of the minister making his own prayer-meeting themes, or at least adapting them to his people and local needs. "Faith in God" as a prayer-meeting topic is vague enough to promote drowsiness in man. "Why we may believe that God is active in Jonesville in 1908" promises to put more edge on expectation.

An interesting prayer-meeting must be focused as sharply as a stereopticon lens. It may be focused on the mission field, or on civic righteousness, or on doctrinal or ecclesiastical questions, or on local conditions, but there must be no blur, no indefiniteness in the phrasing of the topic. A minister needs to expend quite as much "gray matter" over getting a suggestive, interest-sharpening wording for his prayer-meeting topic as he expends over the masterpiece paragraph of his sermon. There is as much difference between a prayer-meeting with no definite topic, or with the topic, "Moral Heroism," and a topic like, "Who Needs to Dare Do Right in Jonesville?" as there is between fog and an electric flash-light.

Anyway, be sure that the prayer-meeting prays much for Jonesville. Pray for the mayor or selectmen. Pray for the public-school teachers. Pray for the merchants who are tempted by big profits to put patent medicines on their shelves. Pray for the saloon-keepers. Pray for the physicians. Pray for the firemen. Pray for the constable. Pray for the orphans. Pray for the W. C. T. U. Pray for the drunkards. Pray for the labor-unions. Yes, pray for the church, Sunday-school, Young Peoples' Society, Junior Superintendent, Band of Hope, but be sure to pray outward and not inward only, for "me, my son John, &c."

That minister will increase interest in his

prayer-meeting who has topics and methods that bring into the meeting largely the element of definite, practical near-by human sympathy. A list of such objects for prayer as suggested above might be put on a black-board in the room.

Variety in the prayer-meeting is a mighty promoter of continued interest. See what scope there is for piquant variety! Variety and freshness in topics as already suggested; variety in treatment of topics: question and answer, song service, Scripture recitation, Bible-reading, experience-meeting, biographical meetings, etc.

Variety in leaders is also easily possible. Ministers of adjacent parishes may exchange. Gifted laymen and laywomen make surprisingly refreshing leaders—school principals, Sunday-school superintendents, temperance and reform leaders. A fresh voice and manner beget fresh interest. Some unenterprising, unimaginative ministers insist tenaciously in leading a dead prayer-meeting week after week, like a hen that obstinately sits on eggs she can never hatch.

Then there are vast possibilities in the direction of variety in the prayers. The prayer-meeting that has been "prayed to death" by the long, stereotyped prayers of long-winded deacons may be prayed back to life again by the use of song prayers, Bible prayers, historic prayers, sentence prayers, chain prayers, prayers written anonymously and dropt into a box or mailed to the minister, children's prayers, the prayers of shut-ins, etc., read by one present.

Secure the cooperation in it, in some way, of the largest number possible of the parish-ioners. Every new voice enlisted is a new asset. Ways of getting cooperation have been suggested above. There is space here barely to hint at others, but not to elaborate. Assign subtopics for very brief papers. Distribute verses, etc., bearing on the topic, among those attendants not too diffident to read, but disinclined to take part on their own initiative. Have a Scripture passage read by the women. Have the hymns announced and read by laymen or women.

Any minister bright enough to write a passable sermon can invent a score of other plans for securing cooperation, participation. So far as the human element can awaken new interest in a decadent prayer-meeting it is largely a matter of putting brains enough into our meetings.

THE TEACHER

"The truest teaching is living; and the primary philanthropy is to live a good life."

THE PSYCHICAL NATURE OF THE CHILD

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OF the psychical as of the physical, one may predicate this fact, viz.: that in its unfoldment it passes through several well-marked stages or periods of development; psychological epochs, mental outbuddings. On the basis of such fact various classifications of these periodic developments have been suggested. Some are wider and more comprehensive, some are narrower and more exclusive. In all the various classifications there can be discerned the same fundamental principles, and whether we shall adopt this classification or that will depend entirely upon the point of view from which we approach the study.

In a general way we may say that the life of the child, psychically speaking, shows three distinct periods. There is, first, the vegetative period which extends through the early years of life up to, say, the fourth or fifth years. During this period the child simply exists for the sake of growth. He eats and sleeps. It is the time of absorption. He learns the nature and the uses and the names of the objects of his immediate environment. He is feeding on sense impressions, and on language. He can not be said to be a psychical being. He is not as high in the scale of intelligence as are many animals. In fact, he reveals many of the attributes that are common to the animal. This period is followed by one that might be called the fantastic or imaginative, and extends up to the twelfth or thirteenth years of life. In this period the forces of the mind are becoming the stronger factors of life. The child has not yet got them under control, as a consequence most gruesome and peculiar imagery drifts into the center of the child's consciousness. It is a very important period, for out of it is evolved the third, or reflective, stage. This classification, it will at once be seen, is based upon the growth of the power to indulge in intellectual activity. If we approach the child from the point of view of memory we obtain a different grouping. Such as the period of early childhood, when the impressions of sense are almost everything. This is the period of associa-

ting with pictures, sounds, pleasing sensations of taste and smell. It is the sense life of the child. It is the time of concreteness.

Second. The period of later childhood, when one learns to take pleasure in stories of active life and motion. Men of action are the favorites. Interest in living creatures is dominant. It is what a mind does, rather than what it is, that captivates the soul of the child. It is the myth and hero period.

Third. The age of reflection. Here comparison and judgment enter. The beauties and pleasures of literature, science, and art now come through analysis, classification, and definition. If one were to take the imagination as a basis, an entirely different group of periods of unfoldment would be obtained. In studying the results obtained along this line of psychic epochs it is necessary to fit clearly in the mind the point of view from which the investigator is approaching the subject.

These gradations are: First, the instinctive period. I think it has been thoroughly established that the early periods of child life are instinctive. This period is particularly operative during the first four years of life. Instincts, however, do not burn themselves out in such a brief time, and many of them do not ripen until several years later. Second, the animistic and imitative period extending to the seventh and eighth years. Third, the myth or imaginative period extending to the eleventh or twelfth year. Fourth, the critical or doubting period, twelfth and thirteenth years. Fifth, the period of individual prowess, the selfish period, thirteen to fifteen. Sixth, fifteen to sixteen, period of complete intellection. Seventh, period of mental instability or adolescent ferment, sixteen to twenty-first; and eighth and last, period of settled interests, twenty-one.

The classification must not be considered as final. It is designed to show the main general trends of mental growths. Just as the child gets its general physical characteristics from its ancestors, so too with its psychical. Those qualities that mark a

family as mathematical, or musical, or artistic are frequently handed on from generation to generation. The mental "stock in trade" usually persists in those peculiar neural organizations to which we have given the name instinct. The reader is familiar with the operations and forces of instinct in the lower animal. In them it corresponds very closely to reflex action. It differs, however, from the reflex action in this, that reflex action is always dependent upon external stimulation. For example, tickle the bottom of the foot of a sleeping babe, and it will be immediately drawn up. So too with the process of breathing, the contact of the air with the lungs is sufficient to perpetuate the respiratory process. On the other hand, instinct implies an inner impulse, a blind something impelling to certain lines of activity which, however, manifests the endeavor to adapt definite means to definite ends. It contains a subjective element as well as an objective expression. For example, the child shortly after birth cries and performs many activities reflexly. It, however, seeks food in response to the instinct of self-preservation. The bird chirps reflexly, but it builds its nest in response to the maternal instinct, or it removes to another clime through the migratory instinct. Instinct, then, is a faculty of acting in such a way as to produce certain ends, without foresight of the ends and without previous education in the performance. You are sufficiently familiar with the facts of animal life to draw illustrations therefrom for yourself. Now the interesting point is this: The human possesses a much larger body of instincts and instinct emotions than does any other creature. The child does many things in response to the drivings of instinct, rather than from a result of deliberation. Let me name a few of these activities, and then I shall pass on to another section. Sucking, biting, chewing, making grimaces, putting things into the mouth, walking, climbing. Boys can not help climbing any more than the fish can help swimming. Imitation, rivalry, fighting, bullying, and teasing. Anger, resentment, sympathy, fear, inquisitiveness and appropriation, and deception, constructiveness, play, curiosity, sociability, and sexuality. These and many others that might be mentioned are the material out of which the future life of the child is to be made. His character will de-

pend more upon the education of, *e.g.*, the habits grafted upon the instinctive reactions than upon all the learning that threescore and ten years can produce in the individual. Our problem as parents and teachers is to watch the ripening of these instinctive tendencies and aid the child to graft thereon habits that will make for largeness of life and efficiency of service.

The leading characteristics of the period that I have designated animistic are, first, the complete confidence and simple faith of the child. He believes everything you say. Second, he imparts life to all of his environment. Trees are alive, so too the clouds and the stars and the flowers; even stones can feel. By means of this animistic spirit the child puts himself into *rapport* with the whole created universe. His expanding soul needs such relations. It is the time of pets. It might be called the dramatic period of his existence. The instincts of curiosity and imitation are asserting themselves very strongly. The child from three to seven is intensely inquisitive. An animated interrogation-point. He is trying to find out what things are and what they are good for. This spirit may reveal itself in destructiveness. Things are smashed, insects cruelly dismembered, simply to gratify the instinctive search for knowledge. All sorts of restless activity grow out of this spirit of healthy experimentalism. It is the time of the ripening of the play instinct with all that it means for life. The reason why the young of every species play has been variously explained. Professor Gross in his play of animals and further supported in his *Spiele der Menschen* maintains that play is propædæutic to the more earnest business of life. It is anticipatory of the serious activities of adult life. This interpretation I think is largely correct. Still, while many of the plays of childhood are imitative, a large number are also constructive. In this same period of life will be found many of the beginnings of life's deepest characteristics. The social instincts express themselves. They do not fully ripen, however, until after the second birth, at puberty. Artistic activities are present. The child wants to draw, to paint, to construct houses, etc. The sense of ownership asserts itself, and the spirit of acquisitiveness in many children is so strong that they do not hesitate to appropriate anything that strikes their

fancy. They do not steal. They simply fail to distinguish what is theirs from what is not theirs. From what I have said I think you can each infer our duty toward the child in that stage. One brief sentence will express it: Help the child to live it through as fully as possible. It is on these physiological and psychical facts that the home, the kindergarten, and the church must build.

It is related of the Spartan mothers that they would take their boys to the Pantheon and allow them to wander among the statuary representatives of the nation's gods and heroes; and the little fellows, attracted by the personal appearance, or drawn by the interest created in the hero by some tale from the mother's lips, would stand before the statue of an Apollo, a Hermes or a Hercules, and would stretch their limbs with the ambition of making themselves like unto the hero before whom they stood. In our childhood days we stand before the heroes of daily life and stretch ourselves in order that we may grow like unto them. We should, therefore, not suppress and destroy, but encourage the imitative activities of our children. To imitate is the only method the child has for growth.

With adults imitation is largely a conscious deliberate process. We set out to copy some ideal. With children before puberty it is rarely a conscious process. With them it is either a reflex process, as is seen in idiosyncrasies of character and movement which are often attributed to heredity; or else, indirect imitation, in which case the individual is conscious of the act performed, but not necessarily conscious of the imitation. It is seen in children's plays, manners, habits, etc., in matters of conduct and character.

One thing is very clear, then: parents and teachers should encourage the imitative instinct and give it an opportunity of expressing itself in the fullest manner through having presented to itself a rich and dynamic body of ideals. Imitation is practically what Froebel meant by symbolism.

In the third, or imaginative, period the child is beginning to gain control of the forces of the mind and use them for his own purposes and delights. His imagination is becoming operative under the limited guidance of reason, and can portray scenes or activities consistent with real life, tho they may be far removed therefrom. The period

is characterized by an intense fondness for reading, especially along the lines of myth and fairy tales and folk-lore. Biography, too, if of the right sort possesses a good deal of interest. The child is still maintaining an attitude of confidence toward all he hears and reads. From the educational point of view this period is of deep significance, for it gives the parent and teacher the opportunity to develop a love of reading by putting before the child such material as will awaken his personal interest and gratify his instinctive longings.

The next period is an interesting one. I have called it the critical period because the child is losing his unbounded confidence in humanity and humanity's ways, and is assuming a doubtful attitude toward even the most fundamental things. It is the beginning of the voice of reason. He ceases to accept authority and now wants a sufficient reason for the faith that is in him. He questions the validity of teachings and facts that he formerly accepted as absolutely true. He doubts the authority of Scripture. He questions the existence of God, and is not sure even of his own existence. The poet Wordsworth in his autobiographical notes tells us that this psychic state came upon him with such force when twelve years of age that he more than once had to bump his head against some reality to convince himself that he really existed.

This period indicates that reason is beginning to assert itself. The child is passing over from a sensuous to a rational being, and in due season, if properly guided, will move out into the bosom of that great ocean of trust and confidence; but if he is ever to become thoroughly established, rooted, and grounded in truth it will be by the way of faith justified by reason. To those who have the care of the growing soul this period should be one welcomed, not dreaded, tho it be freighted with great responsibility; for out of it will issue, if properly guided, the strong vigorous intellect and faith. It is interesting to note by way of passing that girls as a group do not experience the same intensity of doubt, yet many of them pass through it just the same as the boys. The reader is doubtless familiar with the reason for this. Havelock Ellis in his studies of man and woman has shown that the male is the variable element, while the female is the preservative.

At this age the child is getting his ego, as philosophy would phrase it, and is gaining his individuality. It is not surprising that he should assume a critical attitude toward all that he had so implicitly received on faith.

The period from thirteen to fifteen or sixteen is also a very important period. It is characteristically marked. It is preeminently the time of the selfish emotions. It seems as tho these were making their last efforts for supremacy before the coming of the new birth, which will lead the individual boy or girl more or less out of self into social interests and longings. With the girl it is the time of day dreaming, of the creation of the romantic and fantastic, of which she herself is the center. With the boy it is the time of individual prowess. Whatsoever he does he performs primarily for the purpose of self-exhibition. For illustration, if he be a football player and is taking part in a match, he wants his team to come off victor, but he would rather the people see what a fine player he is. It is the time of chums and cronies, or it is the time of social renunciation and seclusion. Boys or girls want to get off alone. They become solitaires. This, however, is not the usual expression of the period. It is rather the time when boys are savages. They form gangs, which often partake of a predatory nature, even stooping to maliciousness and deliberate crime. It sometimes seems as if there were a struggle going on in the individual between his good and evil nature, and the latter very often gains the supremacy. More frequently it manifests an innocent character. The gangs go fishing, swimming, hunting with slings, robbing bird-nests or robbing orchards, building huts in the woods, making fires and roasting birds slain, playing Indian, cowboys, fighting or indulging in the various athletics. It is a time of dislike of school and study and even of home. In many cases, however, it assumes the opposite form, and becomes a period of intense application. It is the time of forebodings and dark thoughts, or of religious exaltations. It is a time when boys and girls too grow weary of the old home and want to get out into life. Many do run away, but in the majority of cases the feeling is controlled. It is a time of psychic unrest. The soul is expanding into manhood and womanhood very rapidly, and this unfoldment throws the growing psyche out of joint

with himself and his environment. Out of it comes, on the one hand, the true and the noble and the good; on the other, the marauder and the licentious and the criminal, largely as the product or failure of the youth's friends to assist him through these trying hours.

The last period I shall mention is the adolescent period. It is marked by a great increase in the emotional warmth. Feelings that were dormant before, now rise up and become strong factors in the life. Especially is this true along the line of new hopes and ambitions. It is the period of fads—fads in dress and manners and in social life. It is the time of the great altruistic and philanthropic throes of the soul. The individual is really born for the race. It is a time of great shifting of ideals. Love for this, and then for that, follow in rapid succession. The storm and stress of adolescent life is on, and the individual is being tossed hither and thither by its buffeting.

From what I have said it can readily be seen that psychic growth has its stratifications, its levels of development, and its lines of unfoldment which are more marked than are those of the physical. What do each of these mean for the future character, and what do they signify for the teacher and parent? We know in the evolution of the lower animals each stage or plane of existence is necessary for the next higher. For example, the frog can never become a frog until it has first been a tadpole, and so I believe that no individual can reach the perfect development that nature designed who does not follow along the lines that nature mapped out for humanity to travel. Drop out, if you will, from human experience the myth period, deprive the human soul of this kind of nourishment, and you curtail its unfoldment just as much as the absence of certain kinds of food modify body conditions. The various stages should be lived through as fully as possible, that there may be no carrying over into the next higher, things that belong exclusively to the lower planes.

It follows that the duty of parent and teacher is not to give the child a specified body of information which might be designated education, but to help him by their sympathies and their instruction and their maturer wisdom and their restraining and guiding influences to pass from stage to stage until there shall emerge the perfect man and the perfect woman.

THE BOOK

"Most wondrous book! bright candle of the Lord."

PNEUMA AND PSYCHE

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WHAT are the New-Testament uses of the words *πνεῦμα* and *ψυχή*? Let us look at the words *πνεῦμα* and *ψυχή* from three standpoints, those of definition, of doctrine, and of speculation.

Our definitions will be based on the lexicon of Professor Thayer. First, let us examine the word *πνεῦμα*. This is synonymous with the Heb. רִּיחַ and the English "spirit," and its definition has five general divisions.

The simple root meaning is "wind," John iii. 8, the *πνεῦμα* bloweth where it listeth. Here the word translated "bloweth" is a cognate form with *πνεῦμα*. This with Heb. i. 7 makes up the sum total of this use of the word. Closely allied with this is the use meaning "breath." This, too, is used twice in the New Testament: 2 Thess. ii. 8. "Whom the Lord will slay with the *πνεῦμα* of his mouth." Here the meaning is clearly "breath"; Rev. xi. 11. "The *πνεύματι* of life from God." While this passage is translated "breath" by Thayer and others, yet the translation "spirit" is to be considered here as possible.

The second general use of the word is to express the idea of "the vital principle animating the body."

In Luke xxiii. 46, the dying Savior says, "Into thy hands, my Father, I commend my *πνεῦμα*." Christ was breathing out His life, and He commends the vital principle to the Father. In Matt. xxvii. 50 we read that "Jesus cried with a loud voice and gave up the *πνεῦμα*." The older Greek writers said, "gave up the *ψυχή*." Included in this section of examples are those which express the soul as the essential, vital part of man which feels, thinks, decides, wills. As the expression, "The *πνεῦμα* of man which is in him." 1 Cor. ii. 11: Who knoweth the things of man save the *πνεῦμα* of man?

In Matt. xxvi. 41 we find the spirit set over against the flesh: For the *πνεῦμα* is willing, but the *σάρξ* is weak. A striking example of this antithesis is found in 1 Cor. v. 5, where the passage reads, "To deliver

such a one unto Satan for the destruction of the flesh, that the *πνεῦμα* may be saved in the day of the Lord Jesus." The flesh then is something that may be destroyed, and yet the *πνεῦμα* may be saved. The *πνεῦμα* too is opposed to the *σῶμα*. See Rom. viii. 10, "If Christ be in you the *σῶμα* is dead because of sin; but the *πνεῦμα* is life because of righteousness"; and the terms "life" and "death" as used here serve to emphasize the antithesis.

It is to be noted here that *πνεῦμα* and *ψυχή* are sometimes used indiscriminately, yet they are never so used by Paul, who keeps sharp the distinction of origin or segregation, as we shall see later.

In 1 Thess. v. 23 we come to the great bone of contention of the trichotomists. In this passage Paul prays that the man may be preserved entire as to the *πνεῦμα* and the *ψυχή* and the *σῶμα*. But no distinctions between terms are made here further than to represent the sum total of the man as a completely organized being. In this passage as well as in Phil. i. 27, where the Philippians are exhorted to stand fast in one *πνεύματι* with one mind, we see *πνεῦμα* mentioned first; that is, occupying the emphatic position to express the superiority of the idea of *πνεῦμα*. We shall examine these passages again when we come to *ψυχή*.

A great many examples might be cited here of the various uses of *πνεῦμα* as a noun in the dative. A single example in each case will suffice: Dative of locality: Acts xviii. 25, "And being fervent in the *πνεύματι*, he spake and taught diligently." Here the spirit is the place of his fervency.

Dative of respect, 1 Cor. v. 3: For I am absent in the body, but present in the *πνεύματι* that is, present in respect to the *πνεῦμα*.

Dative of instrument, Phil. iii. 3: For we are the circumcision who worship in the *πνεύματι* of God, or, by means of the spirit of God.

Dative of advantage, 2 Cor. ii. 13: "I had no relief for my *πνεύματι*, because I found not Titus my brother."

Concerning 1 Cor. xiv. 14, which is a peculiar usage, "For if I pray in a tongue, my πνεῦμα prayeth, but my understanding is unfruitful," let us quote from Thayer directly: "πνεῦμα is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding."

The third general usage is to express a being, devoid of matter, yet able to think, decide, and act.

In a general way this usage is illustrated by Luke xxiv. 37. The disciples were in the upper room, and, Jesus suddenly appearing among them, the account says they were terrified and affrighted, thinking they saw a πνεῦμα. This usage comprizes those passages which refer to a disembodied human soul. For example, Heb. xii. 23: "And to the πνεύμασι of just men made perfect." But there is no expression here of any sort of investiture of the πνεῦμα.

Closely allied in meaning are those scores of passages translated *angels*, *spirits*, *demons*, etc., beings higher than man, but lower than God. Mark ix. 17 refers to a dumb πνεῦμα possessing the son of one in the crowd. In Acts xvi. 16 it speaks of a certain maid having πνεῦμα πίθωνα, a spirit, a python.

This usage would bring in the whole question of demoniacal possession if treated exhaustively, but it suffices for our purpose simply to suggest these usages out of many. But we are most concerned with πνεῦμα as referred to the nature of man.

The fourth usage is that of ascription of πνεῦμα to God. Here belongs the doctrine of the Holy Spirit—the רוח יְהוָה and רוח אֱלֹהִים of the Old Testament, and the τὸ ἄγιον πνεῦμα in the New Testament in their various usages. The spirit is revealed as the author of Scripture, the power of God in Christ's miraculous conception, the Holy One, utterly opposed to all impurity. Our Lord was overshadowed by the power of the Holy Spirit continually. The Holy Spirit was imparted to believers, and we are to-day living in the dispensation of the Holy Spirit.

The fifth general usage refers to the personal disposition of any one. Luke i. 17, "In the πνεύματι of Elias," the same spirit or disposition that animated the person of Elijah. 1 Cor. xii. 13, "For we are

baptized in one πνεύματι into one body." That is, in one manner of life, or one common motive into one body; that is, the Christian Church.

A good example of this usage is in 1 Cor. ii. 12, Now we have received not the πνεῦμα of the world, but the πνεῦμα which is of God. Here the motive that rules the conduct of the "world" is set over against the πνεῦμα which is from God. Compare here the German "Zeitgeist."

To recapitulate, then, we have seen five usages in the New Testament of the word πνεῦμα: First, a movement of air; second, the vital principle which animates the body; third, a simple, intelligent, disembodied essence; sometimes used of men, also of angels and demons; fourth, the Holy Spirit of God; fifth, the disposition or motive of a person or group of persons.

The progress of thought here seems to be, first, air or wind; then, the breath of life in man or animal; then, life itself as seen in its phenomena; then, life in the abstract; and finally the life that is in God.

Laidlaw calls attention to the fact that the two principal ideas connoted in the use of the word πνεῦμα are: The idea of πνεῦμα as the life of man looked upon as to its origin, being a gift; the life that God breathed in; and the other idea is, the parallel or analogy between the πνεῦμα of man and the πνεῦμα of God.

In a similar manner let us examine the word ψυχή. This word is synonymous with the Heb. נֶפֶשׁ and is occasionally used to translate לֵב and לִבָּי, which are translated in the English Bibles as "heart." Ψυχή itself is most often translated "soul," but is sometimes translated "life." The numbers are, soul fifty-seven times, and life forty-one times, not counting derivatives. Ψυχή has two principal usages:

The first is breath, Latin "anima." Under this is the usage, the breath of life, the vital force which distinguishes the animal from the clod. In Acts xx. 10 Paul says, "Make ye no ado, for his ψυχή is in him." Here Paul used the word to show that the man was still alive. His "breath" or "life" still remained within him.

In the discussion of πνεῦμα we noted 1 Thess. v. 23, "I pray that your whole spirit and soul and body be preserved blameless, etc.," as making no distinctions further than to represent the sum total of the man

as a completely organized being. We see here the solution of the matter; perhaps our meaning can best be conveyed here by a paraphrase of the passage: And may your life which God has imparted, your individual existence, and even your very body be preserved blameless unto the coming of the Lord. As the word meant breath of life, it soon came to mean life itself. Matt. vi. 25, "Take no thought for your *ψυχή*." Here we are warned not to be overzealous in providing for the physical necessities of life. John x. 11, "The good shepherd giveth his *ψυχήν* for the sheep." Here the idea of physical life is clear. We have, with this, the usage of the word as expressing the life lived on earth, as in antithesis to the life lived in heaven. For example, Matt. x. 39, "He that findeth his *ψυχήν* shall lose it, but he that loseth his life for my sake shall find it." Here the *ψυχή* is something that may be lost and found; something that may be sacrificed for Christ's sake. Here the Revised Version has "life," with "soul" as the marginal reading.

The word is also used in reference to the Messianic salvation. Heb. x. 39, "But we are not of them that shrink back unto perdition, but of them that have faith to the saving of the *ψυχῆς*." The word comes to mean, then, that in which there is life; a living soul. 1 Cor. xv. 45, "The first man Adam became a living soul"; that is, an individual life possessing body.

The second principal usage is that signifying the "soul," Latin "*anima*." Under this first we have the seat of the feelings, desires, etc., translated "soul" or "heart." A good example of this is in Luke i. 46, and Mary said, "My *ψυχή* doth magnify the Lord." Her gladness is in her *ψυχή*. Also Heb. vi. 19, "The hope set before us is an anchor to the *ψυχή*." This word is applied anthropomorphically to God. In Matt. xii. 18 we read the words of Isaiah used in expressing the heavenly Father's approbation of the Son. "Behold my servant whom I have chosen; my beloved in whom my *ψυχή* is well pleased."

Also we have here usages in which the *ψυχή* is regarded as a moral being fitted for eternal life. Heb. xiii. 17, Obey them that have the rule over you, and submit to them; for they watch for your *ψυχῶν*. Jas. i. 21 speaks of saving your *ψυχάς*.

The third subhead includes those pas-

sages which regard the *ψυχή* as different from the body, and as not dissolved by death. Acts ii. 27, "Because thou wilt not leave my *ψυχήν* in hades." Rev. vi. 9, "And I saw underneath the altar the *ψυχὰς* of those who were slain for the word of God," etc. Here those souls are spoken of as slain, yet as crying to the Lord for vengeance; as having passed through death, and yet conscious and active.

So we see that *ψυχή* has two principal usages: First, breath, including the breath of life; life itself; that in which there is life. Second, the soul of man, comprizing the feelings or emotions; the moral part of the man fitted for eternal life; the soul as distinct from the body and superior to it in strength and duration. So we see that all through the Scriptures the idea that we noted in *πνεῦμα*, that of divine origin, is wholly absent here, and that in every case the word *ψυχή* has reference to the soul or life as a separate individuality.

This distinction is clearly brought out in the use of the two principal derivations of these words, viz., *πνευματικός* and *ψυχικός*. The best reference for the use of these words is in 1 Cor. xv. 44, and following verses, where Paul contrasts the *ψυχικός* body with the *πνευματικός* body. Just as there is now a body that is of nature, so there shall be a body of spirit. In other words, that which is natural and human is contrasted with that which is spiritual and of divine origin.

In view of these passages that we have examined, and the many more that might have been given—tho we have seen the representative passages in each case—let us attempt to formulate general definitions for each of these words, which shall be applicable through the Scriptures.

Πνεῦμα is opposed to *σῶμα* and represents the incorporeal nature of man in reference to its divine origin and destiny.

Ψυχή is also opposed to *σῶμα* and expresses also the incorporeal nature of man as existing as an individual, apart from other lives. Or to express the contrast in a more simple way, *ψυχή* means individualized life; *πνεῦμα* means inbreathed life.

These words may be viewed from the standpoint of doctrine. In regard to the doctrinal content of the subject in hand, all questions concerning these words may be reduced to one; has man a bipartite, or a

tripartite, nature? Are there three constituent parts of human nature (body, soul, and spirit), or are there but two (soul and body), with spirit identical in substance with soul?

The tripartite theory has been advanced by Delitzsch, Heard, and Edward White. Delitzsch says: "Soul and spirit are of one nature, but of distinct substance. . . . The soul is related to the spirit, as the life to the principle of life, and as the effect to that which produces it; as the brute soul is related to the Absolute Spirit which brooded over the waters of chaos."

Heard goes further, and says that man is the union of three distinct natures. Soul is the union point between body and spirit; and he works out quite a theory in regard to the several conditions of man. For example, the fall is the state in which the *σῶμα* reigns over the *ψυχή* while the *πνεῦμα* sleeps. Conversion is the awakening of the *πνεῦμα*. Death is the breaking away of the *σῶμα*. Future punishment is the rebellion of the *πνεῦμα*, while the *ψυχή* is in misery. Heard says nothing of the *σῶμα* here. Future reward is the restored Eden with *πνεῦμα* on the throne, and the *πνευματικός σῶμα* as servant of the higher powers, *ψυχή* and *πνεῦμα*.

Mr. White desires very much to show that only those who are united to Christ have eternal life; but he is more loyal to Scripture than those who manufacture their exegesis as occasion demands, and say that the natural man has no *πνεῦμα*, only a *ψυχή* and a *σῶμα*, and as only the *πνεῦμα* is immortal, verily the result is achieved, and conditional immortality is a fact! Mr. White is aiming at the same target, but realizes that such playing with the usages of Scripture is false to reason and contrary to revelation. So he assumes that "The spiritual and eternal life secured by the indwelling of the Holy Spirit" is what Christ meant by the *πνεῦμα*, and not the addition of a faculty wholly new. But the result is the same. In one case, it is the addition of a new faculty; in the other it is the condition of communion with and indwelling of the Holy Spirit. But there are many references to *πνεῦμα* as expressing a being unregenerated, and even as positively evil. These seem to have been entirely overlooked.

Appeal is often made to classical usage in discussing these words. While there is a

sense in which these writers, being older than the writers of the New Testament, may be considered as standing nearer the beginnings of the Greek language, and thus nearer the springs of thought, yet, on the other hand, we must remember that the subject-matter of Christianity is higher than the highest conceptions of ethnic thought, and that therefore we must expect a certain change in the usage of terms corresponding to the changed or elevated subject-matter.

We are left entirely without help in the classics in this discussion, as the word *πνεῦμα* was never used by classical authors in psychological discussion.

The Platonic trichotomy is *ὁ λόγος, ὁ θυμὸς, αἱ ἐπιθυμίαι*, the reason, the will or courage, and the desire. But Plato also uses dichotomic language, speaking of man as made up of body and soul. But the above tripartite language has no body, but refers entirely to the mind. But Plato speaks of a tripartite universe as made up of *νοῦς, ψυχή, σῶμα*, and so man, being a microcosmus, must also partake of these three parts, and so we have, by inference, Plato's trichotomy of mind, soul, and body. But we have it only by inference. Besides Plato uses *ψυχή* as correlative of *σῶμα*. So we look in vain for any use of *πνεῦμα* in the writings of Plato as referring to the spiritual nature of man. Plato's highest word is not *πνεῦμα*, but *νοῦς*.

Aristotle is spoken of as teaching a trichotomy, in his discussion of vegetative, sensitive, and noetic functions. But these are but the various phenomena in which the life principle or *ψυχή* manifests itself. In other words, Aristotle's idea is really dichotomic, consisting of a *ψυχή* within a body.

It is not necessary to proceed further here. Enough has been said to show that practically no use was made of *πνεῦμα* by classical writers, and tho we find hints here and there of a triad of ideals, yet there is no real doctrine of a trichotomic man.

Following out the definitions arrived at in an earlier part of this paper, we must conclude that dichotomy and not trichotomy is the true position.

The physical basis of life is the *σῶμα*. Life itself, when viewed as isolated or individualized, may be spoken of as the *ψυχή*. Life when spoken of as God-given or in-breathed is called the *πνεῦμα*. And with respect to those passages in which these

words are used indiscriminately, we would say that there are passages that approach indiscrimination very closely, as no close distinction between the fundamental ideas in the words was intended by the writer.

The third section of this paper can be discussed quite briefly. What of these words from the standpoint of speculation? Is man essentially immortal? Is *πνεῦμα* something granted at regeneration? No, for we see that unregenerate men have *πνεῦμα*. The *πνεῦμα* is essentially a part of the nature of man; and is so, from birth. No light is shed on this point by word-study.

What of the future life? Is heaven to be simply a rejuvenated earth? Paul speaks of a *πνευματικόν σώμα*. The contrast

between the *πνευματικόν σώμα*, and the *ψυχικόν σώμα* seems to show that the future life is to be a spiritual life. Spirit, there, stands in the same relation to life that matter does here. As to the nature of the human investiture, little light is given. We are assured of this, however, that as we now have a *ψυχικός* body, admirably fitted for a material existence, so we shall then have a *πνευματικός* body, admirably fitted for a spiritual life. But beyond this lies the realm of pure speculation. Is the soul a "simple"? This too is pure speculation. We must think in terms of the material. And when we step out into questions of the spiritual we must await the time when we shall see, not in a glass darkly, but face to face.

THE GOSPEL ACCORDING TO ST. JOHN

THE VEN. WILLIAM MACDONALD SINCLAIR, D.D.

III. The Contents and Purpose

THE Fourth Gospel, as we have seen, was intended to be supplementary to the other three, and also to bring out more distinctly the theological bearing of Christ's mission and teaching. Accordingly it omits much that was given before, and adds what had been omitted. It also has much in common with the synoptics. The agreements and differences may easily be noted by consulting a good "harmony" of the Gospels. (This affords a good study for the preacher.)

The result in general is, as we should expect from the professedly supplemental character of the Fourth Gospel, that the great mass of historical incidents, parables, and characteristics are supplied by the first three Evangelists; that what is added by St. John consists chiefly of leading facts selected from other parts of the ministry among the enormous mass of material which might have been chosen, and with a view to presenting the teaching with which they were connected; and that finally what is common to St. John and the Synoptists is mainly salient facts which form the framework to the whole three years.

The Gospel of St. John has been analyzed (by Archdeacon Watkins)* into seven principal portions:

I. The prolog. The Word—the thought or expression of the Divine being was one with Him (verses 1-5); then states the doctrine of the incarnation (verses 6-13) and shows how He revealed the Father (verses 14-18).

II. Manifestation with different degrees of acceptance. 1. The threefold witness of the Baptist; (1) to the deputation from the Sanhedrin (verses 19-28); (2) at the coming of Jesus to the Jordan (verses 29-34); and (3) to the two disciples (verses 35-40). 2. Manifestations of Jesus to individuals: (1) to the first disciples, showing His power over men (verses 41-51); (2) at the miracle of Cana of Galilee, showing His power over nature (chap. ii., verses 1-11). 3. Public manifestations: (1) at Jerusalem in the Temple (ii. 12-22); (2) at Jerusalem in the City (ii. 23-iii. 21), including the interview with Nicodemus, which introduces three fundamental positions of the Gospel: the necessity of the new birth, the primary importance of belief, and the certainty of judgment; (3) the public manifestation of Jesus in Judea, as carrying on the work of baptism with His disciples, and drawing a new and noble testimony from the Baptist (chap. iii., 22-36); (4) the manifestation to the woman of Samaria, invaluable as already showing that the Gospel goes beyond the Jews; it introduces also the doctrine of the living

* Commentary on St. John in Elliecott's series. Dr. Watkins follows Luthardt, and the Synthesis adopted is merely an adaptation.

water. The manifestation to the people of Sychar indicates the missionary character of the Gospel (chap. iv., 1-42); (5) the manifestation in Galilee, when, on the whole, in spite of the episode of Nazareth, He is, as the other three Evangelists relate, received by the people. A notable instance is the faith of the courtier of Capernaum (chap. iv., 43-54).

III. The fuller revelation, with the corresponding growth of Jewish unbelief, given in statements of the most tremendous importance. 1. Jesus is life; a doctrine that comes from the unity of the Father and the Son. The occasion was the healing of the cripple by the Pool of Bethesda (chap. v., 1-9). This was followed by Jewish persecution (verses 10-28). The special teaching followed: identity of the word of the Father and the Son (verses 19 and 20); the spiritual resurrection and judgment (verses 21-27); the physical resurrection (verses 28-30); the reality of the witness, and the reason of its rejection. The doctrine is further shown by the feeding of the hungry (chap. vi., 1-15); by the fact that His body put in force laws beyond nature (verses 16-21); by the teaching of Jesus to the multitude on the work of God (verses 26-29); by the doctrine of the bread of life (verses 30-50); by the doctrine of the true food and the true drink, which was the understanding and acceptance of the words that He spake unto them, for they are spirit and they are life (verses 51-71). 2. Jesus is the truth; the occasion of the doctrine is the Feast of Tabernacles (chap. vii., 1-13). Jesus maintains that His teaching is from the Father above (verses 14-24); that He came from the Father (verses 25-31); and will return to Him (verses 32-39). The result was a division both among people and rulers (verses 40-52).

(The episode of the woman taken in adultery is an early apostolic addition and lacks the MS. authority of the rest of the text.)

3. Jesus is light. He begins the discourse with the assertion (verses 12-20); clears up the wilful misunderstanding of the Jews (verses 21-29); and explains the relation between true disciples and freedom (verses 30-59).

The doctrine is continued by a concrete example: the light given to the man born blind. The objections of the Pharisees and the witness of the patient give rise to some

beautiful verses on light and darkness. 4. Jesus is love, beginning with the allegory of the good shepherd (chap. x., 1-21). The subject of the sheep is continued at the Feast of Dedication (verses 22-30); and the charge of blasphemy is refuted by the Scriptures (verses 30 to 38). There follows a new and distinct attempt to take Him; on which Jesus retires beyond Jordan (verses 39-42). 5. In the fifth and last part of this division, St. John relates the fuller manifestations of these four great attributes of Jesus: life, truth, light, and love.

The chief incident is the raising of Lazarus (chap. xi., 1-46). There is an obvious reason why the other Evangelists did not relate this great miracle: when they wrote, Lazarus was probably still alive, and it would have been difficult and delicate to talk about so profoundly solemn and mysterious an incident; when St. John wrote, long after, he would have passed away finally. This is followed by the final and fatal council of the Jews, acknowledging His supreme importance and influence (verses 41-55); after which Jesus retires to a place called Ephraim, where many seek for Him (verses 54-57). An incident at the Supper at Bethany illustrates the pity of Jesus (chap. xii., 1-11). The entry into Jerusalem shows what the relation between Jesus and the people would have been but for the hatred and jealousy of the priests and rulers (verses 12-19). The incident of the Greeks gives rise to the revelation that the attraction of the cross is universal (verses 27-36). The division ends with the writer's review of the position of the unbelievers, and those of the chief rulers who believed but were timid; and a brief summary of the last judgment of Jesus of those who rejected the various claims with which the division deals.

IV. The fourth division sets forth the fuller and inner revelation to the disciples, and the growth of their belief. 1. The washing of the disciples' feet shows Love ready for the humblest acts (chap. xiii., 1-30). Then follow the farewell discourses; His coming glory and their duty (verses 31-38); the coming reception in the Father's house, to which He is the way, the truth, and the life (chap. xiv., 1-10); Himself one with the Father, He will be present in the disciples in answer to prayer, in the Comforter, in His own spiritual abiding (verses 11-24); His peace (verses 25-31); the vine and the

branches (chap. xv., 1-11); their union among themselves (verses 12-17); contrasted with the hatred of the world (verses 18-25), which was without excuse (verses 26, 27). These teachings are enlarged in chap. xvi., 1-33. Chap. xvii. contains the last utterance of love for the disciples; the great intercessory prayer, uttered in their presence, and cherished in St. John's memory.

V. The fifth division gives "the climax of unbelief. The voluntary surrender and crucifixion of Jesus" (chap. xviii. 1-xix. 42). Betrayal and apprehension (verses 1-11). Trials before the Jews: Annas (12-23), Caiaphas (24), with the denial of St. Peter (verses 17-25-27). Trials before the Roman Proconsul: First examination (verses 28-40); second examination, with scourging and mockery (chap. xix., 1-6). Third examination (verses 7-11). Public com-

mittal (verses 12-16). Crucifixion (verses 17-24). Sayings on the cross (25-30). Evidence of death (31-37). Entombment (38-42).

VI. The sixth division describes "the climax of faith. The Resurrection and Appearances of Jesus." Peter and John at the Tomb (verses 1-10). Mary Magdalene: changed physical condition (11-18). The ten: Peace (19-23). The eleven: Thomas (24-29). Close of the original Gospel: statement of its object: Life through believing (verses 30, 31).

VII. The epilog. Draft of fishes (xxi. 1-8). Third manifestation of Jesus to the disciples (9-14). The test of love, reassurance and the commission (15-23). Close of the Gospel: attestation by fellow disciples (verse 24). Attestation by an amanuensis (verse 25).

STUDIES IN THE PSALMS

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The Boast of Faith

Psalm x. 17.

I. THE character of a Christian in a word—"the humble." 1. There is no more beautiful trait in a Christian's character than humbleness of mind.—Ps. cxlix. 4. 2. Humility is the most suitable dress in which a Christian can be clothed.—1 Pet. v. 5. 3. The true believer feels humility inwardly and manifests it outwardly.—Matt. v. 3.

II. The whole of Christian life express in a word—"desire." 1. A Christian desires to know the worst about himself. 2. A Christian desires to know the most about Jesus Christ.—Phil. iii. 8-10. 3. A Christian desires to have his mind stored with thoughts of God's goodness and love. 4. A Christian desires to be obedient and submissive to God's will. 5. A Christian desires more holiness of heart and life. 6. A Christian desires more communion and fellowship with God. 7. A Christian desires more grace. 8. A Christian desires more usefulness in God's service.

III. The origin of right desires, and so of true prayer. "Thou wilt prepare their heart." We may know that the heart is prepared: 1. When deeply conscious of its

guilt and unworthiness. 2. When we have encouraging views of the all-sufficiency of Christ. 3. When we desire to be that in the sight of God which we profess to be in the sight of men. 4. When emptied of self we ascribe to God all the glory of our salvation.

IV. The assurance that God hears and answers prayer. "Thou wilt cause thine ear to hear." Faith has ever this assurance, and can thus boast in God: 1. Because we approach in the name of the Lord Jesus. 2. Because in Him we can call God Father. 3. Because we have His own exceeding precious promise. 4. Because He has prepared the heart.

An Appeal for Help in Evil Days

Psalm xii.

I. THE cry for help. "Help, Lord," verse 1.

II. The cause demanding help. "They speak vanity . . . with a double heart," verses 1, 2.

III. The certainty of help. "The Lord shall," &c., verses 3, 4.

IV. The coming of help. "Now will I arise," &c., verse 5.

V. The confidence of help. "Thou shalt," &c., verses 6-8.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Study the sermons of a period and you will reach . . . the height and depth of the spirit of that period."

LOT, THE UNDECIDED MAN

PROF. WILLIS J. BEECHER, D.D., AUBURN THEOLOGICAL SEMINARY, AUBURN, N. Y.

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But he lingered.—Gen. xix. 16.

THE two angels told Lot to take his wife and daughters and hurry out of Sodom; and, instead of starting at once he lingered. He had no doubt that he must go. He had done what he could to persuade his sons-in-law to go with him, and had failed. Nothing remained for him but to start with the three women. Lot knew this. He was certain of it. He had not a doubt. But he did not start. "He lingered." He hesitated. He could not quite make up his mind. He was undecided as to what he would do.

In this Lot acted as you would act if some one asked you to take a drink with him, and you knew you ought to refuse, and yet you should for some reason hesitate, and be uncertain in your mind whether you would or not. Lot acted as you would act if you were tempted to buy something that you could not afford, and instead of refusing outright you should postpone your decision, and reflect on how much you wanted the article, and try to figure out some excuse for the extravagance. Lot acted as you would act if you had an opportunity of making a few dollars by some mean trick and should consider the question, instead of meeting it with a prompt refusal. Lot acted as you would act if it came in your way to do a needed kindness to some one, and you should wait and think the matter over, instead of promptly doing the kindness. Lot acted as you act when you are sure that you ought to be a wholly surrendered disciple of Christ, and yet wait and temporize instead of committing yourself.

Lot's conduct at leaving Sodom was typical.

It indicates Lot's way of doing things. It exhibits the characteristic weakness of his character. We sympathize with him, perhaps. We are unwilling to blame him too harshly for his reluctance. Nevertheless, he knew that there was no help for it; that he must go, and ought to go. Why should he linger? His lingering was folly. It must have been the folly of a long-established habit. The text vividly pictures Lot as a man marked by lack of decision of purpose.

What the Scriptures say concerning Lot is designed as a warning. It is an account of a man who started with brilliant prospects, but who made a failure of himself. It is recorded for us in order that we may understand and avoid the causes that led to the failure. And the point of the whole narrative is that the trouble with Lot was not his lack of a fair chance, but his lack of decisiveness in choice and conduct.

Lot's failure is not to be accounted for by other causes than this.

It was not due to his lack of ability. He was of the same blood with Abraham, and there is no reason for doubting that he inherited his share of splendid talents and energy, such as made Abraham conspicuous.

It was not due to lack of resources. The record is that he had so many flocks and herds and retainers that there was no room for him and Abraham in the same region. Lot had an independent fortune, wealth and power abundant for the accomplishing of great successes.

His failure was not due to lack of opportunity. He came from Haran with Abraham while the rest of the Terahite clans were

left behind. He was Abraham's associate, and probably Abraham's heir. The opportunities offered were such that Abraham, by the use of them, became the greatest historical character of his age, and the channel for transmitting Jehovah's blessing to mankind forever. Lot had his share in the same opportunity.

His failure was not due to an unusual lack of morality and virtue and piety. On this point the testimony is explicit. In the interview in which Abraham asks God to spare Sodom if there are fifty righteous there, and so on down to ten, Abraham and Jehovah both assume that Lot and his family are righteous. The New Testament speaks of him as "righteous Lot," "that righteous man" who "vexed his righteous soul from day to day with their lawless deeds" (2 Pet. ii. 7-8). His taking the two strangers to his home was the act of a man accustomed to practise the virtue of hospitality and other virtues. When the hoodlums of Sodom made the shivaree for Lot's guests they did it to spite a man whose virtues were a rebuke to them. The fact that they mobbed him is a compliment to him. It indicates his reputation for good character.

It is, of course, true that absolute failure is impossible to a truly righteous person; but the case of Lot shows that even to such a one a dreadful degree of relative failure is possible.

Finally, Lot's failure was not due to lack of courage. He was not one of those timid souls whose timidity prevents their achieving anything worthy.

Perhaps you will dispute this statement. Perhaps you will say that Lot's interview with the mob that surrounded his house shows that he was a coward, ready to purchase personal safety by an infamous compromise with wickedness. Does it show that? The record says that Lot, in defense of his guests, went out to face that howling mob, "and shut the door after him." He faced the mob alone. That was not the act of a coward. The man who did that was not deficient in either physical or moral courage.

The record is that he said, "I pray you, my brethren, do not so wickedly." That is not necessarily the language of a coward or a compromiser; it may rather be the language of a brave man who desires to be conciliatory.

But you say that he followed this up by proposing the dishonor of his daughters as

the price of the safety of his guests. Did he? It is easy to understand his words as ironical. What he said was in effect, You might as well ask me to consent to the dishonor of my daughters as to the insulting of my guests. That is what they seem to have understood him to mean, for there is no indication that they even considered his proposal. What he said was that the duties of hospitality were as sacred to him as the honor of his family; that they might as well expect him to sacrifice the one as the other. And the mob, who knew him as righteous Lot, knew well that he would sacrifice neither—that he would be torn limb from limb rather than consent to either crime.* When Lot's mind was made up he could be splendidly firm and courageous, no matter how extreme the danger.

Clearly we must look in some other direction if we would find the reasons for Lot's failure.

He was a man of ability, of large resources, with exceptional opportunities, a man in the main exemplary, and of great personal courage; he failed because of his habit of being undecided in his choices and his actions. His failure was like that of a person who is not decided in his refusal to drink intoxicants, and so slips into the habit of drunkenness; or like that of one who is not sufficiently decided in his refusal to do wrong in politics, and so drifts into the position of a corrupt politician; or like that of one who does not decidedly practise the ways of thrift, and so after a while finds himself the victim of shiftlessness and poverty; or like that of a person who does not come out decidedly for Christ, and so at length finds himself counted among those who oppose Christ.

Indecision, let us remember, is a different thing from prudence. The two are often confused. Five times out of ten when you hear a person charged with indecision, you will find that he has merely refused to be reckless. When others are hurrying to do something, it is well for you to wait if you find the reasons insufficient. You will be accused of lack of decision when you are simply prudent, but do not mind that. There is all the difference in the world between the conduct of one who does not decide because he is waiting for rea-

*The Scripture writer assumes that Lot is an upright man, and that every reader knows him to be so. We must interpret his meaning accordingly. When one really looks at the matter, the other interpretation is absurd.

sons, and that of one who does not decide when he has sufficient reasons. Waiting for reasons is the act of a cautious person; waiting when the reasons for acting are sufficient is the act of a vacillating person; and caution is a virtue, while vacillation is a vice. Lot had the vice of indecision.

The story of Lot illustrates the fact that the habit of indecision incapacitates one as a business man.

To be a good business man one must have the habit of seeing the facts clearly, and deciding upon them promptly, and abiding by one's decision. Lot's separation from Abraham, the beginning of his downhill course, seems to have been due to his lack of these habits. His shepherds quarreled with those of Abraham. Really their interests were not conflicting. With good discipline on both sides there should have been no quarrel. We have reason to think that Abraham was a good disciplinarian, and the inference follows that Lot was not. With decision of character, Lot would have restrained his retainers, so that the reasons for a separation would not have existed. Apparently he had not that decided way with him which commands the respect of one's men, and makes them careful to do as he wishes.

Again, the career of Lot illustrates the danger that the habit of indecision may result in parting one from his true friends and from good influences.

As long as Lot remained with Abraham he was protected from many perils. Not the least, he was measurably protected from his own vacillating self. Abraham was willing to endure much rather than part with him. Lot probably appreciated the situation. He should have known his own mind, and should have been able to make his servants feel that he knew his own mind. He failed of this, and there came a time when his weaknesses could no longer be endured. In order to be just to other obligations, Abraham had to say, "Separate thyself, pray, from me."

Lot's situation was like that of some boy who has a good position in the learning of some business, is surrounded by respectable friends and by wholesome restraints, but who has also impulses toward indolence, toward self-gratification, toward association with dissipated companions. These impulses, like Lot's lawless herdmen, bring him into frequent conflict with his wholesome environment. If the boy has sufficient grit, suffi-

cient decision of character, to conquer these tempting impulses, his self-conquest will enrich his character; if not, the wrong impulses will gradually alienate him from his surroundings, and there may come a time when they will bring about a separation from true friends and good influences.

Or Lot's situation was like that of any one of us who has naturally what is sometimes called a trying temper. Such a temper, if decisively controlled, is an element of force in our personality, and a means of grace; but if allowed, like Lot's herdmen, to have its foolish way, there is danger that it may alienate us from tried friends and from much needed wholesome influences.

Again, the career of Lot illustrates the danger of hesitation when honor is balanced against apparent personal advantages. When the two parted, Lot knew that Abraham was entitled, in the circumstances, to the first choice and the best range of country. In honor, he should have insisted upon this. If he had, his herdmen would doubtless have found fault, and would have twitted him with his lack of worldly wisdom. He hesitated, and then he slipped into the selfish choice. What would have happened if he had chosen differently we do not know; but at least his future range of operations would have been far away from Sodom, and the most disreputable parts of his career would have been made impossible. At all events, all consequences apart, when the allurements of selfish advantage tempt us away from right and honor, it is unsafe to hesitate even for an instant.

Yet again, Lot's failure illustrates the peril of indecision in the matter of making advances toward evil. After parting with Abraham, so the King James Version tells us, Lot "pitched his tent toward Sodom." The point is that he continued for a time to live in tents, but the limit of his tenting-ground was "as far as to Sodom." In doing this it is not likely that he intended any compromise of principle, or the sanction of any of the bad practises of the wicked city. It was convenient to be where they could replenish the supplies of the tent at the city market. Possibly Lot built up a thriving trade in the city in wool and butcher's meats. Presumably Mrs. Lot wanted the girls to have city advantages. Whatever the reasons were, the contact became closer and closer; and after a time we find that Lot has given up the

morally sweet and wholesome tent life, and become a dweller in a house in the unclean city, marrying his daughters to husbands of Sodom, and identifying his interests with those of the place. And so he comes to stand for the awfully important principle that any partial, half-hearted, compromising rejection of the approaches of wrong is likely to end in habitual and contaminating contact with the wrong.

Following the history a little further, it illustrates the danger that exists of our being through our indecision made fast to evil. Lot and his property were carried away by the four kings, and rescued by Abraham. What a chance that was for Lot to wipe out the past and begin anew! Surely he had by that time had enough of Sodom! Surely he must be willing to resume his relations with Abraham, and go back to the old sweet life in the tents! As a matter of fact, he did not go back. We are not informed as to the interests or habits or other ties that held him, but he continued to reside in Sodom. For one who is indecisive in his repudiation of evil, evil comes to have an adhesive power. Its victim is like the fly that has too long kept fooling with the sweetened stickiness of the fly-paper. Once it has hold of him, it will not let go.

Still again, the case of Lot, in this same incident, illustrates the danger there is in remaining undecided in the critical moments when repentance and retrieval are possible. Such a moment came to Lot when his great kinsman rescued him from the invaders that had taken him captive. His relations with Sodom were broken up. He must begin life anew anyway. Why not make the new beginning a right beginning? Such moments come to most persons, even the most hardened. Critical changes come. Influences long powerful have their power broken. Some untoward circumstance leads to tenderness of heart. Repentance seems possible. The mind has a glimpse of the loveliness of a different and better life. Happy the man who, unlike Lot, takes advantage of the decisive hour, determinedly breaks with the bad past, and resolutely enters upon the new life that God has opened before him!

Yet, again, the experiences of Lot illustrate the sad effect of indecision, in the loss of influence it causes.

See his helplessness when he tried to reason with the mob in Sodom. Apparently they

were surprized at his splendid courage, and they gave him a hearing for a little. But they thought of him as a goody-goody man for whom they had no respect. It is not likely that Lot in Sodom had been an open-mouthed preacher of righteousness, tho his blameless life was a rebuke to his neighbors. But wicked people will not be satisfied with one's merely letting evil alone; they are displeased unless one practises evil, at least on the sly. We have no proof that Lot winked at the evil in Sodom, or intentionally shared any of its profits, but they looked upon him as doing just that. There was a contradiction in a man like him living there at all, when he could just as well have lived somewhere else. His course of life had killed his influence.

With Lot, as with many another undecided man, this was as true within the limits of his own family as elsewhere. He tried to save the husbands of his daughters, and "he seemed unto his sons-in-law as one that mocked." What weight his religious testimony had with his daughters may be inferred from what the narrative tells us of their career. We are often told that influence depends on character. It depends quite as much on decision of character as on character itself.

Finally, in Lot's case, as often in like cases, indecision resulted in deterioration of character. He had become physically and morally enervated, so that fleeing to the mountain country was too hard a task for him, and he had to stop short at Zoar. He lived in the mountain region later, and we catch a glimpse of him as going to bed drunk nights, and then as sinking into yet deeper infamy.

This pitiful story is in the Bible; but in the Bible also is the story of Joseph with his instantaneous and final refusal to yield to temptation; and with his prompt and resolute adjustment of himself to each turn of adverse fortune. In the Bible are the biographies of Samuel and Paul and John and others, whose habits of resolute choice and action made them great in spite of their own weaknesses and the obstacles that opposed them. In the Bible are the details of the example of One greater than these, who said unhesitatingly, "Get thee behind me, Satan," and who never faltered or lingered in the service by which He wrought out our redemption. From the career of Lot we take warning; but we find guidance and courage when we contemplate the careers of the Master and of His choicest disciples,

THE HOLY CITY

JOHN HOWARD MELISH, D.D., BROOKLYN.

[Dr. Melish is rector of Holy Trinity Episcopal Church, Brooklyn, New York, a large church on the Heights, notable as the seat of a long pastorate by Dr. Charles H. Hall, a contemporary and close friend of Henry Ward Beecher. Dr. Melish's congregations often fill the large church. He is one of the preachers for the year at Harvard University, where this sermon was delivered. For the report of the sermon we are indebted to the Brooklyn *Eagle*.]

The holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.—Rev. xxi. 2, 22.

THO no man can fully appreciate what this vision of the Holy City meant to the man who wrote it, and to those who read it in the first century, nevertheless it has had a meaning for succeeding generations, and has an inspiring message for us. For the Holy City is the vision of the community life. It has called to men to look up from their individual lives to something which was worthy of their admiration, their love, and sacrifice. What human nature needs down deep in its constitution is the sight of something which demands its best. Show men some splendid cause, a country to die for, a religion to extend to the bounds of the earth, liberty to be given to the oppressed, justice to be attained or truth to be won, and men volunteer as in the Crusades. This vision met that human need with the picture of a city, a community, a fellowship, a brotherhood.

As the vision of the community life the Holy City has played an inspirational part in history. By itself it is only a highly colored and splendid piece of Oriental imagery. But there are times over which God moves as the Spirit brooded over chaos, and then it has been that this image has caught up the faint rays and focused them into one orb of light and revealed the thoughts of many hearts. Such a time was the first century. It was the era of what Professor Ward calls the city state. But one city had dominated and brought into subjection all the Mediterranean cities. Alexandria, Antioch, Ephesus, Corinth paid tribute to her. Jerusalem was only a pile of ruins because of her. The world groaned and submitted. Then came this vision. There was to be a new city. Before it even Rome was to fade away. Its gates should be open on every side, and into it would come the glory of the nations. This vision made it possible for men to bear the burdens of the time. It gave them patience and power. It gave them

hope. To our thinking, like all millennial dreaming, it may seem unreal, but to the men of the first century the Holy City meant the triumph of the good over the strong, the holy over the evil.

Then the vision faded. New times and new needs came, and with them came a man to apply the vision in a new way. St. Augustine wrote his great book and called it the City of God. In that book, Dr. Allen tells us, was outlined the theology and the institution of the medieval church. The City of God now became not some millennial edifice, which might any moment come down out of the eternal blue, but a machine organized with ecumenical councils and a hierarchy of priests and infallible creeds standing upon the earth. That was what the age demanded, and that, I believe, is what God gave it to meet its needs.

For a thousand years this vision of the Holy City led men on, hurling the stones into the air in Gothic cathedrals, putting wondrous colors on the canvas, bringing emperors and kings to the feet of the son of a poor man in Peter's chair. Then that vision of the Holy City faded under ecclesiastical tyranny, corruption, and falsehood.

But the vision would not down. Bunyan came and used it to speak to new times and new needs. He pictured it not as a city about to break upon the horizon, not as a city set in an empire, but as the Celestial City toward which every Christian journeys, into whose gates he enters after crossing the river of death. The community were the redeemed. In the history of Puritanism Bunyan's picture played an important part. It makes little difference what the educated men of a university or any other section of a nation think, until their thought is transmitted into popular thought and moves the multitude. "Pilgrim's Progress" made the Calvinistic theology the mainstay of the popular will and the guide of the multitude's thought. By strength of that vision England was saved and America was started with a sterling moral endowment.

Times again have changed. Bunyan's

vision of the Holy City no longer grips the imagination as it once did. There are new needs and consequently new interests. Science bids us believe that the earth, not heaven is our home. History bids us think that upon the earth a mighty tragedy is being played in which man is Hamlet. Theology is bidding men trust not in a dead God who spoke two thousand years ago, neither in an absentee God, but in a God of the living who has always been present in this world and is present now. Born of the new learning and springing out of the struggle and hopes of the men who toil and pay the heaviest price of modern industry, comes a new vision of the community, of the Holy City. It is not millennial. It stands upon the earth with its foundations in evolution and its walls in the history of free speech, liberty of conscience, and manhood suffrage. It is not a church. The church has shown its inability to become the Kingdom of God. Its streets are outworn, its ecclesiastical contentions are wearisome. It is not beyond death, but here in the midst of time and space. The Holy City that is rising before our generation with inspiring and dramatic power is spiritual humanity, that community of men and women which has ever been upon the earth, which is now upon the earth, which is to be in increasing numbers upon the earth, not a mere group of individuals, not a selection out of humanity, but humanity itself in its deepest interests, in its spiritual possibilities.

What more fascinating and glowing picture of society in its historical development could we have? When the bride and bridegroom come before the altar they are told in the words of the ancient marriage service that "this estate signifies unto us the mystical union that is betwixt Christ and His church." But this poet is saying that the relation between the city and the Lamb is that between the bride and the bridegroom. He argues from the human to the divine, not from the divine to the human. He carries up into the highest thought of God and the people what men experience at the moment of marriage. Think what that is! There is beauty, abounding joy, mystery, tenderness, the loss and the finding of self in the better or stronger self, love. All the choicest fruits of the spirit are seen in the bridal moment of life. What a glorious thing religion is when we think of it in this human way, stripped of its nun's veil-

ings and monk's cowls, its stern moralities and plaintive litanies, "prepared as a bride adorned for her husband."

Now the bridal moment is the great turning-point in a woman's career. Until then she has been a native flower; from then on she is transplanted into different soil and climate. Her protection has been of blood; now it is of sentiment and association. Every woman experiences a revolution at marriage such as no nation has ever known. The old is broken up, the new comes in. And what is the motive power? From one view-point simply a sentiment. She loves. From another view-point behind the union of spirit with spirit is Mother Nature. From the foundation of the world she has worked to bring about this bridal moment.

Humanity is ever progressing, tho human nature may remain always the same. There are vast possibilities which remain undeveloped. Knowledge is in its youth. Nature is to be like an open book, "no longer half akin to brute." The nations are in their boyhood, warlike, because they are boys, not men. Men industrially are unmoral children who gather all the toys into their laps and will not share. Morally and spiritually they are infants, with the capacity for expansion of thought, deepening of feeling, elevation of the moral nature, the pure unbidden joy and blessedness that crowns a life devoted to a great, benignant purpose, such as only one of their brothers has fully realized.

Many men refuse to hold the bridal vision of life. In business they settle down to the methods and standards, and whine that miserable excuse for every mercenary iniquity, "business is business." In politics they regard corruption and special privilege as inherent in popular government, as their fathers regarded it inherent in royal or aristocratic rule, and, therefore, leave it in the hands of bosses and machines. In the church they take a sacrosanct attitude and clothe every half truth or ignorant creed with divine sanction. In philanthropy they seek how wrongs and poverty are to be alleviated, not how they may be righted or removed. All these evils are children's diseases which are to be outgrown. Humanity is a bride. Its years hitherto have been years of preparation. Before it is "the far-off divine event toward which the whole creation moves."

The second image of society in the text is the wife—"the wife of the Lamb." The wife

represents a deeper phase of life than the bride, as the flower knows more of the sunlight than the bud. The bride spells opportunity, the wife spells responsibility. When we think of society as a bride, we think of the future, its possibilities, its expectancies, its unsounded mysteries. To think of society as a wife is to think of the present, its tasks, its sorrows, its deep joys, and its agonies. It was to the wife, not bride, that Jesus likened that little community of His followers on the night before He died, to the wife too in that deep moment, when she goes down into the valley of the shadow and looks death in the face that a man may be born into the world.

To set up the Holy City on the earth requires more than hope, it requires sacrifice. Tragic wrongs deep seated must be righted, mighty blunders corrected, giant failures redeemed. When in 1862 Conway and Channing urged President Lincoln to free the slaves, Lincoln held that the time had not yet come to take up that question, and then added: "When the hour comes for dealing with slavery I trust I will be willing to do my duty, tho it cost my life." "And, gentlemen," he added solemnly, prophetically, "lives will be lost." To bring into this world those conditions, political, social, industrial, religious, where men may grow up as plants to their God-intended stature means sweat and blood. To set into those conditions that moral and spiritual manhood without which conditions are not worthy of serious consideration demands lives. Lives must be lost that lives may be won. The Holy City must become like a wife, the wife of the Lamb.

The next characteristic of the Holy City is a little startling to many of us. "I saw no temple therein." It was a city without a church. It was not a Mohammedan city with a mosque, neither a Jewish city with a synagog. There was no temple at all. And the city was not wicked. With all our churches, synagoges, mosques, and ethical-culture societies we have no such blest freedom. Shall we infer, therefore, from the absence of the temple from the Holy City that what hinders moral and spiritual progress is the temple? There have been times when that was so. Isaiah inspired his nation with faith in Mt. Zion and its shrine. The faith became a mere weakening superstition and Jeremiah hurled the anathemas of God at the temple itself in the interest of the moral

law written on the heart. Of the religious propaganda of His day Jesus said that when they made a convert "they made him two-fold more the child of hell than themselves." And He welcomed the time when not one stone of that temple should be left standing on another.

The inference from the temple's absence from the Holy City is, I believe, not that it is a hindrance but that it is an instrument. When the city is finally built the temple is to be laid away like the scaffolding and tools. The church is not an end in itself, it is a means. How difficult it is in life to keep things in their proper places!

So it is with the church. Instead of being a tool for moral and spiritual life, it becomes an end. The vision of the Holy City without a temple bids us apply to the church the test of efficiency. Within a certain community \$100,000 is contributed to support a number of churches. Now what are those churches doing? What influence do they exert on the community? Are the streets clean? Are milk shops properly inspected? Or do they bid the mothers of dead babies to submit to the chastening hand of Providence when milk dealers and dairymen are permitted by tax officials—for pay or favor or ease—to sell impure milk? Are the hospitals mismanaged? Are there public schools enough, and do they properly educate children for citizenship? Are there boys in the neighborhood traveling that beaten path which Jacob Riis has traced from the corner gang to the door of the reformatory and the penitentiary? Or, to come closer to the organization itself, do the men who are recognized in the community as leading members of the church "devour widows' houses" by the promotion of fraudulent interests, "grind the faces of the poor" with monopolies, "put bitter for sweet and sweet for bitter" in their mercenary papers and political speeches? Pure religion is ever the same, justice, mercy, humility, purity, and love. They are the tests of moral and religious efficiency that are to be applied to an institution which is a means for bringing in the Holy City, which, when the city has come in all its full and splendid citizenship, is to have no temple there.

The Holy City is spiritual humanity. Its opportunities are those of a bride. Its responsibilities are those of a wife.

In seizing those responsibilities and in

doing those tasks the temple has been and is to be a means. Is this all? Yes. Man morally and physically developed is the end and goal of creation. But there is another way of looking at this fact. We have been beholding the Holy City from the view-point of man. The poet now turns to look at it from the view-point of God. What is the divine interpretation? "The Lord God the Almighty and the Lamb are the temple thereof."

From Moses to Jesus the thought of God has grown from seeing His arrows in the lightning and hearing His voice in the thunders of Sinai, to seeing His presence in the holy and redeeming love of a human soul. But that same development may be looked at from another view-point, not man's but God's. It is then seen to be God's education of His children. What difference is it, does some one ask, whether you think of it as God's reaching down or man's reaching up, the result is the same? It is the difference between love of myself and love of another, between enthusiasm and indifference. There are times in our lives when we have not the courage nor the energy nor the will to do for ourselves what we will do for some one else. We undertake it just because some one wants us to, go forward with it because some one expects us to, deliver it because some one hopes we will. For ourselves, no, not for a moment would we ever begin, much less struggle on through the heat of the day. Said a father to me only this week: "Were it not for my children I would have ended this hell long ago. There's the river; it looks sweet to me." Many a boy in college is leading a pure, clean, moral life just because his mother asked him to, or some pure, sweet girl expects him to, as many a strong man in the tenements and workshops lives it, that his boy may be surrounded by an atmosphere of moral and spiritual invigoration. It is the love of some one that lifts men up. To know then that God is not the work of men's hands, but that He cared for me before I cared for Him, that when I was wandering in the paths of flagrant sin His love followed me into the drunken revelries of my boon companions, that with the light streaming into the harlot's chamber came His love seeking me, child of passion, that when I was among the husks and swine abandoned by my boon companions, He was there entreating me to come to myself and go home—to know that love is to respond to its

appeal unless a man's heart is stone. Now, when a man awakes to that love and gives himself to God, his service is fired and colored with gratitude and enthusiasm.

At present this is not so. "Some have not the knowledge of God," says St. Paul. "I speak this to your shame," and were he living now he would add and "to your sorrow," for in the breakdown of the old creeds and theologies many men have lost God.

Every man is the child of God. But not every son knows it. In heathen lands men regard themselves as children of the sun, of the morning star, of the earth and of ancestors, but of Him who made the heavens and the earth they know little. In Christian lands thousands regard themselves as creatures of fate, cunningest of nature's clocks, children of men, but of the Lord God the Almighty they are agnostic. But within the compass of our life God is not absent but present, not indifferent but just and loving. Every child of His may know Him, not by sweeping the heavens with a telescope, or dissecting life with a scalpel or resolving the elements in a crucible. Through the inner life of the obedient will, the sanctified reason, the heart's purity—of one's self, of one's fellow men and, above all, the inner life of Jesus, son of man, son of God, may we enter as through a portal the Holy City of which the Almighty is the temple.

To the consciousness of the divine fatherhood the poet adds the consciousness of human brotherhood, "and the Lamb is the temple thereof." In Scripture the Lamb is the symbol of the sacrificial life, that life which gives itself in loving, self-abdicating service, the divine and human life which the Lamb of Calvary has revealed in all its compelling beauty and power. Until every man, then, not merely knows God as his father, but knows man as his brother, the Holy City can not be upon the earth in the fulness of its holiness. And this fraternal consciousness can be had not by dreaming, not by thinking, but by serving.

These are not two temples, but one. Religion, man's relation to God; morality, man's relation to man, are not two things but two points of view of the same thing. The service of man is the service of God; the service of God is the service of man. I would have you share with me the poet's vision of the Holy City. Would that I could make the vision of spiritual humanity so real and so commanding that you would claim it as your own.

THE SCHOOL OF THE BURNING BUSH

THE REV. W. J. DAWSON, TAUNTON, MASS.

[Mr. Dawson is a Wesleyan minister's son, born at Towcester, England, in 1854; educated at Kingswood School, Bath, and Didsbury College, Manchester. He entered the Wesleyan ministry in 1875, holding various appointments until 1892 when he became pastor of Highbury Quadrant Congregational Church, London. In 1906 he resigned this charge and came to the United States, under the auspices of the Evangelistic Committee of the National Council of Congregational Churches to engage in evangelistic work, taking residence at Taunton, Mass. He has devoted much time to literary pursuits, while active in the ministry. As an eminent representative of "The New Evangelism," Mr. Dawson has been received in America by large and appreciative congregations. This sermon was preached in New York and stenographically reported for THE HOMILETIC REVIEW.]

And the angel of the Lord appeared unto Moses in a flame of fire out of the midst of the bush, and he looked and, behold, the bush burned with fire and the bush was not consumed.—
Ex. iii. 2.

THE Scriptures afford us no better example of the education of a patriot than is to be found in the story of Moses. He is born of a race which he is to deliver, but he escapes the bitterness of their thralldom by a turn of events which makes him a dweller in kings' houses and gives him the education of a king's son. Tradition affirms that Moses was a general in the armies of Pharaoh, a legend we can well believe of a man who was destined to lead the army of fugitives through the wilderness and turn a mob into a nation. He grows up near enough to the throne to understand the hollowness of its splendor and near enough to the slave to feel for the bitterness of his lot. He begins his public career by an act of violence which, nevertheless, had the prophecy in it of all his subsequent heroism. The weapons of freedom are rods; the glory will come by and by.

Last of all, he is schooled into humility by being made to learn that hardest of all lessons, that people may need deliverance and not wish to be delivered; and in the last sense, he is, so to speak, hissed off the stage of action, made the derision of the court he has insulted, and the almost equal derision of the men whom he has failed to help.

To this then he has come—keeping sheep in the desert of Midian—he, a man trained for the highest task of thought and statesmanship, an exile, a refugee, keeping his father-in-law's flock, eating the grudging bread of a relative's hospitality. And yet he was in that wilderness of Midian to learn his last lesson; it was in the school of the burning bush that the character of Moses completed itself. Through the flame there came the voice that said, "I am that I am, I will be with thee."

Now we all feel as we read this story that here prose passes into poetry. Here we are in the presence of symbolism. What is it that the burning bush really signifies? We might answer, of course, that the flame is a symbol of intensity. What is there intenser than flame? Or, again, one might answer that the flame is the very symbol of God Himself: "Our God is a flaming fire!" or, again, that the flame is a symbol of life—its vital flame. But perhaps we shall do better if we take a simpler symbol. I think we may take this flaming bush in the desert as the symbol of enthusiasm—that enthusiasm for God, for righteousness, and for the people which has always burned in the hearts of all men who have ever done anything for humanity.

The one flame that burns and does not consume is enthusiasm. The soul is kept alive by its own burning. There are some who have felt at times much as Moses felt in that early episode in Egypt. You have seen around you the injustice and the tyrannies of life, naked, unhealed, with no remedy, and your hearts have burned within you with anger against injustice, and you have struck your blow and fled, and then you have relapsed into contemptible citizens of indifference. Anger is the flame that burns and does consume; but it is not enough to be angry against injustice: that is the flame that burns and consumes. A man must have faith in God and faith in right, and then when that flame begins to burn in a man's heart he never knows what it is to experience decay of hope or energy. He will never know what it is to see faith fall down into the dead ash upon the altar of the heart. He will never know what age is. The bush will burn with a fire which will not consume.

Moses in this desert might have thought, as he sat there and looked round upon the emptiness, the tragic solitude of the wilderness of Midian, that God had forgotten him,

Was it for this that he had been trained in all the arts of Egypt? Was it for this that he had a brain capable of abstruse tasks of thought? Was it for this that he was now set to look on this interminable wilderness, watching the sheep of his father-in-law, and being looked upon as a man who had failed in life? Surely God had forgotten him! And as he sits there, and sees the black rim of that blue empty sky closing down upon the hardness and the vacancy of the desert, he thinks of Egypt, of the armies he has led, of the splendor of the court he has loved. He thinks of his kinsfolk—the three million slaves, men of his own flesh and blood, who at this moment are bending in some Egyptian brickyard beneath the whip of a brutal slave-master. And then there comes back upon his memory, like a ray of darkness and horror, that morning when he smote the Egyptian bully and when he had to flee for bare existence. Surely, it seems, God has forgotten him.

The souls of multitudes of men are thinking this morning that they have it in them to do something for society, but who are put to hard drudge tasks far beneath the measure of their real powers. They also feel that they have it in them to do something to fashion a better world, yet their life is spent in bending over a mass of blind machinery or doing some task that is worth nothing more than the bread it earns, and they look round the weary wilderness of a great city, and they say, Where is God this morning? They believe themselves forgotten.

Tho you are in the wilderness you may find the most heroic tasks that ever man attempts or achieves. It is the task of keeping a high ideal burning brightly like a torch in the midst of man's gray monotonous environment, to keep the torch of a great ideal burning, a great faith shining in the midst of a monotonous life—that is the greatest heroism a man can manifest. Live according to the highest truth you know and the clearest duty you perceive, and slowly there will come the answering knowledge, and in the desert places where you are there shall be blessing, the infinite fire, and God will speak and say, "I am that I am."

When a man gets this faith in God there always comes with it a passion for duty. I do not say that it comes immediately. It did not with Moses, and there is nothing more interesting than to note how slow Moses was in receiving into his heart the

flame of duty. He pleaded that he could not go back to Egypt. There was a deadly reason about Egypt. He was willing to accept defeat. Last of all, when he has no other excuse to find, he pleads that he is no man of eloquent lips, as tho mere eloquence were going to deliver men from bondage; and then again out of the flame the divine voice speaks, and in that speech I think the fire of the burning bush crept into the very heart of Moses and all his mean fears were consumed. So let it be with you who in the daily life of the city dare not speak the difficult right word, or do the difficult right deed; you who have come near enough to the burning bush to believe in a God, but have never been garlanded in its sustaining and purifying flame. You would not say that, and yet have you not, some of you, come to believe that the saving of society and the world is an impossible dream, and the most you can do is to save your own paltry little soul; or when you hear the call of duty, you can plead a thousand hindrances by which the devil gives a fine semblance of humility—halting tongues, stammering lips. Oh, draw near to this flame! plunge into it! It will not consume; it will invigorate you with a passion of duty toward men: thus are heroes made, and a man goes out determined to do right, tho the heavens fall—only the heavens never do fall upon the man who does right; the heavens smile upon him.

The third element of the symbolism seems to gather up the other two. The flame starts and burns with a divine fury and yet the bush is not consumed. Therein I see the symbol of eternal life, and eternal youth. It is the living, quenchless flame. Multitudes of Christian people throughout the world to-day will offer the great prayer of Saint Chrysostom, that God will grant us in this world the knowledge of His truth and in the world to come life everlasting. With all respect to Saint Chrysostom, that prayer is wrongly conceived. You need to reverse the clauses, and pray that God will grant you in this world eternal life and in the world to come the knowledge of the truth. For the knowledge of the truth I can wait; for eternal life I can not wait. It must begin here and now, or it will not begin at all. It must begin with the eternal youth that Moses got that day; and so you read that when the hour came for his departure from the world that his eye was not dimmed and

his force was not abated. He was young; the power of eternal life was in him. He was only exchanging life for life. There was no death. What is the thing we call age? It is not something measurable by years, but by qualities. All through the centuries men have stood up in the market-place and have announced from time to time that they have the secret of eternal life—and they were all impostors. I have the secret of eternal life, and I am not an impostor. This is the eternal life: to know the only true God and Jesus Christ whom He sent. That is life, and it begins here because there is kindled in a man's heart such a flame of enthusiasm for God and righteousness and duty that he can not get old. His ideals keep him alive. I will tell you what will make you old very soon. An exhaustive life lived for little things and spent over trifling performances. But if you want to keep young come out of the trivialities of your life; begin to flame and burn with some great truth or some great purpose, and you will find the secret of youth. This is what we find all through the biographies. Read, for example, such a life as John Wesley's, and you will find that tho he died at eighty-six, he was the youngest man in his ministry when he died. What do you see there flaming in him? A great passion of intellectual life for one thing; he published about a hundred books. And there was flaming in him a great passion for charity, for even in his last years this old man was to be seen going up and down the streets of

London collecting alms for the poor, and the only thing he says in his diary is that he got wet up to his knees every day, but he took no harm. And there was a great flame of evangelical passion in Wesley. He preached four times a day, and that helped to keep him alive, and so when he comes to what is called the close of his career there is no sign of decay. Eternal youth is his because he lived in contact with the eternal God. This is eternal life, to know the only true God.

The lamp of duty still burns upon the altar of the church. Everywhere you get the service in the graceful sanctuary. The lamp of truth still burns on the altar of the church; but there is a third lamp which I think is burning down and going out, and that is the lamp of enthusiasm. People take no pride in their church. People have no passion for God, and preachers have no passion for souls, and the churches have no passion for the people, and when passion goes out of the pulpit and out of truth and out of the church, then, tho the lamp of duty goes on burning, and the lamp of truth is not quite extinguished, God has gone out of the church and there is left the desert place. But hear the call that comes from that strange far-off story of Moses in the desert. Get back to a vivid sense of the personal God, and then you will get the vivid enthusiastic passion that will make truth living, and will give you back that quality which alone is a conquering force.

THE CHRIST OF THE EVERY-DAY WORLD

FRANK M. BRISTOL, D.D., WASHINGTON, D. C.

[Dr. Bristol was born in Orleans County, N. Y., in 1851; educated in Illinois common schools and Northwestern University, receiving from the latter the degree of Doctor of Divinity. He has ministered to the First M. E. Church, Evanston, Ill., and to Trinity, Grace, and Wabash Ave. M. E. Churches of Chicago, all large and leading churches; and is at present pastor of the Metropolitan M. E. Church, of Washington, D. C., which President McKinley attended. During his pastorate in Chicago he was frequently classed with Dr. Hillis and Dr. Gunsaulus, the three being regarded as the leading preachers of that metropolis. He is the author of "Providential Epochs," "The Ministry of Art," "Shakespeare and America," and other works. This sermon was preached in his own pulpit in Washington and stenographically reported for THE HOMILETIC REVIEW.]

And he came down with them and stood in the plain.—Luke vi. 17.

THIS age demands that everything shall be subjected to the test of utility. The theoretical gives place to the practical. This is as true of ethics and religion as it is of science, political economy, or even of an invention.

The true Gospel must be perfectly utilitarian. It must have a helpful significance to the daily life, put its divineness under the burden, and help man to lift it. The brain of humanity is weary of the transcendental, and the heart is sick of mere religious gush and ecstasy. Life itself is so real, so commonplace that

religion must be a very practical thing or it becomes a very absurd thing. Christianity is proving its divinity by proving its humanity—by becoming an every-day inspiration to men as they struggle down here in the plain of the common life, solving the problem of destiny.

Jesus Christ brings the Divine down to the human, and lifts the human upward, rising with it to heaven and immortality. The everlasting arms, the never-failing power, the never-wearying love of the Father are about us, beneath us, and above us, bearing us toward the light. Jesus Christ saves by bringing the divine power down to the help of human weakness, the divine wisdom down to the life of human ignorance, the divine love down to the help of human sorrow, and the divine mercy down to the help of human penitence. Religion has had a new meaning since Jesus Christ left the throne for the carpenter's shop; left heaven for this earth. Yes, and religion has ever a new meaning as we come to understand the character, teachings, and mission of the Son of God who became the Son of Man to make us sons of God. The Church, as well, has ever a new and more and more beautiful meaning to the world as it comes to understand and correctly interpret the true spirit of the Gospel.

It was a little incident, yet full of significance, full of the true genius of the Gospel, and of this idea of the descent of God into human life and history. Jesus had been up into the mountain to pray. There, in the solitude of the hills, He remained all night absorbed in prayer. When the morning came He called unto Him His disciples, of whom He chose twelve and made them His apostles. What may have passed between them there, in conversation, we know not. Hallowed as was that mount where the Apostles received their commission; sweet as must have been their converse there with Jesus as the morning broke; consoling and strengthening as that prayer to God from the night-wrapt hills must have been to the weary Man of Sorrows, Jesus could not, nor would He, let His disciples forget the world that needed their ministry. And, the record runs: "He came down with them and stood in the plain." And as He did so, great multitudes of people out of all Judea and Jerusalem and from the sea coast of Tyre and Sidon came to hear Him and to be healed of their diseases. And they sought to touch

Him, for there went virtue out of Him, and healed them all.

On another occasion He was in the Mount of Beatitudes with His disciples and taught them the wondrous and blest truths which filled them with joyful astonishment. As He came down from that mount great multitudes followed Him. And, behold, there came a leper and worshiped Him, saying, "Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean."

On still another mount, Jesus stood transfigured in the presence of His disciples. A cloud of glory enveloped Him. His face shone like the sun, and His garments were white and glistening. But He stepped out of the golden halo; the splendor vanished from His brow; the seamless robe lost its white glory, and He came from that awful mount to meet the multitude, and there was the poor father with his lunatic son waiting for the Divine Physician whose word brought healing to the mind diseased.

Who is there who does not look with awe and reverence upon those sacred hills? Who would not wish to have been with the Christ in that Mount of Prayer, or in that Mount of Beatitudes, or in that Mount of Transfiguration! But have those mounts a grander meaning than the plains? When Jesus Christ came down with them into the plain, and came in touch with the multitude, with the world's sorrow and misery, with the every-day life of His disciples and the people, He took on a glory which did not clothe Him on the Mount of Transfiguration. He there taught a gospel more beautifully significant and hopeful than He could have preached on the Mount of Beatitudes. He offered to the Divine Father a more touching and acceptable and prevailing prayer than any that could have fallen from His lips in the solitude of the hills. He transfigured Himself with the glory of pity, sympathy, and healing mercy. He preached the sermon of great, good deeds. He offered the prayer of saving kindness to suffering humanity, as He came down with them and stood in the plain.

It was a great, a blest privilege to be called up into the mount of prayer, or the mount of instruction, or the mount of glory with Jesus Christ! It was a privilege those disciples could never have forgotten. They, doubtless, appreciated the honor, and that appreciation must have increased with the

years as they came to realize all the meaning of those scenes and events. But did those disciples, do we, appreciate the fact that it was a greater privilege to have Jesus come down with them into the plain, than to have Him call them up into the mount? That was the greatest privilege, and is, to have Jesus Christ come down into the plain with His disciples; down to the streets, marts, fishing-boats, vineyards, corn-fields, houses, workshops, sick-bed, and grave-side. Yes, there is where we shall find the Son of God—down in the plains, within touch of the leper, and within hearing of the blind beggar by the wayside; down within hailing distance of the sick and lame; down where the impotent man waits for a friend to help him into the pool; down in the little home at Bethany, and by the tomb of Lazarus; down where the weak and trembling invalid can touch the hem of His garment; down where poor Magdalene may wash His feet with her tears and wipe them with the hair of her head. It is here that religion becomes a living power to humanity; that Jesus Christ becomes men's inspiration, strength, courage, and hope—down in the plain of every-day experience.

Religion is no longer mysticism. It is experience and reality; it is life and duty. We can not dwell in this mount of prayer to the neglect of duties which are down in the plain, in the shop and office, street and house. If we are permitted to ascend the Mount of Transfiguration to see the glory of the Lord, we can not remain there. Enjoyable as it may be to us, as it was to Peter, James, and John, we can not build tabernacles there and live forever in that superlative light. Jesus would not dwell there with us. Life is too practical for that. There are the fishing-boats, the vineyards, the workshops; we left them to go up into the mount; we must go back to them with greater fitness for our toil and duty. Let every shop, every office, every home, every post of duty and responsibility become a tabernacle, for Jesus Christ comes with us down from the mountain to the plain.

How delightful it would be to sit forever at the side of the Master on the Mount of Beatitudes and listen to the gracious words that fall from His lips; but even here we can not tarry long. Life and religion are not simply ethical instruction, precepts, and beatitudes. Life is work, duty, danger, service, sacrifice, achievement, helpfulness, conflict.

Christ taught us that the mount was only a place of preparation from which the good and strong descend to work the blest miracles of healing, comfort, and liberty. And while men struggle down there in the plain with want and misery, ignorance and oppression, no Christ-born soul dare build his tabernacle in the mount or stay there always in meditation or in prayer.

What made those mountains so sacred, so attractive, to the disciples? The presence of the Master. That presence makes any other place just as sacred, just as attractive. If Jesus were to have remained there forever there might have been some justification of the disciples' desire to remain in the mount. But when Jesus Christ came down with them into the plain, then the plain should be the most attractive and desirable place. When the Lord Jesus says to men: "I will not leave you comfortless, I will come to you," "Lo, I am with you always," "I will never leave thee nor forsake thee," we learn how the commonplaces of life are all sanctified and glorified by the presence of the Divine Brother, by the companionship of Him who made the plain as glorious and sacred as the mount.

We often go to the place of prayer, the mount of fellowship and communion, and say: "It is good to be here"; and we sit together in heavenly places in Christ Jesus. Then we go to our home or shop or office, saying: "Surely the Master was there." We seek the courts of God's house on the Sabbath and say with one of old: "I was glad when they said unto me, Let us go up into the house of the Lord." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. Blest are they that dwell in thy house." Often does the Christ stand before us transfigured and glorified in our song and worship as we stand upon the mount and hear the voice of God: "This is my beloved Son." We descend from the mount of Sabbath privilege, saying again: "Surely, Jesus was *there*."

We take our Bibles and seem to sit with the Master on the Mount of Beatitudes and hear again the gracious words; and, with the disciples of old, we are astonished at His doctrine. We close the Book and descend from the mount to our homely, rugged toil, thinking, surely, "Jesus was *there*—there in His Word." *There?—there only?* Oh, does He

not come down with us into the plain of our every-day life and struggle; does He not walk with us down the mount of prayer, down from the mount of glory, down from the mount of inclination, down to the dusty road, the hard pavements, the thorny path, the bloody battle-field of danger and of duty? If we go with Him up into the holy mount, will He not come with us down into the weary, dusty, sorrowful plain? And will He not bring with Him down into the plain of our daily duty the power of His grace, to heal us, and open our blind eyes, to weep with us by our graves and to give us the hope of eternal life?

Religion, then, is a most practical, real, every-day companionship with Jesus Christ. That companionship is the inspiration to all that is noble, true, and heavenly. Christ with us is a constant rebuke to sin, a constant incentive to holiness, honor, and benevolence. How earnest, sincere, aspiring, heroic this strange existence must become to him who walks with the Christ! This is our privilege—the fellowship of divinity, Christ dwelling in us, walking with us, toiling with us, suffering with us, yet bringing us into constant, life-giving, hope-kindling touch with the eternal Father and with the eternal world. It is Christ with us that exalts toil, dignifies labor, sanctifies home, and makes the world realize the Kingdom of Heaven on earth.

The Church has its noblest and sweetest lesson to learn from Jesus—His descending

genius and spirit. The people are often made to feel that the Church is out of sympathy with the poor, and with the toiling, struggling masses; that it is proud, cold, distant, indifferent to the world's suffering, exalting itself ecclesiastically and theologically and socially above the people. The Church must come down with the people into the plain of their every-day experiences and become an inspiration and help to them. However near to God and heaven Jesus may have been when there in the mount, He lost nothing of His purity and divinity by coming down with His disciples into the plain. Nay, He never seemed purer or more divine than when He heard the beggar's cry, and touched the leper, and wept at the grave of Lazarus. The higher you have been with Christ toward God the deeper down you should go with Him toward humanity. The mountains fitted Jesus for the plain, and the mountains of prayer and revelation and beatitudes and transfigurations but fit the Church for the plain; yes, for the homes of squalor and poverty, for the very slums of vice and despair. Great wealth, great intelligence, high social standing, exalted moral perfection only increase an individual's or a church's responsibility toward humanity. Jesus Christ is the people's Savior. His religion is the people's religion; and the Church which is not in touch with the people, is not in touch with Jesus Christ whom the common people heard gladly.

JESUS AS A MEMBER OF THE JEWISH CHURCH

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And when eight days were fulfilled, &c.—Luke ii. 21-24.

THESE acts were the formal recognition that God had given the child of Joseph and Mary a place among His chosen people; they symbolized Jesus's public reception into the membership of the Jewish Church.

We do not often think of Jesus as a church-member. We either conceive of Him so entirely as a heavenly Being making a brief

visit to our earth that all His connections with existing institutions seem of slight moment; or we think of Him as a Solitary in continual protest against all the ways of men, not at home in any of their societies and without a place to lay His head in any of their organizations; or we regard Him so exclusively as the Originator of a new order, and are so interested in the novelties He introduced, that we pay little attention to

the things He found there and in contact with which His short life was passed. It seems almost incongruous to think of Jesus as joining some existing society, entering into the fellowship of a human association.

It is true that He did not join the Jewish Church of His own free choice. He was received into it as a helpless baby, exactly as the children of Christian parents are baptized among ourselves. That was a recognition of the social oneness of the family. A child is born not merely of his parents' bodies, but of their minds and souls. He is cradled in their opinions, molded by their ideals, dominated by their wills, predestined more or less by their choices, and foreordained by their purposes for him. It is inevitable that a child's religious connections should be settled by his parents; it is manifestly God's intention. God delegates to them in large measure the rôle of providence to their children. No parents ever think of allowing a child to decide whether he shall have good or bad manners; they do everything in their power to instil into him an aversion for rudeness and an instinctive politeness. Nor does it occur to them to let him choose whether he will be educated or ignorant; they insist upon his attendance at school, and leave no stone unturned in their endeavor to give him the fullest equipment they can for the work of life. And if they be religious people to whom God is a living reality and His purpose life's supreme duty and joy, it is not thinkable that they will allow their child to grow up in a state of unstable equilibrium spiritually, without any prejudice for or against religion, and then make up his mind for himself whether he will serve God or not. They will exhaust their ingenuity in so bringing home God to the child's soul that he shall be so prejudiced for Him that, when he comes to make conscious decisions, he can decide only in one way. Consecrated parents are God's device for rendering conversions unnecessary. They are vested with the powers of Destiny over their children's lives to foreordain them to right purposes and devotion to God. So Jesus through His parents is received into the membership of the Jewish Church, and their training was so effectual that He remained a loyal member all the days of His life. Granting the uniqueness of Jesus, let us not fail to give Joseph and Mary the credit due any father and mother whose boy at

twelve says, "I must be in my Father's house," and whose son at thirty announces, "It becometh us to fulfil all righteousness." Blessed are they among men and among women who so sincerely live to be of use to their God in the earth, that their children are caught by the spell of their consecration; who so truly draw inspiration from their places of worship, that their children go to them eagerly expecting a like strength and guidance and peace; to whom God is so real and their devotion to Him so winsome that their children have no doubt of His actuality and feel the attraction of life in partnership with Him.

Few aspects of Jesus's life are more interesting than His relations with the Jewish Church. What did this strikingly original religious genius, undoubtedly the most spiritual man our world has known—to most of us here the embodiment of the Divine Spirit, the expression of God Himself in a human life—what did He find in this time-honored institution?

First, He found in it the chief source of His own personal religious inspiration. The books which the Jewish Church had collected and preserved as containing the messages of God were His Bible. He attended its synagogues every Sabbath day and joined in the service. He kept its festivals, called its Temple "My Father's house," listened eagerly to its teachers, and never appeared to wish to leave the Jewish Church and found a new institution of His own. It was not by Jesus's own desire that the Christian Church as a separate body came to be, but by the attitude of the Jewish Church in casting Him out and persecuting His followers.

To be sure, there were many things in the Jewish Scriptures with which Jesus did not wholly agree. There must have been much in the synagog services that seemed to Him very crude and imperfect. The prayers He heard, as we read them to-day, contain clause after clause which we feel could not have adequately voiced the aspirations of His heart. He must have heard many an uninspired and uninspiring sermon from dull scribes, whose conventional opinions and want of earnestness and lack of heart must have grieved Him sorely. The feasts at Jerusalem—if not at first when He came up as a boy of twelve, at least as He grew older—must often have seemed to Him perfunctory, lifeless performances with much about them

that was childish. But the point is that He used the imperfect Bible, attended the unsatisfactory synagog service regularly, and remained a loyal and devoted church-member.

Why did he do it? Because with all its faults Jesus felt that the Jewish Church was a great factor in accomplishing God's purpose in the world. He could not forget the generations of truly good men and women it had inspired and trained; He could not but be grateful for what it had done for His own father and mother, for Himself, and for the best lives He saw round about Him; He could not but recognize His Father's voice speaking through its imperfect Scriptures; He knew that He Himself and His fellow believers were helped by their common worship in the somewhat dull and crude synagog services. There is a type of radical, who as soon as he finds imperfections in any existing institution, harps so constantly upon those imperfections and thinks so exclusively of them, that he loses sight of their neighboring virtues, and gives the exaggerated impression that the institution he criticizes is wholly evil. He forgets how much good it has done and is still doing, and what it has done for himself. He does not stop to reflect that his own higher standard to-day, by which he condemns it, is largely of its production; that the conscience which leads him to protest against its evils is a conscience that institution has done much to train and sharpen. Jesus was a radical; He came to make all things new; but He was not a radical of that stripe. He was quick to recognize the good in things imperfect, the good for which He Himself was personally a debtor.

Nor can we emphasize too strongly that the best religious life our earth has seen was not produced in isolation, but in the membership of a church. Jesus had a personal religious experience, knew God for Himself, and often went aside for private prayer and thought in communion with the Father. But regularly on the Sabbath He went to the synagog; found something essential in the fellowship of fellow believers, ignorant and half-hearted as much of their religious life was; and got something that seemed to Him indispensable from the public services, even when a half-enlightened and formal scribe was the preacher.

He used the Jewish Church as the fittest instrument through which He could do His personal work for the world. Here was a

great institution with a hold upon people's loyalty, the possessor of a splendid heritage. It shared to some extent His ideals; it was interested at least nominally in the cause that was dearest to Him. He would take it and leaven it so far as He could, and transform it until it conformed more nearly to God's will for it, as He knew that will. He used its synagog pulpits as the most effective platforms from which to secure a hearing for His message. He frequented the meetings of its teachers in the Temple at Jerusalem, and discussed questions with them as the most convenient way of influencing the teachers of others. He found His closest and most sympathetic friends and fellow workers among its members.

We have all to learn that we can make our largest contributions to the world through some organization which has at its disposal machinery we alone can not possess. It takes an association to accomplish anything on a big scale, whether it be prison reform, or good government, or systematic charity, or the evangelization of the world. The individual must throw himself into the organization with whose purpose he is in sympathy, be willing to do his share of its routine work, to pay his dues, to accept more or less the policy of the whole, whether he altogether approves of it in detail or not, serve on its committees, and merge his personality in the larger conjunct personality of the organization. When a war is on, it is not the man who should a musket and goes off to get a shot at the enemy for himself who counts; he has to be too many things in one—his own general, colonel, captain, sergeant, corporal, and private; his own commissariat, scout, ambulance corps, color guard, and brass band. But he who enlists in the regular army dons the uniform, obeys orders, and performs the duty assigned him, altho he may never have a shot at the enemy at all. He has the benefit of the organization behind him, with its discipline, equipment, division of labor, larger experience. It is precisely so with the purpose of God. How is human society to be leavened and lighted and salted with the ideals of Jesus? Think what a vast machinery must be set in motion! Children must be given a specific religious education, men must be trained to be competent teachers of religious truth, buildings must be erected for religious meetings and kept in constant use, committees must be

formed to send missionaries to unreached districts at home and abroad, and so on, and so on. The Christian Church has the machinery in more or less effective operation, and it asks, "Are you in sympathy with my purpose, the purpose of Jesus? Then throw your personal force into me, let my machinery carry your influence into hosts of places where you personally can not go, while you individually must fill some particular task in my work, just as Jesus did the work of a synagog teacher in Galilee."

But there are many good people to-day outside the membership of the Christian Church, because, while they cherish the ideals of Jesus, they feel that the Church so poorly represents Him. They dissent from many things that are commonly taught from its pulpits or in its Sunday-schools; they have difficulty in voicing their aspirations through many of its hymns and prayers; above all, they do not find its members' energies directed to the purpose of Jesus and their lives expressing His mind and heart. And so they never definitely unite with the Church, often give up attending church services, and have no part in its work. This was not the method of Jesus, and in this course they are not following Him. He took the institution He found, imperfect as that Jewish Church was. Is there any other organization better adapted than the Christian Church to inspire men with the Spirit of Jesus? Think of its heritage, of the place it holds in the affection and confidence of thousands of good men and women, of the opportunities its weekly gatherings still afford for the propagation of truth and the proclamation of the message of God to our generation, of its vast machinery, of the ideals of Jesus in its faith, however mixed with things He would disown, of its desire to be His true representative altho it admits its failure properly to embody His life, of its willingness to listen to any one who will show more clearly what is God's will for His people to-day! If a man has the purpose of Jesus at heart, where can he fulfil that purpose more effectively than in the fellowship of the Church, availing himself of its organization and finding his own inspiration and giving his stimulus to kindred spirits in its membership?

But many such people hold aloof on the ground that they are so out of sympathy with much that they find in any of the churches that it would be insincere for them

to become members. They may have been touched by the intellectual movements of the age, and find that the teaching of most pulpits, and the opinions of the vast majority of persons within the Church, belong to a point of view fifty years behind the times. The Church is not and can not be a body of persons who agree in their opinions. "Opinions are but a poor cement for human souls." With how many of the scribes to whom Jesus listened in the synagogues at Nazareth, or with whom He shared the pulpits of the synagogues of Galilee, did He fully agree? What congregation could He have found anywhere with whose religious opinions He was in full accord? To-day many good people are out of sympathy with the Church's social position. They say, and say rightly, that Jesus's message was not merely a personal message to lost souls, but a social message proclaiming a new social order that should embody the justice, mercy, and faithfulness of God; and that the Church is largely concerned in converting individuals and inspiring them with certain personal virtues, but that it leaves Jesus' social message unspoken, and preaches all too often contentment with things as they are, as tho things as they are were an expression of the mind of God. How truly did the Jewish Church represent Jesus' social ideal? It made religion largely the privilege of the well-to-do. If a man had the leisure and the means, he could keep the minute prescriptions of the Law, but not if he were just an ordinary workman. If he had culture and education, he could be posted on all the details of that Law, but the ignorant who knew not the Law were despised as of no account. Jesus lashed the leaders of that Church with His indignation at their want of heart; but its glaring fault at this point did not blind Him to its excellencies at many others; and He did not forsake its less than loving meetings, but went to them that He might by all means incarnate there the Spirit of His Father. Whether a man approves of the attitude of the Church in general to a thousand living issues; whether he thinks it suffering from want of thought or want of heart or want of genuine faith in the God of Jesus, or from all three; does he believe in that purpose for which the Church exists, the Kingdom of God—the transforming of individual men and women and little children into the likeness of Jesus, and the inspiration of human society with the justice, mercy,

and faithfulness of God revealed in Him—then he belongs in its fellowship, and ought to be in its fellowship, following the example of his Lord in the Church of His day.

It is often said that men go to church to meet God, and unite with a church to serve Him. Jesus went to church to meet men, and was a member of the Church in order to serve them. He could meet God anywhere; He could meet men of a kindred purpose in the synagog or in the courts of the Temple. Nobody should come to a church service primarily to worship God; he can do that by his own bedside if he wants to. He should come to church to meet fellow believers that he may help them worship God, and gain with them an inspiration to bring in the Kingdom of God in his family, his business, his friends, his world.

Men are often urged to unite with the Church for their own good. No doubt, it is for their good, but that is a very weak appeal. Hobab was asked to go with Moses and the Israelites on that ground. "Come thou with us, and we will do thee good," they said. But he did not come. Then they changed

the basis of their appeal. "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes." That was another matter. Hobab, like any true man, wanted to be eyes to some one, and he went. If a man is entirely satisfied with the Christian Church, thinks its doctrines express all truth, its methods entirely effective, its spirit all that could be desired, for any sake let him not unite with it. He would curse it with stagnation—to borrow a phrase from politics, he would be a spiritual "stand-patter"—while the Church's crying need is discontent with present attainments in truth, in work, in life, that it may press on to apprehend that for which it has been apprehended of Christ Jesus. Let a man who has the purpose of Jesus sincerely at heart unite with the Church just because he is dissatisfied with it, sees its imperfections, detects its crudities of thought, of method, of character; and he will be to us instead of eyes and lead us into fuller accord with the mind and heart of Him whom, with all our imperfections, we in the Church do love.

WALKING THE OLD WAYS

THE REV. THOMAS SPURGEON, LONDON.

[Mr. Spurgeon succeeded his father, the late Charles H. Spurgeon, as pastor of the Metropolitan (Baptist) Tabernacle, London, in 1893. He was born in 1856; educated at Pastors' College of the Metropolitan Tabernacle. He studied art and wood engraving at London institutions. In 1881, on a second visit to Australasia he accepted a pastorate in Auckland, New Zealand. From 1889 to 1893 he was official evangelist of the New Zealand Baptist Union. He is president of the Pastors' College and of Stockwell Orphanage. "The Gospel of the Grace of God," "Down to the Sea," "God Save the King," "My Gospel," and "Light and Love," volumes of sermons; and "Scarlet Threads and Bits of Blue," a collection of poems, are some of his books. The sermon here given somewhat abridged was delivered in Metropolitan Tabernacle, and reported for THE HOMILETIC REVIEW.]

Ask for the old paths, where is the good way, and walk therein.—Jer. vi. 16.

THE chosen nation, favored with ten thousand privileges, had turned away from God. Idolatry was on every hand and the people loved to have it so, and in consequence there reigned in every heart and home moral corruption, falseness, deceit, unholiness of every form, and there followed then, as there always follows, a stiffening of the back and the will, and the hardening of the conscience so that even when they committed abomination they were not at all ashamed, neither could they blush. I do not know a deeper degradation than to become so degraded as not to feel degraded, not to recognize the sin, to be in-

capable of blushing even when the crime is great and heinous. But the wonderful thing is that God had not forsaken Israel. He was angry as He is with the wicked every day, He was indignant with that holy indignation that befits His just and noble character, and He stretched out His hand to punish—first threatening and then fulfilling the awful threats that He pronounced by the prophet against the unholy and rebellious people; but He never left them. They were abandoned in their sin, but they were not abandoned by their God; still His bowels yearned, still His heart went out after them, if by any means they might yet be saved. So He sends them prophet after prophet, message after message,

precept after precept, warning after warning, and here in the words of our text He bids them pause. He tells them to retrace their steps to see and ask for the old paths, the neglected and despised way of allegiance to Jehovah and of obedience to the will of God. He points them to the experiences of their forefathers. He bids them consult antiquity, turn the pages of their national history over, and see how it fared with those who feared God. Were they not infinitely better off, were they not full of peace and joy? Did not Enoch and Noah and Abraham and Isaac and Jacob and Joseph and Job and David, did they not find it good to walk in the ways of holiness? Let them read and see. Was there ever in any age or generation any advantage in forsaking God? Was there not every advantage in cleaving unto Him, unto His commandments? So He says to them: "Be ye instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land not inhabited." But when He strove with them and pled with them and provided for them as we have it in the text, they said to Him point-blank, "We will not walk therein." It almost makes me tremble to read it, that these His favored people, favored beyond measure, thus entreated, thus invited, thus implored and warned, should with a brazen effrontery look Jehovah in the face and say, "We will not walk in the old way, we prefer the new way; we won't retrace our steps, the die is cast, we will go on in our idolatry and sin." Rebellion! Shaking the fist in God's face, and determined to press on in the sinful path. Then He raised the trumpet, He set it to His lips, so to speak, and blew a warning blast. It was enough to wake the dead, but these men were so set on sin—like Ephraim, so joined to idols—that even God's warning trumpet did not rouse them. "No," they said, "we will not harken." Well, then, there was only one thing left. When men have exhausted God's mercy, they must perforce begin to experience God's infinite wrath. Then it was that He let loose the dogs of war, then it was that He allowed the shepherds to come even to the gates and graze on the pastures round about the city; then it was that they were put into the crucibles, the fires being heated seven times. Yet even then no trace of gold was found among the copper and the iron.

This is how God dealt with His people in the days that are gone. He is the same God

still, and His dealings are very similar. But the truth of which I have told you already still holds good. God has not abandoned men; even the most abandoned are not abandoned by God. Jesus saves the devils and castaways, and those who have no mercy on themselves may yet find mercy through the sacrifice of Christ. If you search the Bible and if you look through history you will find that for the most part it is the old ways that are best, and certainly it is so in religion. The old way! Do not believe them if they seem to say that there is no such thing as sin or that it is a trifle or a peccadillo. Do not believe them when they tell you that the drunkard in his cups and the licentious man in his filthiness are in blundering quest for God. It is blasphemy. God is in quest for him; thank God for that, yes, and He is found in the midst, but they are turning their back on Him, forgetting Him, forsaking Him. He commends to you the old ways.

We talk often of the lapsed masses, may God save them; we have to deal nowadays with lapsed members and lapsed ministers, and God in mercy says to them, "Well, now think a while, what about the old way, is it not best after all? the old doctrine, the old Book; sin and depravity, salvation and redemption." I wonder if there is any one here who has been disposed to slip away into new paths. Well, all I can say this morning is, you will find them novel, interesting, pleasing to the flesh and to the intellect. I grant you there is something entrancing about certain of them, but where do they lead to? Do you find rest along them or at the termination of them, and I should like to ask you, Do you really think that your fathers and mothers, your grandfathers and grandmothers, were mistaken, those who died triumphantly, those who lived consistently, those who loved this Book as their lives and better? They were what they were because of their faith in the old doctrines. For my own part "I am going home to glory in the good old-fashioned way," and I believe that even as to church polity and methods for spreading the Gospel and winning the world for Christ the old way is the best way. They will have to come back to it, those who have gone furthest from it. I believe with all my heart that those ways that are most apostolic, that are most simple, the ways in which the way-faring man can walk without missing the road, are God's own ways.

OUTLINES

LIFE'S WAY. A SERIES

THE Bible presents life as a battle-field, a workshop, a harvest field, an ocean voyage, and as a way:

A. The Parting of the Ways

Gen. xiii. 11, 12.

I. Different partings. 1. Separations at the old home either by the home being broken up, or by our own choice of a profession or setting up a home of our own. 2. Partings caused by death. 3. Spiritual partings, as when the Prodigal left home or Lot the company of Abraham. This is most important.

II. The success or failure of life depends largely upon the choice of a way.

III. Things that tend to mislead people in the choice of a way, when they choose: according to appearance and do not investigate; pleasure alone; profit alone; popularity alone.

IV. Guide-posts at the partings. 1. Good people's advice. 2. The experience of others as we see them. 3. The Bible. 4. Conscience.

"Stop, Look, and Listen," the inscription on a post at the railroad crossing, are good watch-words for the soul where the ways part.

B. The Companions of the Way

Prov. iv. 14-19.

I. Those here included in the word companions: 1. Those we meet seldom, perhaps but once. 2. Relatives. 3. Business and professional companions or partners. These we may not choose always. 4. Those whom we deliberately choose as friends.

II. Characteristics of worthy companions. 1. Truthfulness. 2. Honesty. 3. Religious principles.

III. Value of companionship. 1. Time of need. 2. Sorrow. 3. Temptation. 4. To inspire to nobler life.

1. Be careful in the choice of companions. 2. Choose Jesus as your friend. 3. Be the right kind of companions yourselves; others have right to expect as much of you as you do of them.

C. The Guide-Book for the Way

Ps. cxix. 105.

I. The reasons why we need guide-book. 1. Have not traveled this way before. 2. Na-

ture of the way. (1) It has its dangers. (2) It has places worth seeing. (3) It has things worth doing. We may infer this from the lives of other people, and from our own experience on that part of the way we have traveled.

II. Characteristics of a good guide-book.

1. Reliability—prepared by those who know. 2. Intelligibility. 3. Right proportioned so as to give proper guidance.

III. The Bible has these three. Hence 1. It is the guide-book. 2. It needs no additions or companion volumes such as the Koran, Book of Mormons, or "Science and Health."

IV. To derive full value of the guide-book.

1. It must be studied. 2. Its directions must be followed.

D. The Guide for the Way

John xvi. 13.

I. The text says the Holy Spirit is the Guide, and correctly so. 1. He is sent for that purpose. 2. He is competent. 3. This is the dispensation of the Holy Spirit. 4. We ought to know more about our guide.

II. Difficulties relating to the guidance of the Holy Spirit. 1. The doctrine of the Trinity. 2. Personality of the Holy Spirit.

III. What the Holy Spirit does for us as our guide. 1. Interprets the guide-book. 2. His fuller mission is seen in names by which He is called: "Comforter," "Paraclete"—that is a "standby"—"Advocate." 3. His mission to the world is through the church or Christian people. He never "convinced" the world directly. 1. Convince of sin. 2. Righteousness. 3. Judgment.

IV. Conditions on which He may be our guide. 1. Clean heart and life. 2. Have a spiritual mind (Amos iii. 3).

E. The End of the Way

Jer. v. 31.

I. The meaning of the end.

II. The certainty of the end.

III. The importance of the end.

IV. The glory or despair of the end.

V. What we shall do in the end depends on what we believe and do in life.

J. H. S.

The Danger of the "Via Media"

Abstain from every form of evil.—1 Thess. vi. 22.

I. THE common mistake of supposing that there is a sharp dividing-line between good and evil, right and wrong; that all actions can be classified.

II. Attempts of the civil law to draw this line. Done because of the necessity of the case. There must be standards of right and wrong in order to preserve social order. The law tries to supply them. How inadequate and insufficient is the law we all know.

III. The meeting-place of right and wrong is not clearly defined. It is a dangerous place for the soul. The right passes over to the wrong just as light gives place to darkness. Impossible to tell when daylight is ended and the darkness of night begins.

IV. To choose "the middle way," the "via media," is often to expose the soul to disaster and ruin. The soul's ruin is more often the result of gradually passing from the straight and narrow path to the "middle way," than by any sudden or abrupt departure from good to evil. The only safe course is to abstain from every form of evil; to avoid "the middle way," where the right can not be clearly distinguished from the wrong, the good from the evil. In the straight and narrow path are safety and life. P. T. O.

The Demands of Love

OUTLINE FOR COMMUNION SERMON.

Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.—John xxi. 15.

THE attitude of the Savior in this scene may well be regarded as that of a lover. No lover is satisfied merely to assume that the object of his affections requites his love. He asks for repeated acknowledgment and confession of it. And he is all the more insistent if an estrangement has been overcome and a reconciliation effected. This was the case between the Savior and Simon.

I. Jesus wants our affection. This is His supreme desire. Nothing else will satisfy Him. No lover is satisfied with anything but the love of the loved one. It is our love rather than our respect, admiration, etc., that He wants.

II. Jesus wants our supreme love. This alone will satisfy Him. No lover is satisfied with anything but the supreme love of the loved one. To be loved as well as some one else will not satisfy. Hence Jesus asks, "Lovest thou me *more than these?*" 1. More than these *things*—these boats and nets, this lake and this occupation—Jesus asks the same question of us. 2. More than these *friends*. Jesus wants us to love Him more than any other person or thing in all the world. That is what He asks for, and with that alone will He be satisfied.

III. Jesus wants a confession of our love. Any real lover asks this—asks it again and again. He is not content to assume or infer it. Jesus knew that Peter loved Him before He asked. But He wanted Peter to confess it—not once but thrice.

IV. Jesus wants an evidence of our love. Each time when Peter confessed his love, the Lord replied—"Feed my sheep—my lambs." Prove love by loyal service—show by this life that love is real. Not until for the love of Him even father and mother are forsaken is He satisfied with love's proof. To the last Jesus is a real lover. He wants our love—our supreme love—the confession of it—the proof of it, which is self-denying service.

A. R. P.

The Message of the Empty Chair

A FUNERAL OUTLINE.

Thou shalt be missed, because thy seat will be empty.—1 Sam. xx. 18.

FOR David and Jonathan the moment of separation has come. Death separates more cruelly than King Saul's anger separated David and Jonathan. The value of their affection remains, in spite of separation.

I. Love made this grief possible, as it lies beneath all noblest sorrow. 1. Neither love nor grief can be argued away. Logic little moves the heart. God has provided that time, activities, and the renewal of the relations of life shall gradually make separation endurable. 2. It is because of the large place made for themselves that we mourn for our dear ones. We would not have it otherwise.

II. The absent loved one still fills the accustomed place. 1. Whoever sat at King Saul's table in David's seat, it was empty to Jonathan; rather, it was still David's place. 2. Memory vividly restores the lost presence. 3. That vacant place recalls the virtues, ex-

ample, tones, and touches of the vanished life.

III. Heaven's empty places are filled only as these seats become vacant here through death. 1. There are the claims of "the Father's house" for us to think of. Heaven has its vacant places, too, and these are filled as we for a little lose our own. 2. The only way they may be filled is through our brief but poignant loss. 3. There are two sides of life to think of—the heavenly, with its unending satisfactions and fellowships; and the earthly, brief and fleeting, but full of possibility. 4. The more we lose to Heaven, the greater our gain there.

IV. We may often judge best of life here by thinking of it as the opportunity of making an empty place. 1. There is satisfaction in the thought that we shall be missed. 2. How much of a place do we have in the hearts of others? A large place? Fill it! A small place? Make it large! M. A. B.

Little Things

As if that were a very little thing.—Ezek. xvi. 47.

SIR THOS. GRESHAM, great financier, built the Royal Exchange, London. Over it he had a metal grasshopper placed. Why? When a baby, he was left by his mother in a field. He would have perished, but a chirping grasshopper attracted somebody to the spot who found the baby. This was the means of his being adopted by a friend or put into a home. A grasshopper saved his life.

I. We must not value things according to size. A five-shilling piece is larger than a twenty-shilling piece, etc.

II. Small things often do great mischief. One wrong figure in a sum, etc., etc.

III. Small things often do much good. That bright smile. Kind word. Penny for missionary work, etc. J. P.

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."

Religious Fanaticism. "The driving is like the driving of Jehu; for he driveth furiously."—2 Kings ix. 20.

The Education Question. "All thy children shall be taught."—Is. liv. 13.

The "Stone-age" of the Bible. "Written and engraved in stones."—2 Cor. iii. 7.

God's "At Home." "But God shall receive me."—John xiv. 3.

Satan Found Out. "For we are not ignorant of his devices."—2 Cor. ii. 11.

Blessed Sunshine. "Truly the light is sweet, and a pleasant thing it is to behold the sun."—Ecc. xi. 7.

The Spirit's Physical Development. "Strengthen ye the weak hands, and confirm the feeble knees."—Is. xxxv. 3.

The Power of the Eye. "Everyone that looketh shall live."—Num. xxi. 8.

Divine Stock-taking. "In that day when I make up my jewels."—Mal. iii. 17.

A Flightless Fattie. "Ye shall not need to fight in this battle: stand ye still."—2 Chron. xx. 17.

Broken Boundaries. "Thou hast broken down all his hedges."—Ps. lxxxix. 40.

In God's School. "I will show thee great and mighty things which thou knowest not."—Ps. xxxiii. 3.

The Divine "Summing-up." "Hear the conclusion of the whole matter."—Ecc. xii. 13.

Bribery Unmasked. "For God shall bring into judgment every secret thing."—Ecc. xii. 14.

What Is Beyond? "There is no work, nor device, nor knowledge, nor wisdom, in the grave."—Ecc. ix. 10.

The Christian Quadrilateral. "Honor all men. Love the Brotherhood. Fear God. Honor the king."—1 Pet. ii. 17.

Obstacle as Opportunity. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."—Zech. iv. 7.

"Heirs of all the Ages." "Others have labored, and ye are entered into their labor."—John iv. 38.

The Continuous Conflict. "There is no discharge in that war."—Ecc. viii. 8.

Divine Valuations. "And all thy estimations shall be according to the shekel of the sanctuary."—Lev. xxvii. 25.

The Teachings of Nature. "Doth not nature itself teach you?"—1 Cor. x. 14.

The Unrecognized Christ. "In the midst of you standeth one whom ye know not."—John i. 26.

"Do It Now." "Straightway he that received the five talents went and traded with them, and made other five talents."—Matt. xxv. 16 (R. V.).

Sin as Suicide. "He that sinneth against me wrongeth his own soul."—Prov. viii. 26.

The Chasm of Character. "Between us and you there is a great gulf (chasm) fixt."—Luke xvi. 26.

Regularity in Religion. "Evening and morning and at noon-day."—Ps. lv. 17.

ILLUSTRATIONS

Faith.—A poor old Indian stepped into a Western military camp to ask for something to eat. There was found suspended from his neck a locket, in which was a piece of paper containing his honorable discharge from the Federal army entitling him to a pension, signed by George Washington.

He might have asked the Government and been supplied with the needs of life. For many coveted blessings we only need faith to ask, seek, knock.—*C. L. D.*

Transforming Grace.—A lady showed Mr. Ruskin one day a beautiful and costly handkerchief on which a careless hand had dropt some ink. The lady said that it was now of no use. Mr. Ruskin put it in his pocket and carried it away. In a few days he brought it back to her, having on it a beautiful picture in India ink, with the blot as its basis. In the same way God often transforms our mistakes and life blots into adornments of character.—*S. M. H.*

Stability of the Bible.—I shall never forget my first philosophy about mountains as portions of the landscape. I was riding one day in the general direction of Mt. Moosilauke. We were fifteen miles away, but so clear was the air that the mountain seemed about five miles distant. There was this difference, however, as we approached nearer: the outlines were clearer, we saw the crags and trees. A still nearer approach rendered the prospect at points uninviting. Yet we were glad to say, "this is the mountain we seek." We found that even the disappointing parts made the picture all the more inviting. When, after five miles of assiduous climbing along a broken road we gained the top, a mile above the valley, there we found a ruggedness beyond that we had ever seen, scarce a tree, or any vegetation. But our comparison was on the basis of our own preconceptions of landscape. This was God's way at this point. In spots we could see meadows and pellucid streams; but on the mountain top it was different.

So I said to myself, parts of the Bible are all that the finest moral, esthetic, or religious sense could wish. Other parts are rugged, perhaps offensive, perhaps impressions rather than accurate delineations of knowledge. But when we have struggled from above the misunderstandings and dis-

agreeable features we stand upon a glorious height and say—this is a mountain—The Mountain. When we descended, a thunderstorm was in progress. We could see the lightning play and hear the thunder roar. I recalled how the Bible had been beaten with the storms of ages, of doubt, examination, hostility. Some of this storm brought light, some only noise. Some of the Bible storm stripped off false ideas of it, and untrue theories, just as the thunderstorms had worn the mountains free of soil down to the essential granite. But the mountain stayed there all the same. When we had descended to the valley, the storm was over. We had just touched it. Most of us have touched the storm about the Bible. Many have been in it. Some have been spared the battle.

As we drove away and looked constantly back, the mountain resumed its first appearance. But we had known its other phases. It was not the same—it was better; an altered thought of it we had, but it was and will be the same glorious old mountain.—*C. M. G.*

Hidden Resources.—Among the many instances of heroism connected with the destruction of San Francisco nothing surpasses the earnest efforts, that were finally crowned with success, in saving the United States Mint. This was one of the few buildings in the path of the fiery storm that escaped destruction. The pivotal reason of the saving of this most valuable building, in which nearly two hundred millions of dollars was stored, was not the bravery of the defenders, tho that was beyond praise, but the fact that in the cellar of the mint there was an independent supply of water in the shape of an artesian well. When the fire assumed its formidable power, orders were given to the engineer to run his pump at full speed and furnish all the water possible. This was done, and because of that hidden water supply the building was saved. Can not a parallel be easily suggested as to the hidden springs of a Christian's life? Around him are continually raging the fierce flames of temptation and sin, but hidden within his soul is a source of salvation that is efficacious for all his need. As the artesian well finds its source of supply in the great earth currents, so in a deeper Nature and from a vaster Source does the

Christian draw the power and overcoming qualities of his life.—*B. L. H.*

Power of Music.—Music is making dollars for the United States Government in the digging of the Isthmian Canal. Laborers from the West Indies are all accustomed to sing as they work and it is found that bosses who are capable of leading a chorus have much greater success than men who do not have that ability. One boss has developed songs which have inspired contentment and energy among men with the result that he has outdistanced all rivals in the amount of work accomplished.

Christian workers who are inclined to be pessimistic and to bemoan the hopeless condition of the world will do well to take this lesson to heart. Such gloomy thoughts do not help with the work. Sing instead, and hope will rise and courage will be stimulated, and the hopelessness of the task will not seem nearly so great.—*O. L. McC.*

Life as a Struggle.—When Emerson was about twenty-five years of age his health was much impaired. This is how he describes his condition:

"I am living cautiously, yea, treading on eggs, to strengthen my constitution. It is a long battle, this of mine betwixt life and death, and it is wholly uncertain to whom the game belongs."

Phillips Brooks's words would seem to cover this period of Emerson's life aptly:

"In spite of all my feebleness, it must be not what the world can do for me, but what I can do for the world."

Emerson did his best for the world after this trying period and came near reaching fourscore years. Emerson's determination and Brooks's philosophy, "what I can do for the world," will take many a man out of the quagmire of despair.—*R. S.*

Grace Despised.—When missionary at Dorchester, I frequently visited the penitentiary there. One day an officer called my attention to a prisoner and related this story of him: When a young man he had been convicted of manslaughter and sentenced to life-imprisonment. After several years her Majesty, Queen Victoria, granted a pardon. The world, however, had lost its attraction and after a few days' liberty he returned to prison, requesting to be readmitted. His request was granted and he remained at Halifax until the Maritime

Penitentiary was built at Dorchester, and the long-term prisoners removed thereto. When the prisoners were marched from the depot to the penitentiary, all but this man were handcuffed and strictly guarded. He followed the line at a little distance, and requested a place in the new institution, where he had been for several years when I saw him. By the grace of his sovereign a free man! Entitled upon request to a full suit of civilian's clothing, clad in which the great prison gate would open for him as readily as for the warden himself! Yet, so long as he preferred prison life, he must submit to prison discipline. He must wear that gloomy prison garb. When the bell rang at six o'clock he must fall into line with others, be satisfied with prison fare, and at the appointed hour repair to his cell where the iron door closed upon him, where again he listened to the heavy bolt grating harshly in the lock, and where night after night the receding steps of the turnkey revived the consciousness that he was still a prisoner. What strange frenzy had taken possession of the man? And yet how like thousands living in a day of grace yet voluntarily remaining under law! —*E. C. M.*

The Busy Life.—Mr. Carnegie once said that the great trouble with rich men in this country was that they had so much to retire from, and so little to retire to. This is not only true of some rich men, but it is true of hosts of young men and women everywhere. They are absolutely at a loss as to what to do when the day's work is over. Many lives are lost to virtue and usefulness because of a lack of interest in what is going on in the world.

Edmund Clarence Stedman, the poet-banker, who died recently, was a fine example of "the busy life." His life was exceptional among men of letters in that he combined with the calling he most loved, the life of an active business man. From his college days his tastes were distinctly literary, and until he entered upon a business career in 1864, when he was thirty-one years of age, he had followed literary pursuits. He often said, in later life, that he went into the banking business in order to make a living, retaining, at the same time, his devotion to literary work. He always kept his business interests, as well as his business hours, distinct from his literary interests and work. While he stood

as a connecting link between the practical and the ideal world of his time, he never permitted his own business life to mingle with his literary life.

He was the author of many volumes of verse and criticism, not to mention other notable works and was closely identified with many literary and artistic organizations.

Spiritual Uplift.—I stood one night looking over the wide expanse of prairie that is magnificent even in its monotony, but I said to myself, "It is always just the same." The next morning I stood upon the same spot but I gazed upon a new landscape. That strange phenomenon that we call the mirage had elevated the material objects that under normal conditions could not be distinguished. Houses and villages and even the sand-hills forty miles away could be distinctly seen. Under proper conditions God gives us a spiritual uplift, and we see to-morrow what we can not see to-day; and the beauty that we had not thought of as existing is made clear to our spiritual vision.—*J. H. K.*

Source of Spiritual Power.—One of the comparatively recent inventions for lightening the labors of the busy housewife is the electric flat-iron. By means of an insulated wire it may be connected with the electric wire of the house. The iron is thus heated by electricity and kept at a uniform heat while in operation. It is a valuable improvement over the old-fashioned iron which must be constantly reheated over a flame as fast as it becomes too cold for use.

Christians are sometimes like the old-fashioned iron, continually becoming lukewarm or cold and needing a new contact with the divine fire. Much better would it be if they were like the electric iron, always connected with the source of power and thus kept constantly at a working heat.—*O. L. McC.*

Development.—What attitude of heart and mind is necessary if we are to enlarge the simple faith of childhood rather than lose it, when knowledge grows? The opposite courses of men in this particular are finely described in Sam Walter Foss's little poem on "Two Gods":

I.

A boy was born 'mid little things,
Between a little world and sky—
And dreamed not of the cosmic rings
Round which the circling planets fly.

He lived in little works and thoughts,
Where little ventures grow and plod,
And paced and plowed his little plots,
And prayed unto his little God.
But as the mighty system grew,
His faith grew faint with many scars:
The Cosmos widened in his view—
But God was lost among His stars.

II.

Another boy in lowly days,
As he, to little things was born,
But gathered lore in woodland way,
And from the glory of the morn.
As wider skies broke on his view,
God greated in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.
He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And as the universe grew great,
He dreamed for it a greater God.

Immortal Goodness.—James Whitcomb Riley in a little poem, "A Good Man," gives voice to a faith that we all cherish, that the good man can not die:

A good man never dies—
In worthy deed and prayer
And helpful hands and honest eyes,
If smiles or tears be there:
Who lives for you and me—
Lives for the world he tries
To help—he lives eternally.
A good man never dies.
Who lives to bravely take
His share of toil and stress,
And, for his weaker fellows' sake,
Makes every burden less—
He may, at least, seem worn—
Lie fallen—hands and eyes
Folded—yet, tho we mourn and mourn,
A good man never dies.

Love.—The functions and offices of love are tersely put by John D. Jordan, D.D., in these short paragraphs:

Justice is love holding the balance.
Mercy is love being gracious.
Eloquence is love talking.
Prophecy is love foretelling.
Faith is love believing.
Charity is love acting.
Sacrifice is love offering itself.
Patience is love waiting.
Fortitude is love suffering.
Endurance is love abiding.
Hope is love expecting.
Peace is love resting.
Prayer is love communing.
Sympathy is love tenderly touching.
Comfort is love soothing.
Soul-saving is love rescuing.
Soul-developing is love helping.
Enthusiasm is love burning.
Work is love laboring.
Sanctification is love perfecting.

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

SOME ISSUES IN CRITICISM

PROFESSOR ORR'S REPLY TO PROFESSOR ZENOS.

PROFESSOR ZENOS, of McCormick Theological Seminary, Chicago, in an article in the November number of *THE HOMILETIC REVIEW* (1907), subjects my book, "The Bible Under Trial," to a friendly, but serious criticism, a few points in which, both in my own interest, and in the wider interest of the truth on the present situation in criticism, seem to call for some remarks on my part. Dr. Zenos is a man for whom and for whose opinions I have a sincere respect. I thank him for the measure of his agreement with my book, and for his appreciation of what he thinks good in it. I have no fault to find with his criticisms, except that I think that some of them are beside the mark, and not according to fact. I am conscious enough of defects in my work; and am glad to have real faults pointed out. Dr. Zenos himself does not accuse me of being overnarrow in my standpoint, or unwilling to make such concessions as "strict scientific standpoint and method require." He would seem to be moderate, or at least cautious, in his own opinions, tho one desiderates a slightly more definite avowal of where he exactly stands in the discussion.

Nevertheless, he has some fairly severe strictures to make upon the spirit and method of my book. He regretfully finds that I do not do justice to the cause I represent, to the Bible I defend, and to those whom I group together as opponents. My book, therefore, "fails to meet the temper and attitude of the present-day lay mind. For it is not love of controversy that that mind delights in, but the search for and discovery of the truth, and it will not be satisfied with anything less than the facts." My method of procedure unfortunately produces an impression the opposite of this. I shall not dispute about "impressions," but shall go on to ask what grounds are advanced by Dr. Zenos to justify the "impression" which he evidently shares. I would only remark, in passing, that I am not supremely concerned about "the temper and attitude of the present-day lay mind." I am concerned

just about what Dr. Zenos thinks me indifferent to, the "facts." I have no delight at all in controversy for its own sake—am often sick and weary of it—but when one believes that vital issues are at stake, he is bound to speak out fearlessly in defense of the truth as he understands it. If "controversy" in this sense is incompatible with love of truth, I fear that prophets and apostles, the Lord Himself, in fact all, nearly, who have ever made any impression on the faith of the world, are in the same condemnation. Truth to them, whatever it may be to "the present-day lay mind," was no mere academical concern, not worthy of vigorous defense when contradicted or assailed. It comforts me a little to reflect that, judging by the testimonies I have received, "lay minds," not a few, have received some needed help even from my imperfect performances.

But then, Dr. Zenos declares, I do not reason fairly, and strain facts to "gain my point." It is that averment I wish to test by looking at the instances he adduces in support of it.

I take first a definite case. Dr. Zenos gives as an example of my "zeal to drive the argument as far as possible" the following statement on p. 57 of my book: "Prof. G. B. Foster, of Chicago University, declares, with the indorsement of that body, in his recent book on 'The Finality of the Christian Religion' that . . . 'a miracle can not be admitted.'" He says flatly—"this is not true." He states that there is "no commitment either of the University or of any individual member of it to the particular opinions express in any of the publications of the series."

This is a question of "fact" which admits of being brought to an easy test. I shall simply quote the statements in the beginning of the book, and leave the reader to form his own "impression" as to whether or not the University assumes any responsibility for a work which *throughout* (not in any isolated passage) is a reasoned attack on the idea of miracle.

The book appears in an opening title-line as one of "THE DECENNIAL PUBLICATIONS OF THE UNIVERSITY OF CHICAGO." This is explained in a statement on the next page. There we read: "THE DECENNIAL PUBLICATIONS issued in commemoration of the Completion of the First Ten Years of the University's Existence. Authorized by the Board of Trustees on the Recommendation of the President and Senate. Edited by a Committee appointed by the Senate"—eleven names are given. And on yet a third page—"These Volumes are Dedicated [i.e., by the University] to the Men and Women of our Time and Country," &c.

"Issued in commemoration"—"Authorized by the Board of Trustees"—"On Recommendation of President and Senate"—"Edited by a Committee" of eleven members—"Dedicated" to the men and women of the country:—if these expressions do not justify my very moderate statement, and imply a degree of responsibility for the *general* opinions of the book, I confess I do not know what the English language means. I am quite willing to believe that many in the University really did not know what they were committing themselves to.

I take next the point later on in the article which Dr. Zenos regards as my "greatest mistake both as an apologist and as a philosophical student of the problems presented by the Bible and its religion," viz., my "presupposition that the theory of Old-Testament criticism which is generally known under the name of Wellhausen is subversive of true Christian faith." He points to the creed and life of the men who have committed themselves to this theory, and holds that, "whatever its merits may be, judged by purely historical and philological standards, the theory has subverted the faith of no one worth naming, and can scarcely be called subversive."

I do not accuse Dr. Zenos of misrepresenting me, but his statement at least requires a little emendation. There is a distinction to be made between questions of literary criticism and the theory of Israel's religious development, which is the chief and characteristic thing in Wellhausenism. Dr. Zenos himself is witness that I have not laid the main stress on "questions regarding the authorship and date of the books of the Bible"; what concerns me is the theory of religious development, wrought out on the

lines of a purely naturalistic evolution, in the school of Graf, Kuenen, and Wellhausen. This, I believe, holds in itself *logically* the subversion of our Christian faith, and I fail to see how any one can read the works of the acknowledged masters of the school, and doubt it. I observe, too, that many of the critical results of the school depend on this theory as their premise, and, so far as they do, I challenge their competency. The fact that many more or less believing scholars—able and excellent men in every sense—have adopted the outlines of this theory, with the critical results dependent on it, and try to work them into harmony with beliefs in supernatural revelation and inspiration, does not one whit alter my opinion of its essential nature. The more I see of its working in the hands even of believing men, the more I am convinced that its logical issue is the utter disintegration of the Bible, and serious ultimate modification in the faith of both teacher and student. I differ, therefore, *in toto* from Dr. Zenos as to its innocuous character. I have seen too many illustrations of its influence in my own experience to enable me to take this optimistic view of its effects. The church must come back to a very different and more believing view of its Scriptures if it is to regain its lost hold on the minds and consciences of men.

I might appeal to many authorities, both negative and positive, in support of this view of the type of criticism I refer to, but it may be sufficient if I quote a writer whom Dr. Zenos can not well object to—himself. His remarks called to my mind an excellent little text-book of his own on "The Elements of the Higher Criticism," which I reproach myself for not having made more use of in my works. It was published in 1895 by Funk & Wagnalls Company, and struck me then, as it does still, as highly sensible and discriminating in its remarks. In ch. vii. of that work, on "Postulates in the Use of the Higher Criticism," Dr. Zenos shows very justly that presuppositions are indispensable in all forms of inquiry, and illustrates the effects of different kinds of postulates—and first, of the naturalistic postulate of the impossibility of the supernatural. "The miraculous, anywhere and under any conditions, is incredible." The Bible, he shows, "according to the critics of this standpoint, is neither more nor less than the collection of the records of a people in its infancy, and must be

treated like all the earliest records of other peoples. . . . Most critics of this standpoint make no secret of their approaching the task with presuppositions of this sort" (he illustrates from Baur and Kuenen). "Results attained by the employment of the criticism on the basis of these assumptions can not have the value which results reached by the use of purer critical methods possess."

Chapter seven of this work goes yet more vitally into the subject in discussing the "Doctrinal Aspects of the Higher Criticism." The power of the Bible, he again justly says, depends on what men think of it and of its origin. The question is then raised: "How does the application of the Higher Criticism affect the beliefs of men regarding the Bible?" "The mere statement of [its] objects will suffice to show that change of view on any of them will, at least indirectly, change men's view of the Bible. . . . It is idle to assert that the Bible will hold the same place in the estimation of men, whatever the results of criticism may be as to its origin." Still more, he goes on to say, does the religious value of the Bible depend on its historical trustworthiness. "It is extremely difficult, not to say impossible, so to dissociate these two aspects of the value of a book as to preserve the religious value unimpaired while giving up historical trustworthiness." If the Biblical author intentionally falsifies records, misrepresents facts, and doctors accounts, no matter how good his motive, his credit goes. "To say then that the findings of the Higher Criticism should not affect the religious faith of men is to use language loosely, or else to take a superficial view of the case. . . . The religious or doctrinal bearing of the Higher Criticism can not be a matter of indifference to the man, no matter what he may think as a scholar." The Higher Criticism claims to have a message on the validity and value of the sources of faith. "When the message is heard, it is found that it consists in assertions inconsistent with the authoritativeness of the sources." He returns to the rationalistic school with its naturalistic explanation of the miraculous, and assertion of the supremacy of reason in the treatment of the Bible, and includes here "the school of Kuenen and Wellhausen." "This rationalism consists," he says, "in disregarding the religious character of the Bible."

There is much more, but this will suffice to

indicate the strain of the book. I heartily concur in its views. Dr. Zenos may have moved since 1895; I do not know if he has. But if he has, there is no reason why I should follow, when all the facts remain as they were, only accentuated by the yet more destructive extremes to which the criticism is carried. I do not suppose that Dr. Zenos will deny that the current criticism lays great part of the history in ruins, and abounds in wholesale imputations of invention, alteration, doctoring, and, if Wellhausen, Kuenen, and others are to be taken as the authorities, in many cases of deliberate fraud.

It is surely a bit of hypercriticism when Dr. Zenos finds a case of "overstatement" creating "a reaction of thought" against myself in my assertion: "It is admitted to be hardly possible to distinguish between them" (i.e., J and E as documents underlying the Pentateuch). Why, then, Dr. Zenos asks, if the fact is "admitted," "take so much trouble to demonstrate the flimsiness of the work of criticism?" Surely the answer is very easy. Dr. Zenos does not challenge my statement that the "admission" is made; yet the attempt is also made to carry through the separation, and the distinction of J and E is included among the "settled results." Am I not justified in exhibiting the grounds, drawn from the critical theory itself, on which such a distinction seems to be untenable?

"The same fault of overstatement," says Dr. Zenos, "characterizes Dr. Orr's treatment of 'settled results' in Biblical criticism." In opposition, he affirms that no one familiar with the last fifty years' work "can fail to see the fact that, so far as the present state of opinion is concerned, it (criticism) is practically unanimous on some cardinal points, as for instance the documentary analysis of the Pentateuch into the sources J, E, D, P, as to the order of the appearance of these sources in history, as to the composite authorship of Isaiah," etc. If any one will do me the favor of looking into the chapter of my book referred to, or into my larger work, he will speedily see for himself, I believe, how illusory is the talk about unanimity even on the four documentary sources and their history. It is to me well-nigh demonstrable, and the later history of criticism tends to prove it, that there never existed any such four separable documents, woven as time went on into one. It

it a "detail" that "documents" have been resolved into "series" of writers, and these into "schools"? that dates have been lowered from the eighth or ninth century till below the exile for some of these "schools"? that the P writing has been made wholly postexilic, and again carried back in part by others to preexilic and even pre-Deuteronomistic times? that Deuteronomy itself has been variously divided and subdivided, and had different ages assigned to its parts, and that now a new division crossways is proposed, setting aside all the preceding? Still, let dates and authorships be what they will, I have never sought to make more of them than the evidence demands. I have certainly never said that difference of opinion on such subjects was subversive of Christian faith. I concede, however, to Dr. Zenos, that the effect of my books must be "to create distrust in the work of criticism," as at present generally conducted; and I certainly do not think that a sound apologetic will ever be reached till many of the assumptions which govern that criticism are discarded.

I end by remarking that it is characteristic of this, as of many other criticisms passed on my books, that, while offering general objections, they do not condescend to challenge or discuss any of my statements in detail. I could have wished it were otherwise.

JAMES ORR.

Did Jesus Live in Nazareth?

Editor of THE HOMILETIC REVIEW:

The conclusion arrived at by Mr. Howard Clifford, in *THE HOMILETIC REVIEW* for January, does not seem to me to be warranted by the record contained in the Gospels. The historical statements bearing on the subject, taken together, leave no room for a reasonable doubt that Jesus spent His life, from early childhood till He entered upon His ministry, at Nazareth.

It was to Nazareth that His parents took Him on their return from Egypt, Matt. ii. 23. After His visit to the Temple at the age of twelve, He returned with them to Nazareth, "and was subject unto them," Luke ii. 51. In Nazareth "he was brought up," Luke iv. 16. When He came to be baptized by John He came from Galilee, Matt. iii. 13. In the absence of any hint that He had ever lived elsewhere in Galilee than at Nazareth, the

inference is natural that the latter was still His home. This inference is corroborated so as to make it a certainty, by the fact that He is called, at that time, "Jesus of Nazareth," John i. 45. This can only mean that Nazareth was His home.

The writer referred to bases his conclusion on an inference drawn from the incident narrated in Matt. xiii. 54-58 and Luke iv. 30. His reasoning is, in substance, as follows:

If Jesus had lived in Nazareth He would often have taken part in the synagog service. If He had done this, both His personal appearance and His style of preaching would have been familiar to the people. On the occasion which we are considering they wondered at His preaching and did not recognize Him. The evidence of the latter is found in the "identifying questions" which they asked.

That the people would have recognized Jesus if He had lived in their midst and taught in their synagog goes without saying. The point is, *did* they know Him? This is a matter of interpretation. Did their questions imply a doubt as to His identity? Clearly they did not. "Is not this Joseph's son?" is a rhetorical form found in all languages. It implies that the fact referred to is so well known that only an affirmative answer can be given. It is, therefore, equivalent to a strong affirmation. When Nebuchadnezzar asked, "Is not this great Babylon which I have built?" he was not seeking information, but stating what he considered an indisputable fact.

So, when the Nazarene asked, "Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joseph and Simon and Judas? and his sisters, are they not all with us?" they were appealing to their auditors' knowledge of these facts and laying the foundation for their next question, "Whence hath this man all these things?" They knew both Him and His family well and could not understand whence He got His learning and wisdom and power.

The fact that they knew Him so well shows conclusively that He had lived among them. This is corroborated by our Lord's reply to their question: "Doubtless ye will say unto me this parable, Physician, heal thyself; whatsoever we have heard done in Capernaum do also here in thine own country," Luke iv. 23. BOISÉ, IDA. J. H. BARTON.

CHURCH TECHNIC

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[In this department we are prepared to offer to our readers the benefit of expert suggestion and advice on all matters pertaining to church and Sunday-school building, decorating, furnishing, etc. For example: If a new Sunday-school or church building is to be erected or an old one renovated; or if some problem of heating, ventilation, or decoration is giving trouble, write to us and we will gladly give you what information is available on the subject.]

Also if the purchase of church or Sunday-school equipment is contemplated, we will be glad to put inquirers in touch with those who can best supply the needs, if a letter is sent to us telling us just what is wanted. Address inquiries to Church Technic, care THE HOMILETIC REVIEW.]

The following are questions which have come to THE HOMILETIC REVIEW.

What is the simplest way in which a number of small, separate class-rooms may be provided in a Sunday-school room about forty feet square? The room has large windows on one side only. On the opposite side is the superintendent's platform in the center, with two doors, one on each side of the platform.

Ans. In a room of the size mentioned, it would seem to be inadvisable to attempt to provide more than seven separate class-rooms, and even these might be too small for your purpose. Along the side of the room opposite the superintendent's desk might be placed five rooms, each eight feet wide and ten feet deep. Two others of the same size could be placed, one at either end of this row, extending forward toward the two entrances. The simplest way to provide partitions for these rooms would be by means of curtains, hung on frames made of gas pipes gilded. The curtain should be hung on rings, so that they might be drawn easily and quickly after the opening exercises of the school and before the closing. Of course, the curtains would not be sound-proof, but in many Sunday-schools such partitions are found to be perfectly satisfactory.

Can you tell me the lowest approximate price at which we could secure a satisfactory pipe organ for a church seating 250? What stops should such an instrument contain, and what should be the expense of keeping it in repair?

Ans. This question can be answered in a general way only, because some of the costs

depend upon the location of the church as regards organ factories. If the cost of transportation is not excessive, it is possible to secure a small pipe organ as low as \$1,000, altho \$1,500 would be a better price to pay for a church of the specified size. The smallest satisfactory pipe organ should have at least seven speaking-stops, with two manuals and pedals, three couplers, and tremulant. Three of the stops should be in the Swell Organ (upper manual), three in the Great Organ (lower manual), and one in the Pedal Organ. The following should be a satisfactory specification:

SWELL ORGAN: Stopt Diapason 8', Salicional 8', Flute Harmonic 4'.

GREAT ORGAN: Open Diapason 8', Melodia 8', Principal 4'.

PEDAL ORGAN: Bourdon 16'.

Each of the stops specified should extend throughout the keyboards. That is, the manual stops should each have sixty-one pipes, and the pedal stop at least thirty. The couplers would be: Great to Pedal, Swell to Pedal, Great to Swell. The Tremulant would affect only the Swell Organ, for which there should be also a balanced expression pedal. Such an organ can be bought from a reliable maker, set up in the church, for twelve hundred dollars. Three hundred dollars more would pay for the addition of two stops, one on each manual, and would greatly increase the satisfaction to be derived from the instrument. Repairs should not be expensive if the church is dry and kept heated in the winter. Twenty-five dollars a year should be more than sufficient to pay for tuning, altho this cost will be affected by the location of the church.

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RECENT BOOKS

"Of making many books there is no end."

CHRISTIAN SCIENCE. By LYMAN P. POWELL. Cloth, 12mo, xviii-261 pp. G. P. Putnam's Sons. \$1.25, net.

The author of this book has been able to take advantage of a flood of recent literature on the subject brought forth by the criticism and investigation of the past few years. He has not relied on this alone, but has pursued independent research of his own, during which he states



that for this purpose he has "traveled more than twenty-five hundred miles." His result is the most thorough treatment of the Eddy cult thus far put forth. The facts he cites to show that the teachings of the chief textbook of the movement originated not with Mrs. Eddy, but with Phineas Quinby, seem to be unanswerable and final. The sketch of Mrs. Eddy herself corresponds to the impressions one derives from all the recent reports since the white light of publicity was turned upon one of the most remarkable women of our times. The impression is unlovely, not to say disagreeable, but when it is analyzed, it accounts for the rise and growth of this strange "ism."

The chapters on the philosophy, the religion, and the therapeutic of the movement are valuable chiefly as a summary of facts and arguments that have been developed by other writers. In treating of the philosophy, Dr. Powell has confined his arguments to a few main points. Some important criticism has been passed by, that if it had been included, would have strengthened this part of his treatment. More, for instance, might have been made of the evasive verbal shifts common to all the expositors and defenders of this cult, and of the curious tendencies they uniformly exhibit to confuse abstract forms of logic with practical and concrete realities.

The most original and by far the most valuable of Dr. Powell's chapters is that on "Marriage and the Family." We are not aware that this serious and peculiar peril of Mrs. Eddy's teaching has ever been emphasized before. Here is the most vulnerable point of attack on a system that will not long endure if its assault on the home comes to be clearly understood. The teaching that Dr. Powell has here exposed is the most natural explanation of Mrs. Eddy's life-long neglect of her own son, and it goes far to account for the breaking up of families, the alienation

of mothers from their children, and husbands from their wives, that have occurred where Mrs. Eddy's teaching has prevailed. It is apparent that this doctrine of "spiritual generation" has in it more deadly seeds than all the rest of the system together, and it is also apparent to those who know human nature that no such teaching can long survive any clear understanding of its logical consequences by the public at large. It is a futile blow at instincts so fundamental that upon the conservation of them depends the very life of the race.

ISLAM: A CHALLENGE TO FAITH. By SAMUEL M. ZWEMER. 12mo, 295 pp. Student Volunteer Movement. New York. \$1.00, net.

This book by a scholarly missionary, still in the vigor of youth, is excellent in every respect, a model in book-making, so far as introductory matter, text, illustrations, arrangement, bibliography, and indexing are concerned. It is an ideal handbook for study, with maps, statistics, and all the apparatus for a careful examination of the subject. The needs and opportunities of the Mohammedan world from the standpoint of Christian missions is shown, and a flood of light is shed, that dissipates much of the mystery and romance about the rise of Mahomet and the religion named after him, and which makes obsolete much matter in the old encyclopedias. Mohammedanism is a composite. Its founder was a genius who united men and elements into a nation, an empire, and a religion. Above all else, Islam is the religion of a book. One-seventh of the whole human race, millions of whom can not read or write, worship the Koran as a miracle of purity, of style, of wisdom, and of truth. One picture represents a traveling bag in which the sacred book (in bulk of matter less than the New Testament) is carried when on travel or pilgrimage. Mahomet early utilized the trade routes, and understood



the missionary principle. The keystone in the arch of Moslem faith, its philosophy and creed, is predestination. Hence the word Islam, that is, resignation, which explains at once the simplicity, the power, and also the deadly inferiority of Islam, with its blasting influence, and the paralysis of all progress in lands under Mohammedan rule. Yet the system is vulnerable, and Dr. Zwemer

shows why and how. Here is a genuine Gideon's trumpet to the Christian Church that has turned her back upon the world of Islam and gone to sleep, having contented herself with her prejudices and traditions, and, with something like a Mohammedan's fatalism, "trusted" in God instead of keeping vigil and cooperating with Him. While the book is made for the student, and diagrams and statistics are set in the text or given on fly-leaves, yet it is distinctly interesting and readable. He who would get an intelligent view of the whole situation can, by reading this compend, save himself a vast amount of miscellaneous search and perusing. Almost startling is the facsimile title of a Moslem tract published at Lahore in India, giving Thomas Carlyle's lecture, "The Hero as Prophet." Surely Christians should be at least as "up to date" as Mohammedans, and the twentieth-century man must know the Orient.

THE NEW BIBLICAL GUIDE OR RECENT DISCOVERIES AND THE BIBLE. By the Rev. JOHN URQUHART. 8 volumes. 12mo, 3,200 pp. Gospel Publishing House. \$7.00.

This elaborate work is given to the public as a reply to the school of thought popularly called Higher Criticism. In the eighth volume, however, Dr. W. L. Baxter contributes a chapter in which he says, "We shall now endeavor to illustrate that it is not higher criticism, but its misuse that has caused such pain and scandal to multitudes"; and this writer points out that higher criticism is a legitimate and necessary method in order to a proper study and understanding of the Bible. Throughout the work, however, the terms "Higher Criticism" and "Higher Critics" mostly refer to criticism and critics of the Wellhausen and Driver school, who have attacked the traditional interpretations.

The work of this school is traversed in general and in detail, and every point we have ever seen advanced by any of its leading advocates is cited and its refutation attempted. No item of the conclusions of the higher criticism is permitted to stand. There was no Jahvist, no Elohist, no priestly school of revisers, no redactor, no second Isaiah, no late date for the Book of Daniel. The Patriarchs are not legendary, nor mythical, nor mere tribal names. Genesis is all corroborated by the best accredited science. The miracles of the Old Testament are restored as they stand by archeological research and other evidence. The Bible is defended as the infallibly inspired Word of God, a unitary revelation directly given to its inspired writers. The attitude of the school of higher criticism is described repeatedly as an attack on the integrity, genuineness, and inspiration of the Bible, and the results of this criticism, it is declared, would be the destruction of faith, and even of belief in God. It is here represented as based on an antecedent disbelief in the supernatural, and its advocates are charged with twisting and bending the text and all the evidences into harmony with this prior disbelief. There is a partial index at the end of the last volume.

A PROPHET IN BABYLON. By W. J. DAWSON. Cloth, 12mo, 336 pp. Fleming H. Revell Co. \$1.50.

The Church has ceased to conquer; has ceased to fulfil her appointed mission, and as a consequence, mutiny begins. Break with the old order of things and identify yourself with "The Universal League of Service," which has the power and potency to satisfy the needs of humanity. This league, born in the great metropolis of New York, has for its motto "A fellowship of all who love; in the service of all who suffer," and their first principle is to begin with the poor and work upward. This, in brief, is the dominant idea underlying the book

Is not this kind of reasoning much on a par with the saying that the law courts of our country are corrupt, therefore let us abolish them, or the public schools are inefficient, therefore provide a substitute?

It can not be said that the author does not understand something of human nature, for it would be difficult to find any recent book that discloses as much as this book does; nor can it be said that he is not familiar with conditions in city and country, for he has shared, more than most men in the ministry, the life of both. But is it safe or is it right to conclude that Gaunt (the hero of the book), in his seven years of uneven ministry, which finally ended in failure, represents the ministerial profession or the Church to-day?

If Gaunt had drunk somewhat more deeply of the life and teachings of His Master before he commenced his ministry, he would have escaped many of the troubles that befell him later. He would have discovered that a man is only required to be loyal to the Church in the sense that he is above all things loyal to its Head. He would have discovered that the Church is but a means to an end (and that is all "The League of Social Service" can be), and not an end in itself.

The author is too prone to the raising and making of the distinction between rich and poor. Here again the life and teachings of Christ are a corrective, for he saw man not as rich or poor, but as having needs to satisfy.

While the book brings to the surface vital things, such as sacrifice and service as the main and abiding elements in Christian work, it is written too much as if these elements were largely absent and exceptional in the Church. An investigation into the work being done among the Protestant and Roman Catholic churches in this great metropolis, would have left much unsaid that is written. "The League of Social Service" already exists in many of our churches, the idea needs to be universalized. All will grant that the Church needs higher ideals, a quickening of its life, and a passion for winning men to Christ.

The author has a charming style. The book grips and holds you from beginning to end.

SOME HYMNS AND HYMN WRITERS. By WILLIAM BUDD BODINE. Cloth, 8vo, xi-458. The John C. Winston Co., Phila.

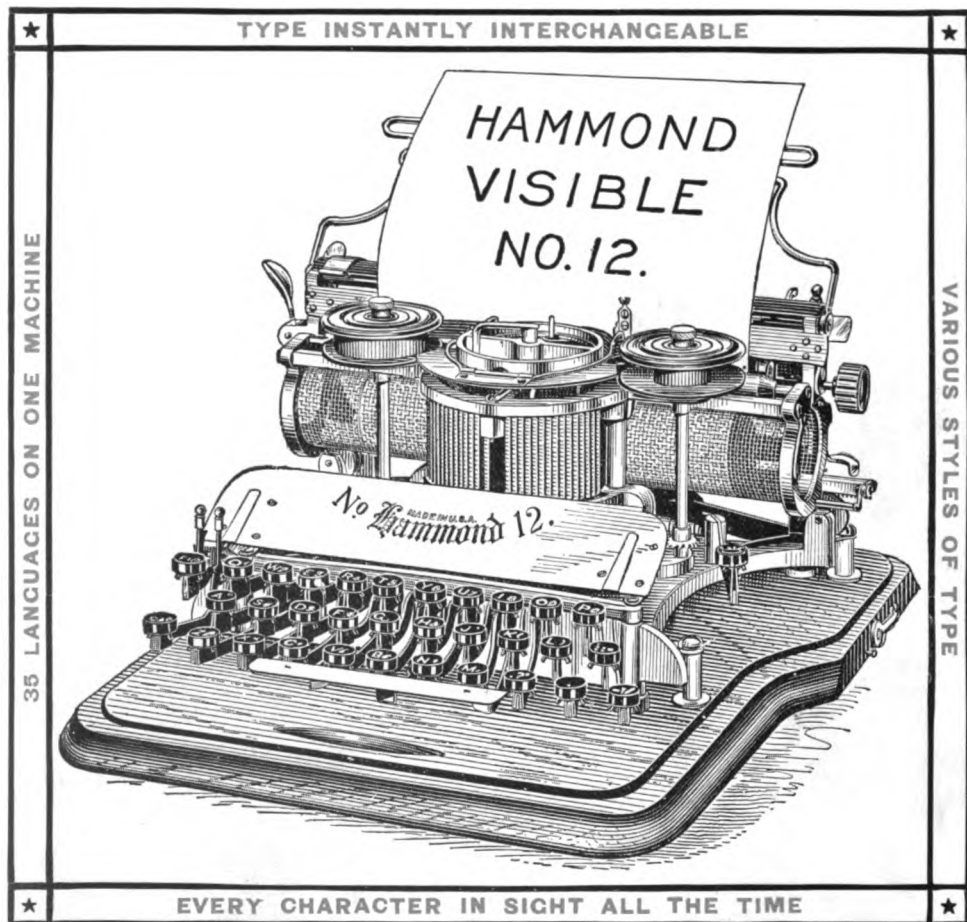
A collection of biographical and critical sketches of selected famous hymn writers, with their best known hymns. In some instances, interesting accounts are given of the circumstances out of which the hymns grew. Charles Wesley, John Newton, Cowper, Heber, Keble, Newman, Lyte, Wordsworth, Faber; a group of American hymn writers beginning with Phillips Brooks; Unitarian authors, including Bryant, Holmes, and E. H. Sears; Latin and German writers, and various unclassified writers are included. It is a work of considerable value, because of the discriminate selection of the subjects. There are seventy-two illustrations, mostly portraits.

GLASGOW ADDRESSES. By the Rev. G. H. MORRISON, M.A. Cloth, 12mo, xii-328 pp. A.C. Armstrong & Son.

A suggestive homiletical value of this volume is the author's skilful deductions of his striking topics from his chosen texts; as, "The Weapon of Ridicule," from Luke viii. 53—"And they laughed him to scorn"; "The Perils of the Middle-aged," from Ps. xci. 6—"The destruction that wasteth at noonday," and many others. The sermons are of superior merit, both as to clarity and simplicity of style, and in their depth of insight into Scripture truth.

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No. 4

EDITORIAL COMMENT

"Thoughts rule the world."

ON his seventieth birthday Mr. Carnegie, in a press interview, express his long-cherished and firm

Mr. Carnegie on belief in Darwinian evolution. He evidently looks **the Future** at the universe through **Life** the eyes of the physical scientist; agnosticism with

a strong bias toward materialism seems to dominate his philosophy. Naturally a man who has piled up perhaps the largest fortune ever made in legitimate industries by a single individual would have much faith in the things of which one or another of our five senses can lay hold. In this interview Mr. Carnegie does not hesitate to express his belief that there is no *scientific* certainty attainable of an existence beyond the grave. How can he be sure of this? Not long ago a great French scientist said that he is a bold man who in this age would say of anything that it is impossible. Some of our best-trained and best-known scientists, who have given serious investigation to what claims to be scientific proof of a future existence, would say that Mr. Carnegie is in error in this conclusion. Quite likely, all of us have said at times with Mr. Carnegie, "One world at a time; the duties of the other world when we reach it." But may it not be that the two worlds are so inter-related that he who knows only one can really know neither? Some half-century ago when a Japanese statesman was acquainted with no country save his own, he misunderstood his own country far more than he does now with other countries in perspective.

Sir Oliver Lodge wrote us some time

ago, enclosing this previous utterance of his:

"I am for all personal purposes convinced of the persistence of human existence beyond bodily death, and altho I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by *scientific evidence*—that is, it is based upon *facts and experience*."

That is, Mr. Lodge would say that he does not base this conviction of his upon the speculative reasoning of a Socrates or a Plato, or a "thus saith the Lord," but upon "scientific evidence." Many of our readers will recall that Sir William Crookes, in his President's Address before the British Association for the Advancement of Science in 1898, repeated that certain of his experiments "tended to show that outside of scientific knowledge there exists a force exercised by an intelligence differing from the ordinary intelligence common to mortals." We know that in personal correspondence he has lately express this conviction even more strongly. Then there is Alfred R. Wallace who, down to this date, divides with Darwin the honor of having formulated the principle of evolution—this really great scientist does not hesitate to say that, in his judgment, there is no accepted fact in science that has behind it stronger proof than has continued existence after death. Let it not be forgotten that Wallace is here talking about *scientific* proof, that is, proof which appeals to a trained scientific mind. And with varying positiveness this conclusion is express by such men as Richet and Flammarion, who stand in the front rank of scientists in France, and Lombroso, the most eminent of criminologists, and Prof. William James

of Harvard. Of course, this is aside from that often great humbug generally known as spiritualism—for humbug it is in very many of its phases.

WE can not *know* that it is not within the scope of the plan of Providence to permit a physical demonstration some time or other

Not Merely a Curious Question and naturally many scientists and others are profoundly interested in this possibility. This interest is not based upon curiosity alone; such a demonstration, it is held by many, would have a profound influence for good on civilization in "the life that now is." Is it not wholly sure that this certainty would immensely increase man's self-respect? And it is certain that it would remove largely the death-pall that has weighed down crushingly many of the noblest souls among men. It would be an inspiring thought to all men that the great Father of us all has decreed for us the possibility of becoming citizens of the universe, not of the earth alone, destined to continued growth forevermore; nor would a certainty of this kind, based upon scientific knowledge, lessen dependence upon faith in God any more than the scientific demonstration that we exist in this world detracts from our faith in God. Life may be altogether natural on both sides of the grave, and laws that govern here, in a large degree may govern there, for the same God has created and rules both worlds.



It has recently been announced that twenty-one denominations have officially declared in favor

Church Federation: tion planned by the Interchurch Conference in November, 1905. This is about the percentage which carried into effect our Federal Constitution. The Federation of Churches may, therefore,

be assumed as an assured fact. The tardy denominations will gradually fall in, as did the tardy States. The question now imminent is the question put to Jesus, "What dost thou work?" Forecast of the answer appears in the statements made two years ago. The proposed federation was to express Christian fellowship and community of thought in "all matters affecting the moral and social condition of the people," to unify efforts toward "service for Christ and the world," and "to encourage mutual counsel concerning the spiritual life and activities of the Churches." Noble ends are these. To effect them nobly, what is more consequential than to begin just where the most serious defect in spiritual life and activity is apprehended to be? Where this is the wise leaders of the movement can not fail to be well aware. The nation confronts a moral crisis. Lawlessness is rampant. "An apocalypse of iniquity" has been revealed. A cancerous lack of moral principle in private and public affairs abounds. So say university presidents, federal judges, and veteran church pastors. Yet one-third of the population are church-communicants. Well did Dr. Gladden ask, "What were the churches doing?" while such evils were growing rank? Could there have been full faithfulness in pulpit and pew to Christian ideals of spiritual life? In San Francisco, for instance, barely saved by a handful of fearless men from losing in the quicksand of official and private corruption whatever earthquake and fire had spared; in South Carolina, "stained with blood from the mountains to the sea," says a Charleston editor, a homicide for every working day in six months—*what were the churches doing?* Indeed, was not Professor Ladd of Yale true to facts seven years ago, when he declared the moral tone of the churches to be "relatively low and nerveless" in the midst of evil conditions?

BUT torpid consciences have at last been stung into wakefulness by evils intolerably acute. "A

Church moral wave" is said to be **Federation**: sweeping through the land.

Its Opportunity It is hopeful, if the most be made of it. It is yet short of what it should

be. It is a wave of resentment, more than of pure aspiration; of indignation on the part of sufferers; a cry of the plundered for punishment of the plunderers, more than of consciences unselfishly penitent for dereliction of duty, and dedicating themselves with genuinely moral passion to the reenthronement of dishonored divine ideals. Here is the great opportunity, the golden moment, to take advantage of the uncertainly motivated "moral wave" to promote a religiously moral revival, lest, while carrying the Gospel to distant heathen, we be overtaken by damnation at home. Auspiciously coincident with the emergency is the unifying of the religious forces by which it must be met. The strong cable by which the medieval Catholic Church thought to hold the world to God has been frayed out by Protestant divisions, as Dr. Newman Smyth lately said, into loose ends, strands each too feeble separately. The federation which retwists these strands will be, for our nation at least, the turning-point of social salvation. Only it must be profoundly felt that this is a time when "judgment must begin at the house of God." There must be repentance for recreancy to the moral ideals of Jesus. The devotion paid to His divine person must be coupled, as it has not been, with equal devotion to His divine cause—transforming a self-seeking society into the religiously social life, in which each is for the other and all are for God. This is the true "service for Christ and the world" which the leaders of the federation movement proposed, and may now be expected to set forward. As one ob-

serves the outrageous exorbitancy of lawlessness, of private and public immorality, now rife throughout the land, who can doubt about the point on which the interest of the federated churches should be at once converged?



AN English newspaper has recently held a very suggestive symposium on the subject of preachers

What not and preaching. Laymen **to Preach** of various stations in life were invited to express

themselves freely as to what they liked to hear from the pulpit. Short sermons, long sermons, philosophical sermons, Browning and Tennyson critiques, undigested theologies—all were put under the ban. For the greatest value of the symposium probably consists in its showing what the workingman and the business man do not like to hear in sermons. After all, some of the best homiletical hints may come from the man who has to listen to, and support the speaker. The audience, too, needs to be considered. One point can not be urged too strenuously. It refers to a veritable Chinese trick in preaching.

In a historic campaign of the Chinese against the terrible Goorkhas, General Sungfu on one occasion turned his artillery on friend and foe, fighting at the edge of the cliffs, with the grim order that firing should continue until the Goorkhas were wiped out. And thousands of Chinamen were blown over the edge into the abyss before the battle was won and the murderous cannonade stopt. This was characteristically Chinese—the Oriental always does the unexpected.

But many a long-suffering audience has weighty reasons for thinking of its pastor as a Chinese leader under the ancient régime—especially when he preaches to the absentees. The gun-play is intended for the enemy outside, who cares very little for the cannonade anyway, and the wounds are inflicted

on the faithful soldiers inside, who have come to uphold the arms of the praying, fighting parson. Is it ever worth while to scold the saints for the sake of shaming the sinners? Some individuals, it is true, enjoy a scolding sermon—because they always apply it to the other person who, presumably, needs it. And from the standpoint of the pulpit it is confessedly hard to find the way to the heads and hearts that will not come within the hallowed circle of the sanctuary. But a chance shot (who knows?) may go over the heads of the audience and find lodgment in the camp of the enemy far, far away. There is always that bare possibility. The one certainty, however, is that most of the shots will go where they are not needed and not wanted. The trajectory of the pulpit ordnance is too low, and the execution is done among the deacons and rainy-day attendants. The reason why the minister needs to use these suicidal tactics sparingly is that scolding easily becomes chronic; besides, in the fervor of denunciation, talking at those present and talking to those absent becomes a theoretical distinction. In practise it is poor policy to strike Jones in order to fell Brown. The pastor needs to remind himself that an American audience is composed not of billiard balls or of Chinese soldiers, but of individuals, every one having his own burdens to bear, his own tasks to perform, his own soul to save.



In an eloquent sermon delivered in St. Paul's Cathedral, London, Canon Scott Holland reverted to a question of chronic importance and interest. He referred to the topic of re-conversion of the soul of man, observing that for centuries past, ever since the Renaissance, the Pauline dialectic of the soul's inner drama has always found itself in living touch with living men, but that

of late a strange change has ensued through a mysterious turn of the wheel. Something has happened to alter the mental climate and man has made a move out of one domain of experience into another. This shifting of atmospheres, this change of climates, is, according to the Canon, an inevitable result of man's gradual movement onward from point to point, from experience to experience. The situation is not what it was. The old phrases at which once men tingled somehow hang fire, and no longer exercise their former familiar effect. The language once so crowded with tumultuous passion about personal justification and conversion, the traditional Pauline language which shook the souls of Bunyan and Wesley, and which still was doing its old strong work in the sermons of Pusey, or the great missions of the Oxford movement, puzzles us now by its lack of carrying power. The Canon even says that because of this atmospheric spiritual change, the Epistles to the Romans and Galatians sound very far off and do not bite. Thus the famous preacher at St. Paul's expresses what some other strong preachers and other observers have uttered in these late years. But he is not one-sided, for he proceeds to observe that tho our own day is to some extent withdrawn from touch with the traditionally Pauline theology of conversion, it has on the other hand developed an atmosphere, a climate, which grips with singular readiness other portions of the Apostle's message, which in other times had slept a little in our ears.

DR. HOLLAND transmutes into the language of our day a message from St.

A Principle of World-Unification Paul which finds an atmosphere all ready for it. For we are entering once again, as in his day, on a period which will be followed with the racial problem.

The barriers that held races apart have gone down, and East and West, Asia

and Africa, find themselves face to face, interfused on the common ground of Western education, industry, and civilization. They are all in touch, fitting the same mark, know each other's secrets, are learning to absorb a common literature, and are aware of each other's capabilities. Race faces race, and all races must at least determine the terms under which they are going to live with one another. This same problem as if by anticipation was contemplated by the great apostle in his day in the amazing world of the vast Roman imperium which stretched from Babylon to London and included Persians and Assyrians, Latins and Greeks, Gauls and Abyssinians. The great unifying power which is the only hope for the world's races under these auspices of our modern civilization is identical with that problem of Paul in his message preached among the Gentiles to whom he proclaimed the unsearchable riches of Christ, how that now in Jesus Christ those who were far off were made nigh, for He is their peace who hath made all men one, and hath broken down all walls of partition. This must be to-day as then the central and dominant truth which can and will insure the reconciliation of races naturally alien. Should we apply and realize it, the problem of the immigrant, that in America is now becoming increasingly difficult, would soon be greatly simplified.

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TWELVE jurymen in New York recently reached a verdict for the defendant in a suit for damages against a street railway by **Civic Ignorance** tossing a coin. It is stated that prior to using this easy method the jury stood nine to three for the claimant. When the judge of the court was told of this device, he promptly set aside the verdict, fined each juror fifty dollars, and gave them an indignant lecture.

Is there not in this instance an illustration of a type of ignorance and ne-

glect of civic duties which is quite too common on the part of the average citizen? It may be doubted whether these men realized the actual enormity of their offense, or the disaster that such a disregard of honest jury service, if it became general, would entail upon society. From the reports, it would seem they were merely impatient to shorten their labors, and failed to understand what was expected of them. Is there sufficient visible means for enlightening such men so that they can create for themselves a public conscience, thus rendering them fit for jury duty? The duty of a citizen to the courts and to the cause of public justice is as sacred and binding as the duty to care for one's family.

✱

THE weeks of Lent now in progress were designed, as the liturgy for Ash Wednesday shows, to be a **Shares of "penitential season."** That **Social Sin** this original characteristic seems often obscured, if not forgotten, few would gainsay. The fact seems to be part of a larger fact occasionally remarked upon, as by Professor Forsyth in his recent Yale lectures—a lower consciousness and weaker conviction of individual sinfulness than in the churches of our grandfathers. It is doubtless true that in many evangelical churches less confession of sin is made in public prayer than formerly; occasionally one hears none of it, and this is regrettable. But, on the other hand, recent years have witnessed, as Prof. George A. Coe observed some time since in his "Religion of a Mature Mind," a growing consciousness of social sinfulness quite beyond what our grandfathers felt. Slowly, but steadily, a conviction has been growing that social iniquities are tolerated or sanctioned by law and usage which are abhorrent to divine justice; that privileged interest is allowed to infringe on human rights; that our social order is based on selfishness, with

cruel deprivations resulting to the weaker partners; that dishonesty, venality, and lawlessness consequently pollute our national life, and that a thorough house-and-heart cleaning is imperative for the safety of the State. A moral awakening to such facts has begun. To make the most of it is the duty of the hour. The inevitable confession, "We have sinned," inevitably means, "I have sinned." In a free State it can not be otherwise. Some responsibility for wrong lies at the door of every individual citizen who is free to protest against it, but fails, or who prays for reform, but does not vote as he prays. "The penitential season" of this year of grace ought not to pass without conscientious laying to heart of this individual share in the social sinfulness to which the public mind is growing sensitive.

✦

MANY churches will receive new members at Easter, as an ingathering from the special efforts made

After- during Lent. Such ac-
Easter Ac- tions may be a source of
tivities joy to the pastor's heart,

but they are also a test of the conditions of his church. Every pastor knows that the task of bringing men into the church, difficult and delicate as it sometimes appears, is far easier than to bring and keep the church itself up to the duty of fellowship and watchcare that shall make a wholesome atmosphere for those who are coming in. If special effort and active meetings have been needed, and proved useful before Easter in working with prospective members, why may not similar efforts with the whole church be profitable after Easter to fit the church to do its appointed work to train and care for the new members? Is it not a fact that new members add little or no strength to some churches, because the churches permit the after-Easter season to become a time of slackened activity? There is no season when a high tide of

spiritual life is more needed than after an accession of new recruits.

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THE appalling loss of young and innocent lives at the recent fire in one of the public schools in a suburb of Cleveland is a striking reminder of the importance and timeliness of the article by Dr. Josiah Strong on "Safety Devices," &c., in the March number of THE HOMILETIC REVIEW. The principal of the school is reported as saying that "the trouble was that only one of the double outer doors was open; the other was fastened with a spring at the top."

It may be premature to affix the responsibility for not having the exits free and clear of all impediments, but this much is clear, that no child could reach a spring at the top of the door. Here, as elsewhere, eternal vigilance is often the price of life, and, unless we are willing to pay that price, a recurrence of the peculiarly sad affair at Cleveland is possible at any time and at any place where people assemble in large numbers.

✦

DR. CHARLES M. SHELDON recently said that "the churches would be the gainers tremendously if all

Bending the ministers would devote
the from two to three months
Twigs every year in preaching to
their Sunday-schools." We

learn of an increasing number of pastors who are giving greater emphasis to the idea of preaching to the "junior congregation." This new interest in preaching to children is a very hopeful note of our time. It is an important part of the religious educational movement that is gradually grounding itself upon the neglected truth that "as the twig is bent the tree is inclined." The fate of the church for the future generations depends upon getting back to the children, and winning and keeping them attached to the church.

THE ULTIMATE VICTORY OF LIFE OVER DEATH

THE LATE TEUNIS S. HAMLIN, D.D.,* WASHINGTON, D. C.

OUR thought dwells mostly upon the victory of death. We see this every day. "Man goeth to his everlasting home, and the mourners go about the streets." How many of our friends and neighbors are clad in black! In how many houses on every street the blinds are drawn! How ceaseless is the business of those that minister to the dead!

But this victory of death comes closer to us. It is in our own homes. Where is the unbroken family circle? "Your fathers, where are they?" Your children? Your brothers and sisters? Your friends of earlier years? Who of us has not turned away from an open grave, saying, "Death has swallowed up our dearest and our best"?

There is some warrant for this in Holy Scripture. Indeed, the metaphor that we so familiarly use is borrowed thence. One of the great Hebrew poets cries: "Be merciful unto me, O God; for man would swallow me up; mine enemies would swallow me up all the day long." And again: "Let not the water-flood overwhelm me; neither let the deep swallow me up; and let not the pit (the grave) shut its mouth upon me." In the great poem with which the Book of Proverbs opens, the wicked are pictured as saying among themselves: "Let us swallow up the innocent alive, as Sheol; and whole, as they that go down into the pit."

The great prophets of the eighth century before Christ make much use of this language in describing human sin, and its consequences and penalties. Thus Amos accuses the capitalists of his day of wishing to "swallow up the needy." Hosea says that "Israel is swallowed up among the nations"; absorbed by them, so that her individuality is lost. Isaiah says that in his time drunkenness had become so prevalent and unrestrained that even

"priest and prophet were swallowed up of wine"; they not only "reel and stagger" as they walk, but they "err in vision and stumble in judgment"; alcohol having devoured their inspiration.

Secular writers have made equally free use of this vivid imagery. Richard



THE LATE TEUNIS S. HAMLIN, D.D.

Hooker, writing of a period when Christians were bitterly persecuted, says, "The tender compassion of God was drowned and swallowed up in misery." William Tyndale says, "In the world to come love shall swallow up faith and hope." Shakespeare makes Lady Anne say to Gloucester, who has murdered her husband:

"Earth gape open wide, and eat him quick,
As thou dost swallow up this good King's blood."

* Dr. Hamlin's death was announced shortly after the receipt of this article.

A recent story of the lawlessness of an Alaskan mining-camp describes a man who had made an honest effort to break away from evil, and had apparently succeeded; but one night in a gambling-hall the mania for play "mastered him. The lust of the game coarsened him, till he was again the violent, untamed, primitive man of the frontier. His self-restraint and dignity were gone. He had tried the new ways, and they were not for him. He slipped back, and the past swallowed him."

These instances of the use of the word "swallow" are sufficient to show that the primitive meaning is carried consistently through the figures of speech. When one swallows food and drink, it is that these may be digested and assimilated; may lose their individuality by becoming merged into the blood and flesh and bones of the eater and drinker. They are not lost or destroyed; science tells us that nothing is lost or destroyed. But as separate and distinct entities they are gone forever. They mean strengthened muscles, invigorated nerves, quickened thoughts, reenforced wills; that is, more capable and efficient men and women. Thus, in their transformed state they may surround the tables on which they were once served, but, having been "swallowed," will never again appear upon its dishes.

But the most familiar, and at the same time the most vivid and startling, use of this figure of speech deals with death. The grave is forever swallowing up human bodies; death is forever "swallowing up" human life. The Hebrew Sheol of the Old Testament, the Greek Hades of the New Testament is just the place of the departed, signifying nothing as to their happiness or misery. So Isaiah, in the brilliant translation of Cheyne: "Sheol gapes ravenously, and opens the mouth to its widest; and the splendor of Zion, and her busy throng, and all who are joyous

within her, plunge headlong into it." And this is going on to-day before our eyes just as it went on in Jerusalem twenty-seven centuries ago. Imagination staggers before the tens of thousands daily, the millions yearly, that vanish out of sight. The mind is helpless when it tries to conceive the vast procession, of infants and the aged, of the strong and the weak, of "every tribe and tongue and people and nation" under the whole heaven, that, since the dawn of creation, without a moment's cessation has marched into the grave. Verily, life is being forever "swallowed up" of death.

But the New Testament says exactly the opposite. St. Paul, in that marvelous rhapsody of immortality that we know as the fifteenth chapter of the first letter to the Corinthians reaches his climax in a recurrence to the prophecy of Hosea, quoting it freely, as is his custom. He has affirmed that "this corruptible must put on incorruption, and this mortal must put on immortality." The "must," in his mind, is based on the great promise of God that "death shall be swallowed up victoriously." So the prophet, speaking in the name of Jehovah, "I will ransom them from the power of Sheol; I will redeem them from death. O death, where are thy plagues? O Sheol, where is thy destruction?" Isaiah attributes the same directly to Jehovah, "He hath swallowed up death forever."

St. Paul reverts to this in his second letter to the Corinthians. He calls this body "the earthly house of our tabernacle," or our "bodily frame." He anticipates its being "swallowed up" by the grave; consumed, when it is placed in the earth. But it is not one's self; only one's dwelling, out of which one must move that he may have "a house not made with hands, eternal in the heavens." Or, in the apostle's mixt metaphor, which he has brought over from the former letter, one must

put off the clothing of time that he may put on the garments of immortality. The clothing of time is the flesh, which the Bible nowhere teaches is to survive. But the body, the vehicle and seat of personality, shall survive; and shall become the "spiritual body," the fit vehicle and seat of personality in the future life. In the flesh we "groan, being burdened." This flesh must perish that "what is mortal may be swallowed up of life."

The New Testament, accordingly, precisely reverses our common thought that life is being constantly "swallowed up" by death. The apostolic conception evidently is that death is being forever "swallowed up" by life. Does modern science help to establish this as an article of reasonable faith?

The doctrine of evolution will aid our thought. This, says Huxley, "is a general name for the history of the steps by which any living being has acquired the morphological and the physiological characters which distinguish it." "The whole progression of nature may be compared to that wonderful process of development which may be seen going on every day under our eyes, in virtue of which there arises, out of the semifluid, comparatively homogeneous substance that we call an egg, the complicated organization of one of the higher animals."

Now in this process "the survival of the fittest" plays a great part. This is a phrase of Herbert Spencer, by which he indicates "the process or result of natural selection," i.e., "the preservation of some forms of animal and vegetable life, and the destruction of others, in the natural order of such things, by the operation of natural causes, which, in the course of evolution, favor some organisms instead of some others, in consequence of differences in the organisms themselves." The fittest to survive are those "best adapted, or having the greatest adaptability, to the conditions of their environment."

All this of course implies an incessant struggle for existence. In this struggle the weak and unadapted go down. This is as true of functions as of organisms. Fishes in the waters of the dark caves of the earth have no eyes. Nature is a great economist, and will not produce eyes where they would be useless. Trees, above the surface of the ground, need light and air. The sturdier growths, able to push up above their fellows, live; while those that they cast into perpetual shade perish. Man can, and does, help nature to select. He can, and does, afford the weaker a favoring environment that gives it an advantage over the stronger. Thus he improves individuals and species in other qualities beside strength. Domesticated animals; sweet and luscious fruits; gorgeously or delicately colored and fragrant flowers; athletic and intellectual men and women; all are "survivals of the fittest," and illustrate how wide a range the word "fittest" takes in the doctrine of evolution.

But the struggle to survive is universal, and everywhere fierce. There is neither room nor food enough for all. Of the spring blossoms, that make of cherry- and peach- and apple-trees vast and brilliant bouquets, how few mature! The stronger crowd the weaker from their stems. Should all, or half, become fruit the parent tree would perish under its load. The gardener sows his seeds, and of ten tiny plants pulls up and casts aside nine, that one may have space to grow and yield. The vine-dresser cuts away five-sixths of any summer's growth that he may have grapes instead of leaves next autumn. Among all wild animals of plain and forest, among the birds of the air and the fishes of the sea the fit survive and the unfit perish.

Only in sentient nature do we feel the cruelty of this; and here it seems to us very cruel. There is so much

death! So much violent death! Survival seems so selfish and rude and hard! The more we contemplate evolution by natural selection, the more disposed are we to cry, "Life is forever being swallowed up by death!"

But this, after all, is a hasty, superficial, and untrue conclusion. Death is being swallowed up of life. Under the process of the survival of the fittest the mere bulk, or total of life, is always increasing. And especially the quality of life. One organism produced by the fittest is worth a score, or a hundred organisms that the less, or the least, fit could have produced, had they survived. All nature, inanimate and animate alike, owes its beauty to natural selection.

And what thus happens in nature happens also in the social order under which man lives. Whether men work with hands or brain, in business or profession, only the adapted or adaptable succeed; all others fail. And the failures, total or partial, are vastly more numerous than the successes. Yet labor is constantly becoming of higher grade; business more clean and honest; the professions purer and more moral; the entire social order more humane, refined, and unselfish. Death is being "swallowed up" by life.

For, in fact, death is only a negation. As darkness is but the absence of light, so death is but the absence of life. Death can do nothing, but is utter helplessness. Life is the only transformer, absorber, digester, assimilator. Death can make nothing of the best materials, while life can work miracles of beauty and power with the poorest and scantiest. Life is forever transforming the inanimate into the animate; the dead fruit and grain and flesh into manly strength, womanly beauty, the intellect of poet, artist, inventor; the affections of parent, child, friend, lover. All the beauty, vigor, efficiency of both nature and mankind are due to the creative, reproductive power of that elusive, indefinable something that we

call vitality. Everywhere and always death—"what is mortal"—is being "swallowed up of life."

But tho we may recognize this as a great truth of the universe, it seems to afford little comfort or hope to the individual. We are not satisfied to know that death is, on the whole and in the long run, "swallowed up victoriously"; we crave some assurance of personal immortality.

Two considerations, one scientific and the other Christian, help us in this:

First. Science knows nothing of life apart from the individual. The conception of a vast store or treasure of life somewhere in the universe, from which plants and animals can each draw its share, is purely poetical. Life is strictly personal, and proceeds only from personal life already existing. Death, too, is individual. Should the population of a great city be suddenly obliterated, as by volcano, earthquake, tidal wave, we should speak of such an event as an appalling total of death; but it would really be thousands of distinct deaths of separate individuals. Is there any reason to suppose that in this process the personality of the spirit is lost, or merged in some indistinguishable mass? The survival of life, so far as science knows it, is the survival of individual life.

Second. Christianity has no quarrel with evolution, but welcomes it as a definition and a description of God's method of working. And it offers a softening and illuminating comment on the "survival of the fittest." Science may find no place or way of survival for the unfit. Man may scorn the "weaklings"; despise the sick, feeble, crippled; thrust aside those that need a helping hand and tender care; but God does not "break the bruised seed, nor quench the dimly burning wick." He has found a way of making the unfittest fit to survive; of "swallowing up" the death of sin in the life of the sinless Redeemer.

He lives in every human spirit joined to Him by personal trust, as the parent lives in the child. Science has no quarrel with this transmission of life to life, so analogous to natural processes, so perfectly conserving individuality.

What man knows, and what God has revealed, are here entirely at one; they supplement and explain each other. "What is mortal is swallowed up of life." "Death is swallowed up victoriously."

THE QUESTION OF IMMORTALITY

O. A. SMITH, ELGIN, ILL.

WE are all somewhat familiar with the argumentative pulpit orator who proves the immortality of the soul in a discourse of thirty or forty minutes' length. He invariably summons the testimony of the natural sciences to support the statements of Holy Writ, and presents syllogisms like the following:

1. Every living creature is endowed with certain instincts and desires.

2. Every creature is given the life equipment and environment, which make possible the fulfilment of those instincts and the gratification of those desires. For example, the instinct of the bird inclines it to flit from tree to tree, to feed upon the fruits and insects which can be obtained only in a life of absolute freedom and to seek for itself the sunny clime which meets the needs of its nature. So God has given it wings, and the intelligent power of migration.

3. Conclusion: As God has implanted in every human soul a longing for continuous life, He would not thwart the satisfaction of that longing by denying life. Therefore, immortality is made possible for every human being.

Another proof advanced by these preachers is the one they see in the mysterious changes of the seasons; the wonderful conservation of power which takes the form of autumnal and wintry sleep, followed by the glorious resurrection; the seemingly permanent victory of life over death in the natural world. But they seldom refer to the

equally obvious fact that the bird's instinct for self-preservation and its innocent joy in existence are often cruelly thwarted by some greater power—a clergyman with a gun, perhaps—who finds pleasure in its destruction. Neither do they call attention to the fact that the annual spring awakening is not an awakening from death but from sleep.

If immortality be a fact—as we all trust it to be—it finds many an analogy but never a proof, in the book of nature. While it is true that the Creator endows every living thing with the means of life and development which harmonize with its nature, nothing is more painfully evident than the manner in which the joy and apparent utility of life seem to be sacrificed to merely destructive powers. Nature is a loving mother who gives freely of her riches to her children, yet there are times when she assumes the guise of a cruel priestess of fate, ruthlessly cutting off the joy which she has made possible, thwarting the noblest of human purposes, baffling the holiest of aspirations, and sundering the most sacred of human ties.

"So careful of the type she seems,
So careless of the single life."

The old, old question "Why?" is ever rising as a moan from human hearts, and it can not be silenced. The never-ending sacrifice of mineral to vegetable, of vegetable to animal, and of animal to still higher forms of animal life forces upon the mind the question:

What is this mysterious spark of life, and what becomes of it—if it still exists—after it is separated from its environment? Does the program of sacrifice merely continue—the animal to the mental and the spiritual, and when man has learned to make this sacrifice according to a spiritual intelligence now unknown, will the incident of physical death cease to trouble him?

When this mysterious life-spark ceases to animate the form of the beast, the body is carelessly consigned to the action of the elements. We think of the life merely as extinct. But when a human being undergoes the great change—even tho it be a human being with faculties undeveloped, or incapable of development, we propound the old question: "If a man die, shall he live again?" We are content to apply the scientific doctrines of the conservation and correlation of energy to the death of a beast or a bird, but we shrink from Hamlet's conception of the future usefulness of a man, as exprest in the words:

"Imperious Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away."

Instead of such a conception, we naturally bring forth the blest hope of an eternal, individual existence, completed and perfected by endless growth, sweetened by imperishable joys, vindicated by a justice which this life could not give. Yet reason, nature, and science are silent concerning the wherefore of so sweeping a distinction.

The theory that the earth was created solely for the material use of man, that he is the center, for which every other form of life was made to serve, finds a literal justification in the Scriptures, and it seldom occurs to him that it is his privilege to modify this view to meet the demands of his own spiritual development or to attain to a conception of the sacredness of life, which would have been impossible for men to hold two thousand years ago.

To the devout Jew of Biblical times,

taking the life of an innocent lamb was a religious rite, sanctified by prayer and elaborate ceremonies. To the Anglo-Saxon of the present day it is a matter of profitable business, and from its proceeds churches may be built and supported. Who shall say that civilization has failed to civilize?

In his "Law of Psychic Phenomena," the late Dr. Thomas Jay Hudson admirably sustained the idea that man alone is immortal, because he alone has the power intelligently to *will* eternal life for himself. The animal clings to material life in obedience to instinct, while man may persist in the desire for a spiritual life, through the action of a subjective mind which the animal does not possess.

Whatever weight this argument may, or may not possess, it is certain that the longing for immortality was born into the soul of man at the birth of the race. A prominent agnostic of the present day has called it "a pathetic heritage of the ages of superstition." Yet it is probable that at the grave of some loved one who was a part of his very life as he lived it from day to day, even this man would "hear the faint rustle of an angel's wing," unconsciously indulging the sweet hope of something beyond.

It is said that we live in an age of doubt. Under the tremendous stress of modern life, faith in spiritual realities seems to suffer. A certain philosophical cynicism, closely akin to the old Greek creed, "Let us eat, drink, and be merry, for to-morrow we die," appears often to be undermining the foundations of religious faith. Even the sanest of optimists in regard to things spiritual may sometimes be forced to admit that the average American citizen lives as if his sole hope of heaven depended upon his material conquest of earth. If we are honest, industrious, and harmlessly pious, it seems to be because we know that these

qualities "pay"; that by indulging these little tendencies toward respectability, we may sell more goods, and make more money with which to buy more goods to sell, etc., *ad infinitum*.

"Wouldst thou plant for eternity?" said Carlyle. "Then plant into the deep infinite faculties—the fantasy and heart. Wouldst thou plant for a year and a day? Then plant into the shallow, superficial faculties, the self-love and arithmetical understanding."

We seem often to be planting only "for a year and a day," and nothing is valued more highly than a mathematical understanding of the best means of securing a soft couch, dainty viands, and fine raiment. Yet, in the face of all this regrettable materialism, we dare to hope that the race is slowly bridging the chasm which separates this life from the life to be, the temporal from the spiritual, the created from the Creator.

Religions of authority, grounded upon the idea of arbitrary Divine rule, are losing their hold upon human hearts, and making human leadership in religious movements more and more difficult. But may this not be necessary before the religion of the spirit can open the door of the most holy place to every man?

The faith in the nature and purpose of our future existence is undergoing many transitions, but "transition is the attitude of power." Man's sense of justice teaches him that he need expect no more perfect a heaven in the future than he makes for himself in the present. He sees that his heaven, like his religion, is of his own creation; that, if it were otherwise, God would be a cruel, instead of a loving God. He sees also that eternity is not something apart from the present, but that he is living in eternity as truly as he can ever live.

Closely related to the change in the conceptions of our future existence is the change in the conception of Jesus

Christ as the Savior of mankind. This change brings Him closer to the heart of humanity and makes His life one with ours. We see Him as the living Savior, the supreme type and the ideal of all that is worthy of effort in the attainment of human character. Smaller grows the conception of the atonement, in an arbitrary sense, and larger the conception of the absolute voluntariness of His life, and the possibility of an approach to His spirit of service in our human experience.

As the preacher of the past was wont to point his hearers to the inspired word, as an authority greater than that of the reason and the conscience, so the preacher of to-day, who is really a man of clear spiritual vision, dares to say that there is an authority greater than the Word; as much greater as the conceptions of God and of life are greater than they could have been in the days when the Word was written. To this authority we look for our trust in the life which is to come, and it does not fail us. Its testimony comes in moments. It defies analysis, description, or the possibility of an "arithmetical understanding." It abides in the nature of the soul itself, and it develops in harmony with, and in proportion to the soul's development. We may call it intuition, inspirational knowledge, even mysticism: the name matters not. But upon its growth and culture depends the real spiritual development of the future. The history of religious faith teaches us that it is the prophet—the man of vision—who has preserved and increased the measure of spiritual truth which the world of any given time has possessed. Medieval Christianity exalted the man of vision; modern Christianity exalts unduly the man of action. Thus the great need of the religious world to-day is the practical mystic.

It may be truly said that practical

mysticism has won none of the world's battles, furnished few aggressive missionaries, and engineered few of the great material enterprises in any field. And yet, it is a significant fact that, since the beginning of Christian art, its masters have given to the Christ the features of a mystic. Surely we can ill afford to neglect the cultivation of that element of religious life which "the world's interpreters" have placed upon the face of Him who conquered death. There may be a sense in which the belief in the endless development of every human soul is pathetic, but there is every reason to believe that it will live, growing more sane and reasonable with the evolution of religious truth

until—we dare to hope—death shall have indeed lost its sting for those who strive to look beyond the veil.

After all the failures and defeats, the unfulfilled promises, the unsatisfied longings and aspirations of every soul who strives after a worthy life here, pathetic indeed would be a lack of faith in a future opportunity for perfecting and completing that which must be relinquished here almost before it is begun. Pathetic would be that condition of mind and heart which did not long for a continuous life with the Author of life, making of a prayer the sentiment ascribed to Virtue: "Give me the wages of going on, and not to die."

THE BODILY RESURRECTION OF JESUS

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STRANGE to say, the question is sometimes asked, and that by intelligent Christians—among them even ministers of renown—Well, what difference does it make, of what importance is it, to decide whether or not Jesus rose bodily from the dead, as long as we know that He survived death and that He now lives in the spirit to exert spiritual influence in the world of human souls?

Those true Christians who in good faith ask this question, answering it to themselves that it is a matter of no practical importance, can not, I should say, have given the subject that serious consideration which its real gravity demands. Let me suppose myself talking face to face with some holder of this view. How do we know, as you cheerfully assume we do know, that Jesus Christ survived death? What is the evidence of that fact, which is satisfactory to you? Why, the reply would probably be, We all believe, do we not? in the immortality of the soul. Everybody survives death; Jesus Christ was certainly no excep-

tion to the universal rule. But how, let me ask, do you know that everybody survives death? Give me your evidence. The fact, if it is a fact, is momentous. You surely would not assume it without evidence.

Our supposed intelligent holder of the view now in question can hardly be imagined to go through the various speculative arguments for the immortality of the soul, which Plato was as well qualified to urge as are the philosophers of to-day. Sense of certainty, of conviction, those arguments yield to no one. Besides, let it be supposed that Jesus Christ simply participated in the posthumous destiny of life which belongs to everybody, then how does it appear that He now exercises an exceptional, a unique influence, an influence to save, in the world of human souls?

Observe, I say "an exceptional, a unique influence." This differentiates the influence exerted by Jesus Christ from the influence exerted by great souls, like Socrates, for example, who are posthumously influential by what

they once taught and by what they once were, preserved still in literature and immortalized in history. You are a Christian, a true Christian; and a true Christian believes more than is thus implied concerning his Lord and Savior. You believe that Jesus Christ exerts an influence for good on men quite out of the ordinary, quite out indeed of the merely extraordinary; His influence is unique, it is what is generally thought of as supernatural. But what—let me press the question—what makes you believe that Jesus Christ now exerts such an influence? What is the evidence on which you rely for so believing?

Is it history? Do you look abroad on the scene of the world as it is, contrasting it with the same world as it was, and say, This change could not have taken place without the intervention of the unique influence of a Christ now living and working. If such is your answer, of course I agree; but I point out that this history connects itself with a certain single indispensable historic fact as its starting-point, as its point of subsequent dependence; namely, the resurrection, the bodily resurrection, of Jesus Christ.

No, I hear you object, not with that idea as a fact, but only with that idea as a belief. Do you, then, I am constrained to ask, really and soberly believe that nineteen finished centuries of Christian history has all along depended exclusively on a delusion? Does it comport with your conception of what God is to believe this? Has God so constituted human nature, does He so administer His providence, has He so presided over history as to render such a supposition in your opinion probable, possible even? Was Paul, throughout his apostleship, a victim of delusion? Did the living, reigning Lord Jesus Christ permit His chief chosen historic representative to be a victim of delusion, of *such* delusion? Paul declared that flesh and blood

could not inherit the Kingdom of God. Christ taught him this, or at least suffered him to believe and to proclaim this. This shows that Paul was quite capable of taking the view, now so captivating to some, that Christ's resurrection was non-corporeal. But his whole contention is for the corporeal resurrection. Now, why did not Paul clearly see, and emphatically proclaim, that flesh and blood did not come forth from the tomb of Joseph—that so to conceive of the resurrection of Jesus Christ was to misconceive of it? It is impossible not to believe that Christ, spiritually, not corporeally, risen from the dead, would have caused His great apostle to know the truth as to this momentous point; He simply could not have allowed His chosen chief representative to hold himself and to propagate the notion of a literal, physical resurrection for his Lord, if that notion was a false figment of his brain.

If in Christ's resurrection, my supposed interlocutor now objects, "flesh and blood" issued from the tomb of Joseph, what happened in the ascension? Did "flesh and blood" ascend when Christ disappeared from the disciples, rising in a cloud that received Him out of their sight? If so, how will you reconcile that with Paul's declaration that "flesh and blood can not inherit the Kingdom of God"?

Well, I reply, Here certainly is an apparent difficulty. But the difficulty is only apparent. Consider what Paul further says, continuing his statements on the general subject of the resurrection. He says that Christ's second coming will find some believers living, not "sleeping." Both those who wake and those who sleep will be "changed." The change will be instant. It will take place "in a moment, in the twinkling of an eye." The change will be from "corruptible" to "incorruptible"—from the "natural body" to the "spiritual body"—from flesh and blood to essence indescribable. A

mysterious change; Paul expressly speaks of it as such. "Behold, I show you a mystery," he says. Such a change it was—so at least we are at liberty to suppose—that passed upon the body of the risen Lord, perhaps when He rose, perhaps when He ascended, for Paul further expressly says that the believer's resurrection body will be fashioned *like* the body of the glory of his Lord. It may not be too fanciful to ask, Do not we possess a pregnant hint of the very process of the transformation that occurred in the case of Christ at His ascension, in those descriptive words, "A cloud received him out of their sight"? What was it that composed that cloud? May it not have been the pure ethereal vapor into which the holy "flesh and blood" of the Lord was volatilized, "in a moment, in the twinkling of an eye"? This should not seem incredible to believers sufficiently "scientific" in their turn of mind to accept without demur, as quite possible, the idea broached by speculative physicists that the great globe itself on which we live may instantly disappear, as solid, by falling some time vaporized into the fiery furnace of the sun.

But let me ask my supposed adherent of the view that the witnesses for the resurrection of Christ were deluded enthusiasts, let me ask this Christian brother of mine, What do you suppose begot the delusion? Nothing, you maintain, in the nature of a real physical resurrection occurred. There was nowhere any expectation of such an event. What, do you think, made any one imagine that the event had occurred?

An excited state of mind in the one so imagining? True, there was, no doubt, at the time of the crucifixion, an excited state of mind in the disciples of Jesus. But the excitement was not of a sort to beget extravagant delusions of hope and belief. On the contrary, it was precisely

of a sort to forbid such delusions, to render them impossible. The disciples were dejected, despondent, despairing. There is no slightest sign apparent of any reaction on their part from this state of mind, until, contrary to their expectations, staggering, almost paralyzing their belief, Christ Himself spoke to Mary Magdalene with an audible voice, He being in form such that she seems to have been minded to touch His body, to clasp perhaps His feet. After that, other exhibitions of Himself, met at first with doubt, with disbelief, then at last victoriously making the overjoyed disciples ready for stripes, for prison, for death, on His behalf. If all was delusion, what, I repeat the question, what begot the delusion?

You seek a way of keeping your faith, and at the same time making your faith conform to the demands of "science." Does it seem to you to be truly scientific to suppose and attribute a delusion, with no other reason for doing so than the desire to avoid a conclusion which appears to you to conflict with a certain dominant so-called scientific tendency current for the moment? Has it ever occurred to you that perhaps precisely *not* to conform to this tendency, on the contrary, to resist it, to overcome it, may be the true present duty and opportunity of Christians? Do you think that that Scripture means something, "This is the victory which overcometh the world, even our faith"? Was not that warning word from the great man who resisted the world so mightily in his day, and to such an extent overcame it that, as a result of his resistance and his victory, you and I have this subject to talk about—a subject which, humanly speaking, but for that man we should never even have heard of—was not Paul's warning word, "Be not conformed to this world," charged with a pregnant meaning for us with respect to our attitude toward the

haughty demands of current science so called?

You do not wish to be an obscurantist, you would like to welcome with open and hospitable mind the latest disclosures of investigation pursued in whatever quarter. The age is preeminently and predominantly scientific, and you would wish to march full abreast of the age; you are in it and you would be of it. Assuredly a natural and an enlightened wish, a wish altogether fit to be cherished—in a truly scientific spirit. But in the exercise of a truly scientific spirit you can not allow “science” to impose an unfounded presupposition upon you. And an unfounded presupposition you do entertain if you receive and consider the evidence for a certain alleged fact, with the precedent assumption in your mind that the fact alleged can not be a fact, for the reason that if it is, it is a unique fact. Precisely such a presupposition, unfounded, illegitimate, inadmissible, unscientific, antiscientific, has, whether you are aware of it or not, taken possession of your mind when you seek to conform your religious faith to the reigning intellectual fashion of the day, by avoiding, if you can, the admission to yourself that Jesus Christ really rose in His body from the dead. The evidence is that He did so rise, but, rather than admit the fact, will you interpret the evidence in such a way as, consistently followed out in all other cases, would reduce all past history to a blank, or, if not to a blank, to a long-drawn fantasm?

Let me speak frankly now without offense. The delusion attributed to those early disciples concerning the resurrection of Jesus is a purely imaginary delusion—a delusion conjured up for them by the inventive imagination of historical critics. If you adopt it, it is you that are deluded, not those early disciples. But suppose it otherwise. Suppose that those early disciples were deluded in the matter.

This means that what happened happened all within the brains of the witnesses. That is, Jesus Christ did nothing in the premises; everything was done by the disciples. Jesus did not in any manner “appear” to them. They simply saw—nothing—and imagined that they saw—Him. They simply heard—nothing—and imagined that they heard—Him. They simply handled—nothing—and imagined that they handled—Him. They simply walked with—nobody—and imagined that they walked with—Him. You have disposed of Christ’s bodily resurrection; but you have done more. You have disposed of every manifestation of Himself on the part of Christ. His spiritual resurrection has gone; that is, every *evidence* that there was indeed a spiritual resurrection has disappeared. You are left to believe it without evidence. Is this scientific?

Have you succeeded in conforming to the importunate scientific fashion of the time? If those early disciples were deceived, you are deceived with them. Not with their deception, but in consequence of their deception. You are deceived in supposing that, without true evidence from them, you have any evidence at all of the spiritual resurrection of Christ, of His survival of death. You try to draw your breath *in vacuo*. That is, you try to maintain your faith without the proper food of faith, namely, evidence.

God knew the human nature that He made. He knew that we needed evidence, for the end of maintaining our faith in things unseen and eternal; and He supplied evidence. He supplied the only possible evidence, the only possible conclusive evidence, by raising His Son Jesus Christ bodily from the dead. It is a vain thing to imagine that the church of Christ can continue to live in the world if she gives up faith in the bodily resurrection of her Lord. A fantasmal resur-

rection, that is, a spiritual resurrection posited without evidence, will not do.

I point out a material fact, and then raise a material question. The fact is that, apart from the bodily resurrection of Jesus Christ, there nowhere exists any evidence whatever justifying belief, beyond at best the very faintest, in human immortality or even in human life persisting at all after death. The question is, What evidence is even conceivable justifying such belief, unless it be the reality of the bodily resurrection of Jesus Christ, or the reality of *some* event of the same nature accompanied by conditions like those which accompanied the alleged resurrection of Jesus Christ?

Tennyson, in the most profound and most powerful of his earlier poems, "The Palace of Art," represents a human soul (a "sinful soul") overweeningly self-sufficient in intellectual pride as reaching a point in pretension described in the following lines:

"Then of the moral instinct would she prate
And of the rising from the dead
As hers by right of full accomplished Fate."

The tragedy it would be, to be reduced to such a ground of confidence in life

beyond death! But what better ground is there for that confidence apart from the resurrection of Jesus Christ, attested as a historical fact by adequate evidence? But no evidence in the case is adequate, no adequate evidence is possible, except for that resurrection conceived as occurring in literal bodily form. And finally it may be said that for such a resurrection the very word itself, whether English or Greek, is an argument, an irrefragable argument. Continuance of life, even resumption of life after suspension of it, there might be, taking place non-corporeally; but this would not be resurrection. There is no resurrection proper even conceivable except a bodily resurrection.

"What does it signify?" It signifies something immense, something not to be measured in terms of human language. It signifies all the difference that lies between assured, unbounded hope on the one hand, for our future after death, and on the other hand, utter unrelieved blackness of darkness as to that future. This, nothing less than this, is what is signified when we doubt the bodily resurrection of our Lord.

THE RELATIONS OF BABYLONIAN AND OLD-TESTAMENT CULTURE

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THE question of the relations between "*Babel und Bibel*" or Babylon and the Bible, is undoubtedly a very important one, and it was, therefore, not without reason that in the years 1902-04 it roused profound interest in the great minds of the old and the new world. But this question even now is by no means entirely settled. Prof. Friedrich Delitzsch has again taken up the subject in the present year in a recent article entitled "More Light." H. Winckler and A. Jeremias have

published a series of pamphlets during the past few months which bear the general title of "In Battle over the Old Orient," and Im. Benzinger, in the preface to the second edition of his work "*Hebraic Archeology*" (1907), has specifically stated that he approves of the "Panbabylon" point of view. There is, therefore, sufficient reason in our day for reconsidering the question of the relation between Babylonian and Old-Testament culture, and I thank the editors of *THE HOMILETIC*

REVIEW that they have given me permission to try to solve this question in a short series of articles.

In approaching this task, I shall not detain the reader with a discussion of the possibility of Babylon's influence on Palestine. To be sure, the emphasis laid in many publications on the possibility of this influence is very significant. It was only last October that we read in an article on this subject: "If it has been firmly established that in the first half of the second millennium before Christ Babylonian culture and religion prevailed in East Asia to an extensive degree, it would indeed have been strange if Palestine had not been influenced by this mighty wave of Eastern intellectuality." We make this quotation from a paper of Prof. L. Oettli's (Greifswald) in the "*Theologische Literaturbericht*" (1907), p. 291. But let us ask in the first place who denies that Israel was influenced by the Babylonian culture? The only point in question is, How far was this influence developed? In the second place Professor Oettli has overlooked the historical fact that in Palestine there were and are exceptional individuals and tribes. Who could forget, for instance, the Rechabites? They adhered through the course of centuries to the principles of their forefathers, viz., not to build houses and to avoid cultivation of the vine (Jer. xxxv. 6-10). Therefore, it was not impossible that Israel, or at least the leaders of Israel, maintained certain principles as the fundamentals of their national religion. The statements made by Professor Oettli are, therefore, unsubstantiated and unwarrantable. Neither is it possible to establish a connection between the ancient and the modern Orient, as Dr. Benzinger attempted to do in the preface to his new edition of "*Hebraic Archeology*." The barriers which separated the peoples of ancient times were higher than they now are, and even these conditions have been changed by the

fact that Mohammedanism now prevails from the Nile to the Tigris, and stands as the arbiter of general opinion in this region. Nor can the question be decided by considering the degree in which the influence of Babylonian culture on Israel was either possible or probable. The point in question is the real existence of this influence; and critical and impartially established deductions from the archeology and literature of the subject furnish the sole data in deciding this point.

By adopting this method I hope to be able to offer another contribution toward the solution of the above-mentioned problem—all the more, as I have discovered a new path of investigation. My method is to abandon doubtful hypotheses and to stick to certainties. No method is better calculated to clear up the incertitude which has to a deplorable degree dominated the great minds of the age in regard to the relations of the Babylonian and the Old-Testament culture. I shall devote, therefore, this first article to an investigation of the question: Are there unquestionable instances of harmony between the Babylonian and Israelitish culture?

In searching for such instances, we naturally fix our eyes in the first place on the non-religious department of human culture, and our attention is first of all arrested by the many similarities traceable between the languages spoken in the region of the Euphrates and in the valley of the Jordan. These languages resemble each other not only in many single words, as for example the expressions for "name" and "way," which have the same significance in all their varied meanings and applications, but both languages also use whole phrases in the same peculiar sense; as, for example, "to consume slime" in the sense of "to be banished to the realm of the deep" (Winckler, "*The Old Orient and the Bible*," p. 435), or "to consume the pieces of any one," that is

"to slander him" (R. F. Harper, "The Code of Hammurabi," 1904, p. 181); or the declaration "Thou art my son" as an expression of adoption (Delitzsch, "*Babel and Bibel*," III., p. B). Such coincidences naturally lead to the conclusion that the Assyrian Babylonians, as well as the Hebrews, belonged to the Semites, and that Abraham even began his wanderings from the region of Babylon. Just as remarkable are certain coincidences which are met with in relation to the form of poetic composition as practised by Babylonians and Hebrews. One thinks immediately of the *parallelismus membrorum* which I have spoken of in my "*Stilistik, Rhetorik, Poetik*," as "*ideelle Eurhythmie*" (examples of ideal poetic melody). It will be found, for example, in the first part of the epic dealing with the journey of Ishtar to Hades, which reads:

To the land without return, the land, . . .
 Turned Ishtar, the daughter of the moon-god, her mind;
 The moon-god's daughter turned her mind
 To the house of darkness, Irkalla's seat;
 To the house whose guest never more comes forth,
 To the path whose way never leads back

Now this parallelism of sentences is also to be found in other literature, for in an Egyptian poem two lines read, according to the translation of G. Ebers, as follows:

Ra is mighty, weak are the godless,
 Ra is exalted, and low are the godless.

Signs of the accentuated rhythm which, according to the latest researches (*cf.* my "*Stilistik*," etc.), controlled the old Hebraic poetry, were also found in cuneiform characters as they are arrayed, period by period, in vertical lines, and many Babylonian-Asiatic compositions exemplify this device of poetic parallelism; for example, in Ps. cxviii. and cxxxvi. But no decision can be arrived at from the existence of such similarities; which do not by any means prove that the old Hebraic compositions borrowed their forms from the Euphrates, as, for example,

was averred regarding this parallelism by M. Jastrow in his great work, "*Die Religion Babylonien*," I. (1905), p. 505. Such indications may point to the possibility of parallel poetic developments such as are undoubtedly of common occurrence in the history of language. One must remember, for example, that the number of cases in the Aryan and the Semitic languages has fallen off in equal proportion, and that in both families of languages the accusative has been changed to the new nominative.

Other departments of non-religious culture are those which pertain to science and art. In these departments the Babylonians early attained most remarkable progress. They covered their lowlands with a useful system of canals, and in their building they made use of the arch (Delitzsch, 1907, p. 31 f). They divided the circle into 360 degrees, and the hour into sixty minutes (p. 48). They laid out the heaven's firmament into twelve divisions after the known signs of the zodiac (ram, bull, etc.); and had already come to know the periods of the sun's eclipse, and calculated quite accurately its recurrence at Babylon (p. 35). The mathematical knowledge of the Babylonians was surprisingly advanced by 1700 B.C. According to the latest information derived from the archives of the Temple of Nippur, published by Prof. H. V. Hilprecht in 1907 ("The Babylonian Expedition," Vol. XX.), the Babylonians in multiplication and division figured with numbers like 12,960,000.

In this department of secular culture the Babylonians and Hebrews had much in common with each other. And in the matter of agriculture the Israelites certainly reached the highest proficiency known in their time (*cf.* Isa. v. 2, etc.), and thoroughly understood the art of building thick walls and towers and underground passages. One has only to think of

the Siloah Canal, and compare H. Vincent, "*Canaan d'Après L'Exploration Récente*" (1907), pp. 48 sqq. Israelites and Babylonians both were accustomed to wear the signet ring. For as it is related of Judah that he wore a signet on a string (Gen. xxviii. 18), so Herodotus (i. 195) writes of the Babylonians "Everybody has a signet." The Hebrews were also acquainted with the zodiac; in all probability the expression *mazzaloth* has this meaning, as is set forth in my essay "*Altorientalische Weltanschauung und A. T.*" (1905), pp. 14 sq. But it must be added that the agreement of Babylonian and Hebrew views in relation to astronomy has been sadly exaggerated by certain modern scholars. A. Jeremias, for example, claims without any reason whatever that the order division of the Old Testament naturally falls into three parts (*cf.* my above-named writings, pp. 10-13). We must come to the conclusion that this alleged mathematical knowledge of the Babylonians proves nothing as to the value of the Hebraic as compared with the Babylonian culture, for no evidence is found in extant Hebrew literature as to the extent to which such secular elements of human culture existed in Palestine. The Old-Testament historians, however, took occasion to record the legal regulations concerning bondwomen and the ordinances affecting them, and on this point a striking similarity may be discerned between the Israelitish and Babylonian customs. Thus the status of Hagar, when she was given to Abraham as his bondwoman by Sarah, because of her own unfruitfulness, is recognized as Babylonian law in the Hammurabi Codex which was discovered in Susa (1902). According to the translation of R. F. Harper, paragraph 44 reads: "If a man takes a wife, and that wife gives a maidservant to her husband, and she bear children," etc.; and in par. 146 it states: "If a man take a wife, and she gives a maid-

servant to her husband, and that maidservant bear children and afterward would take rank with her mistress because she has borne children, her mistress . . . may reduce her to bondage," etc.

The law concerning secular or civil matters, of which we have now treated, runs side by side with the regulations of national religion. On this point let us now inquire whether there are any instances in the cuneiform-character literature and in the Old Testament which are stamped with the same character.

To which point in the religious system should our eyes be turned more eagerly than to that which constituted the means through which humanity endeavored to approach the dwelling-place of the deity? And, indeed, we do not need to proceed far in our investigations before we find mention in the cuneiform monuments of the prophetic art and its varieties. There we see that Samas, the personification of the sun, is named as the god from whom the prophets (*bârû*) derived their oracular knowledge. There we discover whole sets of clay slates where alleged omens, which were read from the opposite positions of the stars, from the clouds, etc., were wrongly interpreted (C. Bezold, "*Nineve und Babylon*," 1903, pp. 84 sq.). Altho, unfortunately, astrological prophecy certainly often furnished instances of Israelitish culture, yet never of Old-Testament culture. It is here, for the first time in the course of these researches, that we meet with this fundamental discrepancy. Moreover, it is remarkable that the observance of astrological omens, that forms so important a part in the prophecies of the Babylonians and Assyrians, is not once mentioned among the many devices of prophesying which were much practised by the unprophetic or faithless mass of Israel. A warning to beware of the signs of heaven, after the manner of the heathen, first appears in a much

later place (Jer. x. 2). Differing from the prophecies, which among the Babylonians belonged to the official institutions of the people, were the sorceries already forbidden in Hammurabi Codex, paragraph 2: "If a man charge a man with sorcery, and can not prove it, he who is charged with sorcery shall go to the river, into the river shall he throw himself, and if the river overcome him, his accuser shall take to himself his house." On this point we observe a concurrence of Babylonian and Old-Testament views. The so-called Book of the Covenant says: "Thou shalt not suffer a witch to live" (Exod. xxii. 18).

Furthermore, among the methods through which the religious idea was given expression we unquestionably find some in which Babylonian methods and those of the Israelites are identical. Both peoples sent prayers to Heaven, to thank the Deity for blessings received, and to ask for new blessings.

Hymns in which these supplications and thanksgivings were expressed are found both in the cuneiform monuments and in the Old-Testament literature. In both religious altars were built on which to offer to the Deity sacrifices, either as expressions of thankfulness or as penance for the violation of duties. It can be seen from these two features of religious observ-

ance that the Old-Testament religion does depend in all respects upon direct revelations of God's will. God has also permitted His human agents in Israel to adopt the principles of the universal human religion, in building up the system of right worship. But, if I were now to continue to look for these universal human fundamentals in the Old Testament, and, for example, came to talk of the Sabbath, I fear I should advance to a discussion of the differences that exist between Babylonian and Old-Testament civilization, and this discussion may better be reserved for the second article. I think, however, that I ought not to close this first article without adding that the Babylonian and Old-Testament civilizations without doubt frequently resembled each other in the matter of language—in the art of poetic composition. Their measures, weights, and coins, many of their customs, such as their aversion to witchcraft, and other features of their civilization have points of mutual resemblance. These similarities may be explained in part by the relationship of the two peoples, as they both belonged to the Semites, by the Babylonian emigration of Abraham, and in part by the law of parallel development in contemporaneous and neighboring nations. Any theory of direct borrowing between the two is not to be thought of.

THE MORAL TREATMENT OF NERVOUS DISORDERS

The Application of the Emmanuel Plan

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Two articles dealing with the new therapeutic work which has been carried on for a year or so in Emmanuel Church, Boston, have already appeared in the pages of THE HOMILETIC REVIEW. At the request of the editors, I propose in this paper to give some hints of a practical character to those clergymen who feel that the application of the Emmanuel methods are of distinct service to the Church and to humanity, and who are therefore anx-

ious to incorporate them in their ordinary ministry.

1. First as to the qualifications of the minister. If in his college days he has gained sound knowledge of normal psychology, he starts with a distinct advantage over those who have not had that privilege. Still, any minister who is interested in the problems of mind or in philosophy can win by study under proper direction a sufficient knowledge for

all practical purposes. He should familiarize himself with those more general inferences which have been drawn from an investigation of mind and which are of practical bearing upon character. He should have a thorough understanding of the relations of emotion, intellect, and will, of the nature of habit, of the preeminent importance of will in the mental life, and similar fundamental ideas familiar to the modern psychologist. Such knowledge he will gain from the study of text-books by experts like James, Titchener, Baldwin, Stout, Wundt, and other well-known men. For the application of psychology to therapeutic purposes, he will do well to make a thorough study of Dubois's "Psychical Treatment of Nervous Disorders" and of the writings of Bernheim, Liébault, J. J. Putnam, Boris Sidis, and he will find much valuable material in all the books of Dr. Alfred T. Schofield. Valuable as is the scientific equipment of the minister, still more important is his sympathetic attitude toward suffering of every kind and his knowledge of human nature. There are no cut-and-dried rules in dealing with cases of a semimoral and seminervous kind. Each must be dealt with on its own merits, and each requires separate study.

2. The relation of the work to the medical profession. Unhappily therapeutic measures have fallen into contempt owing to the quasitheosophical, unscientific, and in some cases absurd notions and practises that have gathered around them. The medical profession, especially, feels the danger to society of uncontrolled therapeutic efforts, and the profession is right in this conservative attitude. The minister, then, should work not only in harmony with the physician, but, so far as the physician's province extends, under his control. Of course, there are many cases with which the physician feels himself incompetent to deal; cases of purely spiritual or moral suffering. These will naturally fall to the care of the minister alone, but in all cases the first preliminary should be a searching diagnosis so that cases of organic disease may be set aside for suitable medical and hygienic treatment and that the proper character of the given functional nervous disorder should be made clear. As to the actual treatment of nervous disorders, the minister who proposes to take up the work would do well to familiarize himself with the procedure of a psychological clinic by an

actual visit to, and examination of the work of such a clinic.

3. An inspirational meeting, where possible, will be found useful. The ordinary prayer-meeting or midweek service might be utilized for this purpose. The meeting should be simple and informal, and encouragement should be given to persons to send in petitions for prayer. The addresses at these meetings should bear upon the relations of mind and body, the influence of religion on health, the doctrine of Christ as to pain and evil, the power of auto-suggestion, the value and reality of prayer, and other allied themes. The singing of suitable hymns and the exercise of prayer should form prominent features of these meetings.

4. A library should be started in connection with the work. Books dealing with the study of mind and with religion in a scholarly manner should be in circulation among those interested. Already a great literature has grown up round the New-Thought movement, as it is called. Much of this literature is weak, both on the scientific and on the religious side, but it contains many valuable practical directions which nervous sufferers would do well to note. Where the institution of a library is not practical, perhaps the books of the kind here indicated could be recommended to the local free or public library.

5. Where practicable, the minister should set apart certain hours in the week when he could meet with sufferers at the church or in his own house. These sufferers would bring with them a diagnosis from their own physician and a history of their suffering. The minister would then apply the psychological methods that have been sketched in preceding articles. Where the patient is confined to bed, the minister could utilize his ordinary visitation of the sick so as to co-operate with the physician in establishing conditions most favorable to recovery. It is now known that many persons who pass through the hands of the surgeon die not by his knife, but by the fear of it. The minister will find here a great field of usefulness in preparing the patient for the ordeal, in removing from his mind fear and distress, and in awakening trust, faith, and hope. A clergyman located in an average New-England town writes me as follows:

"I am trying to show that the Emmanuel Movement can be applied in a normal parish

and after three months' experience I am in no doubt. I have a spiritual clinic every Tuesday and Friday from four to six. I can not spare more time without jeopardizing other parish interests. From the first my clinic has been overcrowded. I am sometimes kept until seven o'clock. Practically all the cases of those physically ill are sent me by the doctors, and I habitually work under their auspices. If I may judge from what the doctors tell me and tell others, they are even more surprised than I at the good results. Several cases which have been either cured or have greatly improved are of the well-known class which pass from doctor to doctor in every community without improvement. So far as I know, not one has failed to improve after visiting my clinic, but the majority of cases are those suffering from spiritual or mental troubles, and the results have been so gratifying that I can truly say these months past have been the happiest of my ministry. It is food to the hungry heart to know that there are human beings on the street and in the trolley-car whose whole life is better because they have come to our clinic."

6. No fees should be charged for such service as the minister may render; but as work of this sort involves a certain amount of expense, patients should be encouraged to make voluntary offering, first, to assist in the purchase of books; and second, to help poorer persons who may need a little pecuniary assistance to tide them over a period of distress or to get them proper surgical and medical attendance. So far as possible, the work should be regarded as a part of the normal activity of the church. It should go on in harmony with the other necessary activities

in a parish. Just now it is receiving an abnormal amount of attention, but our hope is that as time goes on it will be found that the ministry of the church in the healing of various types of disorder is only a return to the thought and practise of Christ and His Apostles. Jesus was not only a teacher; He was also a physician, as indeed were all the religious leaders of His time. With the new forces which modern science has brought to our aid, the Church ought to be able once more to come into vital contact with the lives of men. People ask: What new thing did Christ bring with Him into the world? and the answer is: He brought the gift of a more abundant life. Once penetrate the hearts and souls of men with this great truth and many of the miseries and wretchednesses that obsess them will vanish away. While the teaching ministry of the Church, therefore, will always stand first because it is an appeal to healthy and normal humanity, the healing ministry of the church will more and more gain recognition, for not all humanity is ordered and healthy.

Well has it been said that "God is seen by the pure in heart while mind retains its normal power over brain and body; when this control is falling away, then he who has power to lead the passing soul to the gates of Hell has his best chance." It is the duty, as it ought to be the privilege of the ministers of God to be the means by which the splendid gift of self-control should be restored to these ill-balanced natures.

THE GOLDEN LEGEND—AN EASTER POEM

ARTHUR T. PIERSON, D.D., BROOKLYN.

THIS *Aurea Legenda* is a celebrated collection of hagiology, or lives of saints, which was for a time so popular that the number of its editions exceeded a hundred, and its translations embraced nearly all European tongues. It originated about 1230 A.D., and was the work of Jacobus de Voragine, who was a Dominican friar, afterward provincial of the order in Lombardy (1267), and still later archbishop of Genoa. He was a man of mark, able, moderate, exemplary, and influential, more than once in crises the adviser of the pope himself.

The "Golden Legend" is a semidogmatic composition, in 177 sections, each devoted to a calendar saint or festival. While open

to much criticism, it is worth no little study, as a monument of letters and a memorial or mirror of the religious notions of that mediæval age.

Our object in calling attention to it is to reproduce one remarkable and quite unique scene from it, which Mr. Prothero, in his "Psalms in Human Life," refers to, in connection with the resurrection legend in Psalm xxiv.*

Our Lord's visit to Hades is there curiously embodied, in the heart of this curious production, in something like the following form:

* "The Psalms in Human Life," pp. 110-112.

The tidings of our Lord's resurrection struck Jerusalem with consternation. While princes and priests of the people counseled together over this unparalleled miracle, two sons of the aged Simon, Leucius and Carinus, who had been of the number of the saints who, after Christ resurrection, "arose and came out of their graves and appeared unto many," entered the assembly and wrote upon tablets the august tale of their resurrection. They had been in the place of the mystic shadow, with the patriarchs, when suddenly Hades was flooded with light, as tho the sun had risen amid gold and crimson. Adam, the father of the race, exclaimed, "This light is that of the author of all light, who has promised to send us his eternal day!" Then Isaiah shouted, "This is that light of God, of whom I foretold, that the people which walked in darkness should see a great light." Then came the aged Simeon, who bore witness to His Savior whom he had carried in his arms; and John the Baptist, who had testified to His baptism and anointing, and that the coming of His kingdom was nigh. And all the patriarchs rejoiced with joy unspeakable.

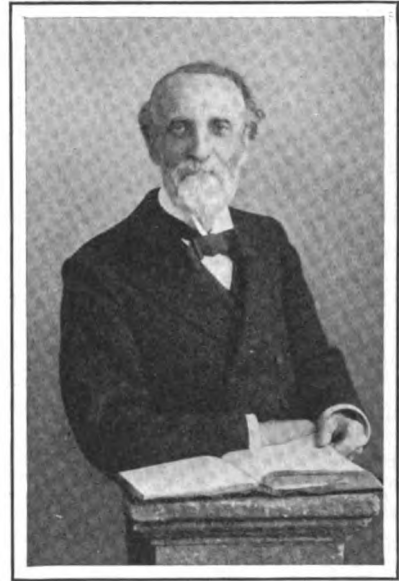
Then follows in the Legend a far more unique scene. This story of Leucius and Carinus carries us back to the hour when the news reached Hell that Jesus was about to die on the cross. Satan, the Prince of Death, says to the spirits in his realm: "Make ready to receive Jesus, who boasted himself to be the Son of God, but who is only a man in fear of death, for he hath said, 'My soul is exceeding sorrowful, even unto death.' Behold how I have tempted him! I have stirred up the people against him! I have sharpened the lance; I have mingled the gall and vinegar, I have made ready the tree of curse—the cross. The time is at hand when I shall add him also to my many captives."

Then Hell asked: "Is it this same Jesus who raised up Lazarus?" And Satan is compelled to answer, "It is he." Then Hell cried, "I adjure thee, by thy power and might, that thou bring him not hither; for when I heard the command of his word, 'Lazarus, come forth!' I trembled, and I could not hold Lazarus; but he, wresting himself from me, took flight like an angel and escaped out of my hands."

Now, while Hell was thus speaking, a voice, like a thunder-peal, cried,

"Lift up your heads, O ye gates!
Ye princes, lift up your everlasting doors!
And the King of Glory shall come in!"

And at the sound of this mighty voice, the demons hastened to close with massive bars of iron the gates of brass. But when David saw it he said, "Prophesied I not that he



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would break the gates of brass, and smite in sunder the bars of iron?" Again the voice commanded:

"Open ye your gates!
And the King of Glory shall come in!"

Then Hell, hearing the voice a second time, asked,

"Who is this King of Glory?"

And David the Psalm Prophet answered,

"It is the Lord, strong and mighty!
Even the Lord mighty in battle!
He is the King of Glory!"

And even as David spake, the King of Glory appeared, His ineffable splendor irradiating the mystic hall of the Death Shade; and, stretching out His right hand, He took that of Adam, saying:

"Peace be with thee!
And with all thy sons, that have been just."

And so the Lord passed forth again from the gates of Hell, and in His train followed all the just.

So, according to the legend, was the tale of

wonders recorded by Leucius and Carinus on tablets; and, at this point, they ceased to write, and becoming white as snow, vanished from sight.

This impresses us as not only unique, but as combining poetry of no low order with truth. The conception that He who could call forth Lazarus could not Himself be holden of death beautifully corresponds both with the words of Peter, in Acts ii. 24-31 and Hebrews ii. 14, 15. It is a beautiful thought at the Easter season to be associated with the world-wide festival of the Resurrection, when the great Victor's triumph over death and the devil is the one scene that fills the church's vision.

We add a simple metrical version, freely rendering this part of the Golden Legend:

One day, in Satan's realm—the dark domain,
Where souls of dead, in chains of Death,
 remain,
The Prince of Darkness, boastful, spake aloud
To his abject, imprisoned, awestruck crowd:
"Hearken, ye spirits! Lo, I bring this day,
Another victim, bound, beneath my sway:
Jesus the Nazarene, the Master Fraud—
Who proudly claimed himself the Son of God!
I laid the snare, which the impostor caught,
And to the tree of shame the boaster
 brought;
And now, between two thieves, he helpless
 hangs,
In Death's dissolving and resistless pangs.
You shall behold him pass through Hades's
 door,
To walk among the living—nevermore!
My power shall hush the Archpretender's
 breath,
And bind him hopeless in the realms of
 Death."

Then Hell itself in fear began to quake,

And, in alarm, thus to the Devil spake:
"Jesus! Dost thou not fear that mighty
 name?"

And is this Jesus—Nazarene—the same,
Who once cried 'Lazarus! Come forth!'
 and swift,
The bands of Death were loosed, his fetters
 rift,
And through thy gates impassable he broke,
So soon as that almighty word was spoke?
Let but that Jesus once invade these halls
And in that hour thy boasted empire falls!
What if the victim thou dost proudly claim
Shall as the victor bring thy pride to shame?"

While Hell thus spake, a voice like thunder
 rolls
Throughout the realm of Death's imprisoned
 souls:

"Lift up your heads, ye Everlasting Gates!
The King of Glory at your entrance waits."
Then Hell inquires: "Who is this glorious
 King?"

And with the answer all its chambers ring:
"The Lord of Hosts—strong to subdue all
 foes,
Mighty in battle—none can him oppose."

Then, in the realm of Death's unbroken
 shade

Appeared the Conqueror, in light arrayed.
It was as tho in crimson and in gold
The splendor of a thousand suns had rolled
Their mingled glory in one matchless beam,
And lit up Death Shade with the lustrous
 gleam.

Ineffable that glory; as it shone,
Like to the radiance of the Great White
 Throne,

Precipitate, demons of darkness fled,
And lost souls, to the confines of the dead.
While through the open gates and broken
 bars,

Toward realms of light more fadeless than
 the stars,
The Prince of Life a host of captives led
From out the night and bondage of the Dead.

THE RELIGIOUS OUTLOOK ABROAD

OUR LONDON CORRESPONDENT.

In Little Belgium.—The tiny country which forms the southern section of the ancient Netherlands has always exercised an international influence beyond all the natural proportions between its magnitude and that of its great neighbors, France, Germany, and the United Kingdom. There are strong reasons for this undue relative interest. Belgium is the most densely populated bit of territory in Europe, and its people are historically famous for their indomitable industry and their skill in the arts of life, including the fine arts, and the sciences. This little country

gained the name long since of "The Cockpit of Europe," and that with such terrible reason that after the overthrow of Napoleon at Waterloo it was neutralized by common consent of the Great Powers. But the religious, social, economic, and political factors of Belgian life are evermore involved in tortuous complication. Belgium is now a "cockpit" of strife in a different sense, and almost as unfortunate a one. Its governments, whether liberal or conservative, are always, sooner or later, overthrown through the influence of turbulent religious factions. For

nearly fifty years national education has been either the plaything of sectarian controversialists, or has been used for the exhibition of mutual animosities.—Unfortunately, when an eirenicon had been fairly established between political parties by which all crucial difficulties as to education and religion appeared to be settled, the secularists intervened in a way which created disaster, sundering parties as they had never been divided before, and intensifying political bitterness to a degree which now appears to be almost hopeless. Under secularist pressure the Government some years ago aimed at establishing a system of elementary schools in which the teaching would be ethical and moral, but without any religious section. Electoral associations were formed to frustrate the scheme of dotting the land with “schools without God,” but indignation meetings gathered, great petitions were signed, and the population was agitated as never before. Since then there has been no peace in Belgium over religious education, and the struggle proceeds spasmodically to the permanent injury of the best interests of the community. It is at any rate proved that the majority of the Belgian people can not be reconciled to the idea of “schools without God.”

Magyar Evangelicalism.—It is a singular fact that one of the largest Baptist congregations in the world should exist in a land where it might least probably be found. Budapest, the beautiful capital of Hungary, possesses this remarkable Baptist Church, one of the forty of the denomination in Hungary, not one of which existed as recently as 35 years ago. The very first Hungarian Baptist communion was planted in that land, a stronghold of the narrowest popery, in 1874, by the indomitable and heroic labors of H. Meyer. This patriarch of the Free-church movement in his country is still the trusted foremost leader. But some sad divisions of opinion have adversely affected the progress of Baptists in Hungary during the last few years. That celebrated Hungarian philosopher, lecturer, author, and critic, Dr. Emil Reich, was only recently describing to me the Magyar temperament, which he considers exceedingly generous and fervent, but somewhat capricious and volatile. This characterization may account for much in the history of Hungary, both secular and religious. The Baptist Union of England

has been appealed to by the Magyar Baptists to render counsel and advice. Dr. Clifford, the Rev. J. H. Shakespeare, and the Rev. Dr. Rushbrooke have paid a fraternal visit, delegated by the Union to Budapest, and have met with most gratifying success in their attempt to establish an eirenicon among the differing Baptist Churches.

Evangelicalism in Hungary is so young and tender a plant that any blight upon its development, so marvelously commenced in our own time, would be unspeakably deplorable.

The Near-Eastern Caldron.—How futile is the expectation of those observers who cherish the opinion that, at no distant date, the chronic Balkan trouble will have disappeared from the list of political, international, and racial problems! Students of prophecy, who have always persistently declared that the fate of the principalities in the Near East is bound up with questions involved in eschatology, are more than ever convinced that the fulfilments of certain as yet unfulfilled predictions are not far remote. However this may be, the notion is purely fatuous that what is known as the Concert of Europe will arrange things nicely with the Sultan, and prevent any spark of excitement exploding the Balkan gunpowder barrel. The Concert of Europe, which the late Lord Salisbury compared to a massive and slow-going steam-roller, seems now likely to move backward and to tumble into the Adriatic, instead of making ponderous progress forward, however slowly. The great Powers manifestly take humanity very little into account in comparison with those dependent upon political expediency. They are now selfishly scheming new railway projects or other plans, and are actually bargaining with the Sultan instead of binding him to the performance of conditions formulated in the Murzsteg program. Dreadful doings are freshly reported from Macedonia, where religious animosity is running riot more cruelly than ever. For instance, a Greek band has made an attack on a settlement of Vlach shepherds, of whom four were killed and three wounded, while 3,280 sheep and goats and 150 horses and mules were slaughtered. The excesses of the Turk show no diminutions, according to statements by the *gendarmerie* officers. Two remarkable figures in the Macedonian con-

flict have just vanished. The celebrated bandit Diaff has been executed for insubordination by his chief, Sandusky, but that still more famous character, long prominent in the ecclesiastical world, the Archbishop of Kastoria, has been banished to Samsun for complicity in the proceedings of the bands in his diocese.

Religion in Great Colonies.—In many of the colonies which cover vast areas, the most serious problem which the Christian churches of all denominations encounter is the method of dealing with the moral and spiritual welfare of the widely scattered population, especially in outlying districts. Great perplexity has recently been expressed by some of the most important colonial missionary societies and colonial church societies, and other agencies of different denominations, as to the step which should be initiated in certain territories where Christian work is beset with exceptional difficulties. This condition applies emphatically to the widely extended gold-fields and sheep-farming regions of western Australia. Large numbers of men working in the mines or at the sheep stations are without the uplifting and civilizing influence of womankind. The work in which they are engaged has for its key-note the most ardent desire for gain, which in itself exercises a demoralizing influence, while a great lack of sound and decent literature involves a loss of other elevating influence. Many reports prove that, as a result, loose and dissolute habits and indifference to all gentle, refining, Christian sentiment have become sadly general. Sunday is desecrated and is spent in sport and pleasure, without any sense of the obligation of higher things. A few earnest missionaries, belonging to the different societies and associations, are working among the bushmen and miners, but these are too few, each having to cover a parish of over 200 miles on the average; but they find themselves cordially welcome, for the bushmen are generous and warm-hearted, and are ready to greet enthusiastically a parson of the right sort. One of the missionaries describes a musical evening he had with some of these men. He found them playing on the bones and zither, as well as on the bush-organ and concertina, and he himself joined in with the violin.

In South Africa not only are political

changes taking place, but the same changes in certain directions involve modifications of the religious outlook. The resignation, for instance, of Dr. Jameson, who has for so long been Premier of Cape Colony, has led to the installing of a real Englishman in that important office. Mr. Merriman, the new Prime Minister, was for a long period denounced as a "traitor." He took the denunciation with the utmost calmness, serenely claiming that he stood for justice and for right. He now has the opportunity of initiating a policy of conduct which will be anxiously watched by all who are interested in the great colony where times have been so stormy and public opinion so dispassionately displayed. South Africa needs peace, but this it will never enjoy until spiritual influence dominates the carnal factors which have been so long in the ascendant.

The Spirit of the East.—Mr. Remfrey Hunt, during his holiday in England from China, has written and just published one of the most appallingly realistic description of things as they actually are in China, in a volume entitled "Heathenism under the Searchlight." This book, like Miss Amy Carmichael's "Things as they Are," must convince any dispassionate reader that the fantastic notion that the religion of Gautama Buddha is a "Light of Asia" amounts to a gross and cruel mockery of the imagination. It is remarkable that just as we are witnessing a revival of Islam under curious new forms in the Near East, so we are evidently to see a recrudescence of Buddhism in the Far East. Japan is beginning to cause lively anxiety in certain Chinese provinces not only by the strong tendency to incipient political interference, but by an ominous sacerdotal invasion. In the great island of Formosa, the Japanese have achieved extraordinary success, both in pacification and in development. On the coast line of China nearest to the island large numbers of Japanese have been appearing during the last few months. These are going about the province of Fukien as Japanese Buddhist bonzes or priests, missioning the people and seeking to convert them to the peculiar Japanese variety of Buddhism. The Chinese authorities are specially sensitive just now on the whole subject of foreign aggression, and they are in no small degree alarmed at the activity of these wandering bonzes.

THE PREACHER

"You are there (in the pulpit) not simply to speak what people care to hear, but also to make them care for what you must speak."

SERMONS TO A JUNIOR CONGREGATION

JAMES M. FARRAR, D.D., BROOKLYN.

IN our junior-sermon work we plan to aid the child's memory by associating the sermons with something firmly fixt in the child's mind. We are using the month, in which the sermons are delivered, as a hitching-post. (See sermons for January and February in HOMILETIC REVIEW.)

April has lost the history of its name. The family tree is dead, and there is not so much as the stump or a root left from which to trace the ancestry of the name.* Fortunately, the month, following the example of many great men, has made for itself a history. It claims all seasons—spring, summer, autumn, and winter—as its own. April is the month of snow and sunshine, showers and flowers. From an ecclesiastical standpoint it maintains its reputation for variety. Beginning with "All Fools' Day," it hastens to reveal the wisdom and love of God in Passion Sunday, Palm Sunday, Good Friday, and that day of days, Easter Sunday. From man's side "All Fools' Day," and from God's side "Easter Sunday," and from both sides the tree of the cross to which we can trace not the name but the nome song of April.

THE FOOL

(For First Sunday in April.)

The fool hath said in his heart, There is no God.—Ps. xiv. 1.

OUR English word fool comes to us from the latin word *jollis*, meaning a bellows, a wind-bag. It is a picture-word, showing how one acting the fool puffs out his cheeks like a wind-bag, or bellows. The Bible speaks very kindly of weak-minded and idiotic people. But the Bible condemns, and we have a right to censure, all who having brain misuse it and act foolishly.

Let me fix in your mind the meaning of the word fool. When the fire in the grate or stove is nearly out you take the bellows,

or make one by puffing out your cheeks, and blow on the fire in order to make it burn brighter and stronger. There is a good reason for doing this, and your act is one of wisdom. But if you puff out your cheeks and blow into an empty grate or stove, one without either fuel or fire, you are acting like an idiotic or weak-minded person. Your brain is the grate for which fuel and fire are provided. If without the fuel of knowledge and the fire of thought in your head, you try to warm up to recitation or examination by blowing, simply blowing, you will get an *f*, a double *o*, and an *l* on your report. Our text tells us of a man who either did not put knowledge into his head or did not kindle it by the friction of thought, and then blew so hard that these cold and empty words fell out on the hearth: "There is no God." If this man had been a real fool God would have forgiven him and would have given him a good brain when he got to Heaven. But having a good brain, with fuel and fire within his reach, he got this epitaph for his tomb: "The fool hath said in his heart, There is no God." Wednesday was "All Fools' Day," and possibly some of you boys and girls were made to blow into an empty grate. See to it that you have fuel and fire during the rest of the year. Here is a story of a wise father who taught his little son how to gather knowledge-fuel about God and how to make it burn by the friction of thought. In the corner of the garden he wrote the boy's name. Ten days after this he ran to his father and said: "My name is growing in the garden." The father said: "Yes, but what is there in this to interest you? was it not a mere chance that the seeds scattered in the garden grew into your name?" The boy said: "No, some one must have arranged this; scattered seeds never could have gotten together and spelled my name." The father then asked him to consider his hands and feet and how all parts of his body worked together in harmony. Did all this come by chance? "No," answered the boy, "some-

*The Standard Dictionary derives April, Latin *Aprilis*, from *aperio*, to open,—probably the month of the opening buds, etc.—Ebs.

thing must have made me." His father told him the name of the Great Being who had made him and all the world. The boy thought of this lesson until he could almost see God walking in the garden. The wise boy said in his heart, "There is a God." The events of Passion Sunday should make us all wise.

CHILDREN AND PALM SUNDAY

(For Second Sunday in April.)

The children crying in the temple, and saying, Hosanna to the Son of David.—Matt. xxi. 15.

THIS is Palm Sunday, the first day of Holy Week. It is the one day of joy and rejoicing surrounded by days of sorrow and suffering. Try to imagine a day in winter with sunshine strong enough to start the flowers blooming, the birds singing, and men rejoicing. The next day winter returns with snow and ice and clouded sky, flowers fading and freezing, birds starving and dying. This will give you some idea of what Palm Sunday was to Christ in the midst of His days of suffering, darkness, and death. The first Palm Sunday was children's day, when free from all restraint they ran from place to place shouting for joy. It was all the holidays they had ever enjoyed rolled into one day, and unfolded like a panorama along the pathway of Christ. The climax of their joy and rejoicing was when they met Him in the Temple and shouted: "Hosanna to the Son of David!" Christ said this children's Palm-Sunday service was the perfecting of praise.

There are churches to-day that are trying to celebrate Palm Sunday without a children's service. Palm-Sunday service, or any Sunday service, without children is like a garden without flowers, birds without songs, a day without light, a night without stars, a choir without music, Easter without lilies, Palm Sunday without palms. Take children out of the life of Christ, and you will mar its beauty and decrease its value. Christ without children! The Bible without children! The Church without children! Why is it that Christ has such a big place in His life and such a warm place in His heart for children?

Listen to a story while you are thinking of this question.

"Yes, indeed, we have some queer incidents happen to us," said an engine driver,

as he plied his oil-can about his machine. "A queer thing happened to me about a year ago. You'd think it queer for a rough man to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I can almost cry every time I think of it.

"I was running along one afternoon pretty lively, when I approached a little village where the track cuts through the streets. I slacked up a little, but was still going at good speed, when suddenly, about twenty yards ahead of me, a little girl, not more than three years old, toddled on to the tracks. You can't even imagine my feelings. There was no way for me to save her. It was impossible to stop or even to slacken much at that distance, as the train was heavy and the grade was with us. In ten seconds all would have been over, and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down my fireman stuck his head out of the cab window to see what was the matter.

"Then he laughed and shouted to me: 'Jim, look there!'

"I looked, and there was a big black Newfoundland dog holding the little girl in his mouth and leisurely walking toward the house, where she evidently belonged. She was kicking and crying, so that I knew that she wasn't hurt. The dog had saved her. My fireman thought it funny, and kept on laughing, but I cried. I couldn't help it. I had a little sister at home."

I wonder if Christ's love for children in Heaven has some relation or connection with His love for children on earth? Could Christ be happy anywhere without children? Sin is very mean when it tries, as it did on the first Palm Sunday, to separate children from Christ.

CONQUERING THE GRAVE

(For Third Sunday in April.)

The third day he shall rise again.—Matt. xx. 19.

A GRAVE is a cruel cut or wound over the heart of our mother earth. The wound heals, but it leaves a scar. The early Christians put the bodies of their dead in great caves called catacombs. The Indians put their dead in the trees. To-day it is difficult to find a place to bury the dead. When the world was created there was no place made for cemeteries. God did not intend that this beautiful earth should ever be wounded and scarred by graves. In some parts of London they have taken away the tombstones, leveled the graves, and changed the cemetery into children's playgrounds. Some day, but not in your day, "Greenwood" will be converted into streets and houses and

playgrounds. The day is coming when there will not be any graves on earth, and the scars will all fade out, for an angel is coming to call all the dead from their graves. Death is only a sleep, and when we rise we shall be wide-awake. When Christ was crucified His friends did not purchase a tomb for His body, they borrowed one and used it only three days. Christ said He would rise the third day, so His enemies sealed the tomb, rolled a great stone upon the door, and stationed soldiers there to watch His resting-place. When Christ shook off His sleep it fell on the soldiers, and He walked out into the garden while they slept. We are to-day celebrating that great event and we call it Easter. We have all these banks of flowers to make the Church look like the garden where Christ rose and met His friends. Sin will put you and me to death and will wound mother earth in making a place to hide us, but as truly as our Christ rose, enjoyed the garden, met His friends, and lived with them for a time, so truly you and I will rise from our graves, enjoy this beautiful world again, meet our best friends, live with them and be taken up into a larger and better world where there are no graves.

Here is a story to help you remember that no power on earth can keep you in the grave when the angel of the resurrection calls you.

"An infidel German countess, more than a century ago, when dying ordered that her grave be covered with a solid granite slab, that around this should be placed solid rocks, that the entire mass should be fastened together by strong iron clamps, and that this inscription should be cut on the stone: 'This burial-place, purchased to all eternity, must never be opened.' A little seed, however, sprouted inside the covering, and a tiny head pushed its way up between the slabs and grew and grew until it burst the iron clamps and lifted the immense block so that the entire structure became broken, confused stones, among which, in verdure and beauty, grew the great oak which had caused the destruction."

A WINGED MESSENGER OF SPRING

(For Fourth Sunday in April.)

The stork in the heaven knoweth her appointed times.—Jer. viii. 7.

YOUR spring hat and new clothes are a week old. I am never quite sure that spring is here until I look over my Easter-Sunday congregation. One week after Easter is a fitting time to ask if you have heard the call

of spring. Flowers hear it under the snow and wake up, rise up, and bloom. Birds hear the call in the south and look back and fly back to the north. The robin is one of the first to return and its red breast looks like a fire kindled in the snow at which to warm its feet. Sometimes their new nests are filled with snow. Has the call of spring deceived them? No, they wait and sing, for something in their heart tells them that it is April and not December. Last year when standing by a newly made grave in Greenwood, and while trying to shelter myself from the storm, I saw a robin fly to a near-by tree, and I heard its voice of spring. The branch, shaken by the bird, dropt its covering of snow and revealed the swelling buds—proof of springtime, promise of flower and fruit. The robin had faith in the call of spring and believed that the time of the singing of birds had come. Her head said it was winter, her heart answered, it is spring. The heart was right. Spring was only gathering up the bits of winter that had lodged in the corners of April and was carrying them away on the snow plow of storm. In a few hours there was no snow, no winter—all was sunshine and spring.

Long ago, Jeremiah saw the faith and obedience of birds and used them to rebuke the wayward children of God: "The stork in the heaven knoweth her appointed times, but my people know not the judgment of the Lord." You boys and girls hear in your conscience the call of God. Do you always obey? The message of the birds to you and me is, faith and obedience. The bird has instinct, we have intelligence. We should not permit the birds to put us to shame. Listen to a story from "Our Animal Friends," and it will tell you of how a bird, by hearing and obeying the call of spring and fall, became a faithful and useful messenger.

Some German children found a stork and her nest on the roof of their home. All summer they fed their new friend, and she became very tame. Their parents told them that when cold weather came the stork would hear a voice calling it away, so they wrote a letter and tucked it under her wing and fastened it with a ribbon. They wrote of their love for the stork, and asked those to whom she went to be kind to her.

When the spring came around again their little feet used to climb to the roof day by day. They looked and longed for the stork's return, and one fine morning there she was, tame and gentle as ever. Great was their delight, but what was their surprize to dis-

cover, tied around her neck and under her wing, another bright band, with a note attached, address to the "Children who wrote the letter the stork brought."

The note was from a missionary in Africa, and it said that he had read the children's note and had cared for the stork, and, as he thought that children with such kind hearts would like to help the children of his mission, he attached his name and address. The children were filled with sympathy. Many letters were interchanged, and they came to know the missionary and his little charges almost as well as their beloved stork.

Are my boys and girls ready to become messengers of good news? Then listen to the call and obey. God will write the message and use you as His messenger.

Reasonable Preaching

THE Christian pulpit makes its appeal to the reason of men. Unless Christianity is reasonable it is nothing, and it is the business of the thoughtful preacher to show that it is reasonable. Of course, all men will not receive this witness, for all men have not brains, or having them do not use them, and many men are swayed by prejudices rather than by arguments, and care more for their own preconceived or petted opinions than for all the syllogisms from Aristotle to Jevon. Yet still the words, "Come let us reason together," stand as the idealizing norm of the preacher's work, and where there is not in some sort this sympathetic response, if not syllogistic exchange, between the preacher and the hearer the true office of the pulpit has been missed, in part if not altogether. It is true that the heart may get its portion even when the mind of the hearer is deranged or disarranged—even when his wits are awry, his ideas confused, or his opinions hopelessly bigoted, for even a daft Willie may be a devoted follower of the Lord and eat from the King's table—but the well-rounded ideal of preaching involves always the debate or even controversy with the mind as well as a provision for the heart. Let us reason together—for reason is an integral part of religion as it is of life.

CASDIT.

Serial Preaching

THE REV. WILLIAM S. JEROME, NORTHVILLE, MICH.

By serial preaching we mean the arrangement of our sermons in a regular order, with reference to the subjects treated. Instead of taking our texts and themes "at haphazard," we plan for a continuous and systematic treatment of a theme, or related themes, for several weeks, and thus connect each Sunday's sermon with that of the preceding week, and with that which is to follow.

I have found occasional courses of sermons acceptable and profitable. I usually announce them on Sunday evenings. Except in a few cases, the number of sermons in a series has not exceeded six. The following are some of the topics treated:

PRESENT-DAY PROBLEMS. 1. The Child. 2. The Home. 3. The School. 4. The Shop. 5. The Church. 6. The State.

LESSONS FROM PROVERBS. 1. Words and Wisdom. 2. Fences and Serpents. 3. Poverty and Riches. 4. Preparation and Performance. 5. Little and Wise. 6. Man and his Mockers.

THE MAKING OF A MAN. 1. Heredity—Whose son are you? 2. Environment—Where do you live? 3. Association—Who are your friends? 4. Habit—Whence its power? 5. Opportunity—What does it mean? 6. Character—What makes it?

SOME QUESTIONS ANSWERED. 1. Conscience—Is it a safe guide? 2. Lying—Is it ever justifiable? 3. Memory—Do we ever forget? 4. Reason—What are its rights? 5. Fear—What place in religion? 6. Ambition—Is it right?

DOES IT PAY? 1. To go to church? 2. To join the church? 3. To pray? 4. To be a Christian? 5. To sin?

FAMOUS JOHNS. 1. Wyclif. 2. Huss. 3. Calvin. 4. Knox. 5. Bunyan. 6. Wesley.

NEW-TESTAMENT CHARACTERS IN MODERN DRESS. 1. Demas, the Deserter. 2. Pilate, the Coward. 3. Judas, the Traitor. 4. Apollon, the Learner. 5. Agrippa, the Inconsistent. 6. Gallio, the Careless.

LIVING ISSUES FOR PULPIT TREATMENT

IS THE RELIGIOUS PRESS DECLINING?

THE EDITORS.

THE following statement appeared in the *Sunday School Times* of Philadelphia in the issue of December 14, 1907, under the caption "What is the Outlook for Religious Journalism?"

"Twenty years ago there were 581 religious periodicals in the United States. Five years ago there were 836; three years ago there were 818; last year there were 809; this year there are 804. These figures include quarterlies, monthlies, and weeklies. Twenty years ago, 4 of the 581 religious papers had a circulation of 100,000 or over. To-day, 36 of the 804 have an average circulation of 100,000 or over. Of this 36 it is possible to trace, from published reports in N. W. Ayer & Son's *American Newspaper Annual*, the varying circulations of 26 during the last few years. Nine of the 26 have a smaller circulation to-day than they had at one time or another during the last six years; 17 show their largest circulation to-day.

"In other words, the total number of religious papers to-day is almost half as large again as it was twenty years ago. The 100,000 class to-day is nine times as large as it was twenty years ago. Less than one per cent. of the religious papers of twenty years ago circulated 100,000 copies; four and a half per cent. of the much larger number to-day have that circulation. And the largest circulation to-day is seven times as large as the largest of twenty years ago. These facts do not look as tho the field of the religious paper had disappeared yet. But the total number of religious papers has been slightly decreasing in the last five years."

So far as concerns the number of religious periodicals, and the circulation of some of those most widely circulated, this statement is somewhat unsatisfactory.

The writer states that there were 581 religious journals of various kinds in 1887; 836 in 1902; 818 in 1904; 809 in 1906; and that the number is "almost half as large again" in 1906 as in 1887. As a problem in arithmetic it is certainly true. But if we turn to consider this large circulation of 36 religious periodicals mentioned by the *Sunday School Times*, what are the facts in regard to these?

According to N. W. Ayer & Son's *American Newspaper Annual* for 1907, there were indeed 36 religious weekly, monthly, or quarterly publications with a circulation as large as is affirmed by the *Sunday School*

Times. Four of these ranged between 90,000 and 100,000; three were estimated at 100,000; while 28 had over that number. Eight of the latter ranged between 100,000 and 150,000; seven between 150,000 and 200,000; seven between 200,000 and 300,000; three between 300,000 and 400,000; two between 400,000 and 500,000; two over half a million—one with 505,000, the other with 830,000. There may be other religious journals with 100,000 circulation or over, but they are not mentioned by the *American Newspaper Annual*. We may assume, therefore, that there were only 36 publications—weeklies, monthlies, or quarterlies—which were near the 100,000 mark or over.

Twenty of these publications are avowedly intended for Sunday-schools. They are subscribed for in bulk, and to a great extent are distributed gratuitously to scholars and teachers, and they have the largest circulation. Seven of them were either given away for missionary purposes or intended for Sunday-school or general religious instruction; three were intended for one or several of the large societies of young people which have been formed during the last twenty years. That leaves six for adults.

What was the *status* of the religious papers for adults? We take for comparison the last three years, because they have been years of prosperity all over the United States. Two of them increased their circulation, one from 214,385 in 1904 to 235,350 in 1907; the other from 102,051 to 114,529 during the same period. It should be remarked that the former journal is using all kinds of legitimate schemes to increase its circulation, by giving bonuses, premiums, and trips to the Holy Land; the other is classed as "religious and literary," and owes its deserved popularity chiefly to its literary and editorial articles on current events. Two of the journals—one with 100,000, the other with 125,000—remained stationary, altho the population of their denomination has increased considerably during this period. One lost nearly 4,000, dropping from 111,359 to 107,223; the last one of the six seems to have loomed up suddenly, since its circulation for 1904 was not given, while that

for 1907 reached nearly 175,000. It serves a cult which is much in vogue at the present.

It is obvious that in any just estimate of the religious press the comparisons should be limited to *bona-fide* religious papers and magazines that circulate to subscribers. If this should include journals published in the interest of young people's societies, so far as they are not distributed free to the individual membership, and the great circulations of the Sunday-school publications are left out, the progress of the religious press *proper* could on this basis be more accurately determined. The gain in the number of papers on this basis, and the showing as to large circulations of a selected list, would not be as striking as the *Sunday School Times* indicates.

Nevertheless, a comparison of total circulations seems to indicate that the religious press is holding its own. Eliminating Sunday-school journals and missionary publications used in bulk, the total circulation of religious periodicals, according to Ayer's *Newspaper Annual*, was, for 1895, 4,959,899 and for 1908, 7,695,690; a gain of 2,735,791. The percentage of gain is 30½. The percentage of gain of the population in an equal period is about 29½. That is, in the United States proper the gain in circulation of the religious press has slightly exceeded the proportional gain in population.

The Liquor Traffic in Maine

A NEW energy has been infused of late into the campaign agencies of the liquor traffic, presumably by the alarming growth of the prohibition movement. The "horrible example" of prohibition Maine recurs as a handy stock argument with which to frighten the citizen and help stay the tide of doom. One item of a recent falsehood widely spread by certain papers that have not yet suffered the fate of the original Ananias reads thus:

"Two thousand five hundred and eighty-three persons are said to have Federal licenses to sell liquor in Maine."

This is not quite five times too large. The record for Maine at the internal revenue office, Portsmouth, N. H., for 1907-08, according to Mr. H. H. Pringle of the *Civic League Record*, is 536. Some of these are licenses of men who have forfeited one, two, and sometimes three licenses, and had them renewed during the year. Others are accounted for by men who are now in jail for violating the law. Massachusetts, tho largely under local option, with three times Maine's population, has nine times as many liquor sellers of all kinds; i.e., 5,894 against 629 (1905-06). "There is no State or Territory in the Union," says Mr. Pringle, "where, according to population, so few 'retail liquor dealer' certificates are issued."

Here are some significant results of prohibition in Maine:

In 1855 there were only five savings-banks in Maine, with less than \$90,000 deposited.

In 1902 there were 57 savings-banks, 22 building and loan associations, and 37 trust companies, with deposits aggregating more than \$113,000,000.

The figures for crime in Maine show that the commitments to the jails and prisons of Maine have steadily decreased from 1896 to 1906, more than 25 per cent.; and that the total commitments for drunkenness for the whole State in 1898 were 3,049, while in 1906 there were only 1,980, a decrease of 35 per cent.

On the other hand, the commitments for liquor selling rose from 179 in 1896 to 571 in the year 1905, and 429 in 1906, which gives an illuminating proof as to the direct results of more and more efficient law-enforcement during the past decade.

Of the 9,350 murders and homicides in the United States in 1906, Maine furnished but three!

There is just one conclusive proof that prohibition in Maine is the genuine article, namely: Every liquor dealer and every liquor dealer's advocate is engaged in a constant attempt to break it down. If Maine were buying and selling as much liquor as these curious philosophers affirm, would they not be unanimous for continuing so profitable a condition of things?

THE PASTOR

"The office of the Church is to heal and to teach as well as to preach."

THE RELATION OF THE PASTOR TO THE HOSPITAL

THE REV. FRANCIS W. WHEELER, ASSISTANT PASTOR, ST. LUKE'S HOSPITAL, NEW YORK.

THE hospital is becoming one of the most potent factors in modern civilization. In the larger cities especially, where homes are small and the requisite space and ventilation necessary for the due care of sickness are impossible, the hospital is an imperative need, and an appreciation of its usefulness is increasing by leaps and strides. Even at the present time, a large proportion of the parishioners of any city parish are treated in a hospital during illness, and the parish clergyman must reckon with the conditions of hospital visitation as much as with house-to-house visitation on the sick under his spiritual care.

Hospitals fall into two general classes—those which are under the administration of some religious body, and those which are not so governed. Every city pastor should know the hospitals in his district, should be aware of the nature of their religious administration, and should make himself known to the requisite authorities within their walls. It may be stated as a general rule that in any Protestant hospital no barrier will be placed to render difficult the call of a minister upon a member of his flock, providing that the time of visit is opportune.

When a hospital is under the administration of a religious body, it happens frequently that the superintendent is also the pastor of the hospital, and combines spiritual and material direction. But the management of a large modern hospital is a Herculean task on the material side alone, and the details of spiritual care devolve upon an assistant pastor or chaplain, while in hospitals where the superintendent is not a clergyman the entire spiritual responsibility falls upon the shoulders of the chaplain. In most of the large hospitals the chaplain is resident, but where this is not the case the pastor of some proximate church acts in this capacity and visits the hospital daily.

The value of the work of the chaplain, whether residential or visitant, is in no small degree aided by prior knowledge of the patients. A Presbyterian in a Presbyterian

hospital, a Methodist in a Methodist hospital, or a communicant of the Episcopal Church in an institution under the governance of that Church has, as it were, a special introduction to the offices of the chaplain. But when it is otherwise the case, when the patient belongs to a branch of the Christian Church other than that of the hospital, the chaplain perforce must refrain from too intimate queries lest the patient should think him intrusive or desirous of proselytism.

Hospitals and their ways differ, but in a general sense it may be said that the mission of the chaplain in his relation to the patient begins immediately upon the admission of the latter. Under the laws of the State of New York, considerable information must be given to the office of the hospital with regard to every sick person entered upon the books. To this information the chaplain has access, but the questions propounded to the patient touch on religion only in the query as to which religious body the incomer claims adherence.

Those who have studied pastoral statistics know well how unsafe a guide is "adherence," for since few persons care to stamp themselves as having no religion, even the vaguest relation will be sufficient for a claim of adherence. Thus the presence of a child in a certain Sunday-school, even tho the cause of the attendance on the latter be merely due to its propinquity, is regarded as an affiliative matter, and others will give the religion of their parents as their own, tho the latter have been dead many years, and themselves have never been inside a church during the intervening period.

Should the patient enter the hospital in a weak condition (and his application to a hospital presupposes weakness) the chaplain naturally would refrain from insistent questioning with regard to this "adherence" for fear of exciting the invalid, while in numberless cases conversation of any engrossing kind is impossible. Thus it might happen that a sufferer eagerly desiring religious ministrations would lack them by reason

of his or her ignorance of the abounding religious welcome of a hospital, or by reason of the chaplain's ignorance of the spiritual want so felt.

It should also be pointed out that, in addition to daily rounds, the chaplain usually sees each surgical case shortly before operation. The purpose of this is to encourage and cheer the patient, and to allay, as far as possible, any timorousness or fear concerning the outcome. The intense nervousness evinced before undergoing even the slightest operation is hardly credible, and when it is remembered that fatal issue while under ether under modern conditions is so rare as scarcely needing to be taken under consideration, it will be seen how greatly the expectant sufferer may be encouraged and strengthened for the ordeal. Even at such a time, the chaplain's visits will be of more avail if guided by a personal knowledge of the patients, and in all the later steps of illness efficient spiritual aid will be facilitated by the closer and more intimate touch.

At this juncture it may be pointed out that while the visits of any minister to a modern hospital are recognized, it follows in the nature of things that a parish minister can not know the times and seasons when the sick person is best able to be seen. The hospital chaplain is in the confidence of the doctors, and they may give him information and prognosis which it would not be right to give to an outsider, and besides, a clergyman who is visiting the sick daily is able to judge conditions with greater ease.

It should thus be evident that the first courtesy of a parish minister, on hearing that one of his parishioners has been taken to a hospital, is to write to the pastor or chaplain bespeaking his personal attention in the case, and giving such details as in his judgment seem helpful and wise. It is undoubtedly true that personal attention is given without reserve to all alike, but when the hospital authorities have been put *en rapport* with the incoming patient in this manner, the chaplain is able to aid materially in strengthening the pastor's hold upon this member of his flock.

It seems but a little thing, but in sickness trifles are exaggerated, and pastors know well that apparent negligence in times of distress will do more to alienate a faithful member than years of pastoral visitation will overcome. A man or woman who has

been recommended to the spiritual care of the hospital by the pastor of the congregation of which he or she is a member, feels that all the care she receives is due to that recommendation and is correspondingly grateful. Thereafter the pastor has won a place in the affections of that family which nothing can disturb. It may be repeated that pastors should seek opportunities for courtesies especially during times of illness, for all that is done will be magnified a thousandfold by the overstrained mental vision of the sick.

When such courtesy has been rendered to the hospital by the pastor, it is obvious that a return courtesy will be extended, and that the parish pastor will be informed of any change in the condition of the patient, if the circumstances are such as to warrant it—and upon the discharge of the patient the pastor will be informed, and thereby the transfer from one spiritual guardianship to the other may be made without any lapse of care.

In the event of a sick parishioner being taken to a city or State hospital, or any institution where the administration is solely secular, the spiritual conditions necessarily are different. Here the pastor who makes himself *persona grata* with the management is laying an excellent foundation for parish work. Doctors are a magnificent body of men, and none are more quick to recognize faithfulness and efficiency than they. It is true that in these large civic institutions (especially where there is much emergency work) there is little time for the answering of detailed queries concerning the condition of each patient. They are quick to note a readiness on the part of the pastor to call at visiting hours, or, at any rate, not at times when the ward work is especially heavy, and if the visiting pastor will come without disturbance and make his visit brief, he will never have an opportunity to complain of discourtesy, unless he is over ready to misjudge what is frequently naught but professional abruptness. Also patients in such hospitals are usually of a class to be especially grateful for any small attention, and generally an hour spent during the ordinary visiting-hours will suffice.

It can not be emphasized too strongly that the pastors of city parishes should place full confidence in the spiritual help of hospitals. Not only are the appointed authorities careful in all regard, but the trained nurse generally is all womanly, and, tho eulogy however

deserved would here be out of place, it may be said emphatically that the serene peace of a well-equipped modern hospital is largely due to the self-sacrificing nurses therein. It is the boast of every such institution that each desire for the comfort of the patient which is permissible to his condition is secured, and it may be stated with absolute authority that in no parish is the spiritual condition of men and women more keenly regarded, or with less narrowness and denominationalism than in a modern hospital. The writer may be pardoned for adding "especially a hospital yielding allegiance to the Christian faith."

The great demand upon the Church to-day is for a broader welcome and a wider charity.

When extreme measures are adopted to endeavor to prove that Christian churches are niggardly in their greeting to strangers and exclusive in their parochialism, it is not enough to deny the charge and explain away unfortunate appearances. It behooves the pastor to show how true is the friendliness of Christianity, and how close is the fellowship of Christian love. Ministers of all Christian churches, when such a question is raised, may point with confidence to the hospitals of the United States, both those of their own denomination and those of their sister churches, and declare in no uncertain tones that a warm spiritual welcome, irrespective of creed, color, and sex is given to every sufferer within their walls.

PARAGRAPHS OF CHURCH PRACTISE

A System of Cards and Tracts.—The use of cards and tracts has its advocates and its enemies, as has every good thing. While there may be many other good methods, cards and tracts if wisely used will often make the way easy for both worker and those for whom he is working. The Rev. F. W. Thomas of Wall Lake, Ia., uses a system which he believes makes the way much easier for both parties. A card urging members to seek converts reads thus:

Christ says :

Matt. ix. 37.—The harvest is plenteous, but the laborers are few. Matt. xxviii. 19.—Go ye, therefore, and make Christians of all nations.

Therefore, I promise to pray for, and try to bring at least one person to Christ.

Signed

Each worker who responds to the above card is supplied with leaflets. One of these, "Are You a Christian; if Not Why Not?" answers objections to a profession of faith in paragraphs reinforced by Scripture passages. Another, "How Can I Know I Am a Christian," answers the question out of the Bible. Workers also use a card on which the seeker promises to pray once each day for four weeks for definite direction from God. A decision card is employed for those who decide to become Christians. Mr. Thomas says:

"The ease and effectiveness of this system appeals especially to the inexperienced personal worker, tho even the most experienced will find it useful in obtaining decisions by diffident persons."

Bring One.—The First Presbyterian Church of Oil City, Pa., Rev. W. A. Broadhurst, Pastor, has had good results from the leaflet reprinted below, distributed to its members:

"FOR CHRIST AND THE CHURCH."

"I wish I might do some great work for Christ, who has done so much for me!" Do you mean that? Well, you can do it, if you really try to do what lies in your power. How? By joining in the "Bring-One" Movement of the First Presbyterian Church.

Bring one to the Sunday-evening service.

Bring one to the Endeavor meeting.

Bring one to the Junior Endeavor meeting.

Bring one to the Wednesday-evening prayer-meeting.

Bring one to the Sunday-school.

Bring one to your missionary meeting.

Bring one to Christ through your personal interest in that one, your prayers and earnest Christian living before that one.

All this means that you will live near Christ, be in your place at these services, not once but at all times. It means practical work of Brotherhood and Sisterhood.

RESULTS.

A happy Christian life, service for Christ, and a conscience clear, for yourself.

A live church and live auxiliary societies.

Encouragement for the timid and weak.

Enthusiastic services, with a church-membership aflame with the Holy Spirit.

Better sermons and souls uplifted to receive the Divine blessing.

Christ's opportunity to quicken and save men and women.

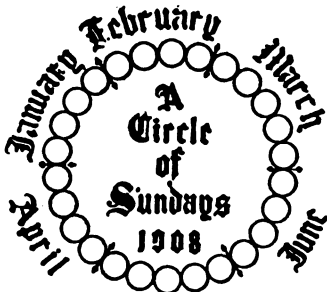
Try it! Begin with the week of prayer. Work at it the year through.

Star Sundays.—The First M. E. Church, Syracuse, N. Y., Rev. F. T. Keeney, Pastor, uses an attractive card for registering attendance upon its various services. At the head is the name and a cut of the church. The card is here reproduced:

Name
Address



"I was glad when they said unto me, Let us go into the house of the Lord."



"I love thy Church, O God."

(Reverse side)

Star Sunday, June 28, 1908. The lines in the circle above show how the record of attendance, as indicated on the front of this souvenir, makes a star, when one is present at the morning and evening services and Sunday-school. Keep a record of each service attended. If possible, make the circle of Sundays into a circle of stars during the next six months.

Those who have a record of attending at least one service on twenty of the twenty-five Sundays between January 1st and Star Sunday, will have their names put on the Star Attendance Roll.

Please hang this souvenir record where it will be seen each Sunday, or clasp it over the top of a page in your Bible and use it as a book-mark.

This church also distributes a blotter bearing a map of the region where the church is situated. This was used during revival services and one of the texts on the blotter was Isa. xlv. 22: "I have blotted out thy sins."

A Service Pledge.—Dr. J. Ritchie Smith, of the Market Square Presbyterian Church, Harrisburg, Pa., uses the following letter and blank, placing them in the hands of every person who unites with the church:

DEAR FRIEND:—In welcoming you to our fellowship we invite you to take part with us in the worship and in the work of the church. This is essential to your own growth in grace and to the discharge of the obligations which you have assumed to this church and to the church universal. Our work is so large and varied that it calls for the help of every member, and we have the promise of the blessing of God if we are true to our vows.

We ask you to begin your church life among us by engaging at once in some form of service. Kindly indicate upon the sheet attached the amount that you will contribute week by week, and the department of our church work in which you will take your place. When it is filled out and signed, place it in the plate on the following Sunday, or as soon thereafter as possible.

On behalf of the session,

J. RITCHIE SMITH.

I will contribute each week until further notice

\$.....

I will take part in

Market Square Sunday-school.

Immanuel Sunday-school.

Lochiel Sunday-school.

The Senior C. E. Society.

The Junior C. E. Society.

The Woman's Home Missionary Society.

The Woman's Foreign Missionary Society.

The Men's Foreign Missionary Society.

The Wednesday-evening Service.

The Sewing-school.

Name.....

Address.....

A Churchgoer's Guaranty.—A unique form of invitation (printed below) is issued by the Rev. Arthur E. Gregg of the Congregational

Church, Eastport, Me. It is presented, ordinarily in person, to business men who are neglectful of church attendance:

TO WHOM IT MAY CONCERN, *and that is you.*

Mr. A. B. Sentee :

This is to certify that the undersigned hereby presents you with a formal guaranty that if, beginning next Sunday, you attend church one or more times each Sabbath, you will find the day just as long and restful; that you will find a greater inspiration to live and help others to live; that you will have your moral nature quickened, benefit yourself, and help hold up the ideal before the people of this city, that your soul will be fed and there will come to you a peace which the world can not give.

Signed, this first day of May, in the year of our Lord one thousand, nine hundred, and eight, in the Study of the Central Congregational Church, Eastport, Me.

ARTHUR E. GREGG.

(Please keep this card in a conspicuous place until the goods are received and given a thorough trial.)

A New Movement

THE Department of Church and Labor of the Presbyterian Church has organized a correspondence course in Applied Christianity, the object being to supplement the fundamental and valuable training received in the theological seminary.

The following is an outline of the course: Study of local field; methods of social and economic reform; institutional church; evangelism for workingmen; use of literature; how to advertise the church. In connection with most of these studies it is expected that the student will submit for criticism the result of the work suggested.

This enterprise is not conducted upon a commercial basis. Its sole purpose is to help ministers in their work. But in order to cover the expense of correspondence, special literature, postage, etc., a charge of \$5.00 for the course will be made. Any minister is invited to enroll. For further information address Charles Stelzle, 156 Fifth Ave., N. Y.

THE ORDER OF THE HOLY CROSS

A New Plan of Church Organization

THE REV. LANGDON QUINBY, GARDENER, ME.

THE great need of the Church to-day is the better organization of its own forces. Many societies have grown up within the Church emphasizing some special need of man, or some special mission of the Church; but the chief difficulty has been that these separate societies have become little separate organizations within, or independent organizations outside of the Church. The great want is not societies, or clubs, or classes which shall form little organizations within the Church and often distinct from it, but a better organization of the Church itself, which shall identify individuals directly with its own organized life.

The Order of the Holy Cross has grown out of the above urgent need of the Church and study of the practical wants and ambitions of young people. As such, it seeks to combine: 1. The physical culture of the athletic club. 2. The fellowship of the college society. 3. The intellectual quickening and ideals of the school. 4. The spiritual unfoldment of the living church.

The Society is named from its sacred emblems, the Holy Cross which bears the initial letters of certain Greek words. These words in combination with others compose a mystic formula which was a sign and password of the secret meetings of the Ancient Church.

In outward form the Society makes use of certain signs and numbers which have been regarded as sacred in all past ages: 1. The Triangle—, with its 3 points and 3 lines, the first of all plain figures made by the union of straight lines. 2. The Cross—, composed of its 4 arms, sacred to the mysteries of India, Egypt, Judea, and the supreme emblem of the Christian faith. 3. The 5-pointed Star—, formed from the double triangle, sacred to the Magi and heralding the birth of Jesus. 4. The Rainbow—, revealing the 7 primary colors of the world, and signifying existence and truth. 5. The Chalice—, representing the consecrated wine of Holy Communion and standing for the 12 apostles.

It adopts for its special emblem, to be worn on all occasions, the Holy Cross. This

Cross, forever hallowed by the sacrificing love of Christ, and consecrated to the most precious memories of mankind, thus invested with the highest ideals of service and power, should become to every member the supreme badge of honor, a source of unmeasured power and inspiration to all who trust in Him whom it signifies.

The Society points out the goal of Mystic Power, teaching the great lessons that—"the Mind is the sculptor and master," and that "all things are possible to him who wills"; that this might of mind and strength of body is immeasurable when brought into perfect accord with the Infinite Mind and Will.

It seeks to gain this power through the keeping of the Mystic Watch, which teaches three great lessons: 1. Fidelity to one another. 2. Obedience to God's revelation. 3. Consecration to Jesus Christ. These lessons are taught by—1. Each member sending out daily a thought of love, and a prayer of good for all other members. 2. By the regular weekly meetings of the Society which concern the religious life and seek to cultivate communion with and consecration to God. The form of these meetings consists in the rendering of a special liturgical service which has been prepared for the Society, and the additional service of prayer, praise, and testimony. 3. The Mystic Watch of Christmastide, observed by members of the Mystic Circle, celebrating the Holy Night of Jesus's birth with a midnight service of search and gladness. 4. The Mystic Watch of Lententide, observed by members of the Sacred Order of Votaries, celebrating in solemn midnight watch the rite of Holy Communion, instituted by Jesus with His first disciples and given as a memorial to all future ages.

The Society is composed of: Two Ranks, Five Minor Orders, and Seven Degrees of membership.

The Two Ranks: All members belong either to the Mystic Circle or Sacred Order. 1. The Mystic Circle includes all those members who have taken any or all of the degrees except the seventh. 2. The Sacred Order includes only those members who have taken all seven of the degrees.

The Five Minor Orders: 1. The Maids of the Holy Cross. This order of the society has its membership restricted to the younger girls of the parish. 2. The Knights of the

Holy Cross. This order of the society includes only the younger boys. 3. The Daughters of St. Margaret. This order of the society, as its name implies, represents the organized work of the women of the parish. 4. The Mystic Brotherhood. This order of the society is especially organized and conducted by the men of the parish. 5. The Sacred Order of Votaries. Membership here includes persons of any order and of any age who have taken all seven degrees of the Society.

These orders recognize the wisdom of providing separate, yet related subordinate organizations for the boys and girls, and men and women of the parish. These all finally lead into the highest order, namely—the Sacred Order of Votaries. The members of this Sacred Order are bound to each other and to the mission of Christ in the world in a far more sacred and solemn manner. They seek to surrender their wills completely to the will of Christ. Their constant rule should be, "Not self but Christ." Their supreme motive and watchword, "In the name of the cross." Every member of the Sacred Order is covenanted to great fidelity in rendering any service which the church may lay upon them.

The Seven Degrees: These Orders are further bound together by having identical spheres of interest. The entire life and mission of the Church is grouped about seven different gilds, corresponding to the seven degrees of the Society. Advancing membership in each order shows an advancing degree of interest in the widening mission of the church, and an advancing degree of devotion on the part of that member to some new interest or sphere of the church's life. Advancement in each order, and so of membership in the Society, is attained simply by signing cards of membership for an additional number of degrees. The seventh degree is taken by members who enter by a solemn covenant vow into great fidelity of service for Christ and His Church.

The seven degrees are: (1) Self-Realization. (2) Self-sacrifice. (3) Service. (4) Wisdom. (5) Reverence. (6) Consecration. (7) The Apostolate.

The general lessons and spheres of work of the seven degrees are as follows:

The First Degree concerns itself with man's physical life, and teaches the great lessons that we are to make our bodies strong and

helpful servants of our mind and heart; that we are to enter upon the great work of self-realization by regarding our bodies as consecrated temples of God, and so providing for their largest and richest physical unfoldment.

The Second Degree teaches the great lesson of man's social obligations; that we must live with, love, and labor for other social beings as well as ourselves; that we can up-build our highest selves only as we practise the law of self-sacrifice in behalf of others.

The Third Degree teaches the lesson of service; that one must be a worker in God's busy household; that he must take some place and part in the upbuilding of the Church of Christ.

The Fourth Degree emphasizes the need that we should be humble disciples of truth wherever it may be found; that we should be faithful students of God's great revelations in nature, history, and the Bible.

The Fifth Degree seeks to cultivate in man the spirit of reverence; it keeps before our minds the great summary of both the Law and Gospels—that we should love God with supreme devotion.

The Sixth Degree teaches the lesson that one must be a living witness for Christ; that by testimony or prayer or public confession one should continue to bear witness for Christ in some service of the Church.

The Seventh Degree of the Society recognizes the supreme mission of the individual and of the Church, the winning of others to the service of God; it believes this mission to be defined through the exalted goal by which Jesus interpreted His own mission to the world; namely, "As the Father hath sent me, even so send I you."

The officers of the Society are: Regent, Recorder, Chancellor, Confessor, Cantator, and seven "Votaries," known as First Votary, Second Votary, etc.

All members of the Sacred Order become permanent officers of the Society, and serve by weekly rotation in order of their election.

By this list of officers, not only are the various parts of the liturgical service rendered, but the complete mission of the church from its lowest to its highest sphere of action is kept constantly in mind.

The Society has been organized for two years and has therefore had a practical test, and certain general and specific functions have been recognized:

As seen by this brief outline of the Society, it shows that its primary aim has been to give expression to the claims that have been made in the earlier portion of this article. It is, and constantly aims to be, in every new relation an organization of the Church.

It makes supreme the work of the Church as the highest institution in the world, making it the source and center of our human life.

It holds as its most earnest conviction that the Christian religion reveals the form and the manner and the goal of the only good and abundant life which this world can know.

It is a Society combining the highest ideals and the most practical methods; equally adapted to the smallest or largest membership; and which puts first things first.

It recognizes varying distinctions of devotion to the church, and provides fitting recognition for increasing merit and service.

It provides a special sphere of work for every individual in the parish, and at the same time groups all related interest and service into a united whole by a single bond of fellowship.

It recognizes man's growing power for perceiving and building into life God's unfolding revelation of Himself to the world; and equally emphasizes the twofold mission of Christianity—to save individual souls and regenerate human society.

As a result of the organization, there has been a very marked gain of interest on the part of both old and young in the service of the church. The great majority of the young people in the parish who are eligible have advanced through all of the degrees and entered the Sacred Order where they are showing great fidelity.

The work of the Mystic Brotherhood has steadily advanced in interest and influence, and is doing much to build up a better spirit of worship throughout the community by their quiet but patient work. Men and families hitherto outside of the church are becoming regular attendants upon the service of worship, and this Order of the Mystic Brotherhood seems likely to become a most important factor in the whole Society.

The Society has prepared and published a book which discusses fully the problem of church organization, gives in detail the form and workings of the Society as applied to the church, and also the liturgy which is rendered at its evening service.

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THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

Prayer-meeting Topics, April 6-May 2, as found in the "Union Prayer-meeting Helper" * with full text, notes, memory verses, and other helpful matter. **The Kingdom of God:** April 6-11. **The Manner of Growth.** Matt. xiii. 31-33. April 13-18. **Treasure Hidden, but Discoverable.** Matt. xiii. 44, 10-17. April 20-25. **One Pearl of Great Price.** Matt. xiii. 45, 46. **Alternative Lesson.** **Life Truly Manifested.** (Easter.) 2 Tim. i. 8-10. April 27-May 2. **An Assured Harvest.** Mark iv. 26-29.

KEEPING UP STEAM

REV. ROBERT J. BURDETTE, PASADENA, CAL.

It is urged upon the congregation of Temple Church, to which I minister, if they can attend but one meeting a week, to remain at home Sunday and come to the prayer-meeting. One good prayer-meeting, with our people at least, is worth more than a month of evangelists. At least I think so; we have never had the services of an evangelist. About 30 per cent. of the church-membership attend the prayer-meeting—sometimes more than that. The topics are known to pastor and people not longer than a week in advance. They are selected as conditions demand; sometimes at the request or suggestion of a church-member; sometimes for a special mission, but at no periodical date; always for something vital; something vibrant with life; something up to date and abreast with the times—it may be something ten days or five thousand years old—just so it is a living topic. A paragraph of ten or a dozen lines in the church calendar, with the notice of the topic, suggests the line of thought. But if, after the leader has spoken his "foreword," the meeting starts off joyously and earnestly in an entirely opposite direction, not the slightest attempt is made to hold the worshipers to the topic announced. They know what they want better than the leader can guess. A "prayer-meeting killer" who prays too long is privately warned not to do it again. A man who speaks too long doesn't do it the first time; he is cut in two with a hymn, started by the leader, who is usually the worst singer in the church. If the pastor takes up too much time, his flock know him well enough and love him well enough to tell him so, and he reforms—for a little while. If there comes a benison of silence into the meeting, sweet as the peace of God, the leader doesn't profane it by imploring the brethren to "occupy

the time." There is beautiful worship in meditation and silent communion. "If you have nothing to say, say it"; but for love of the church, don't feel compelled to say it aloud. A prayer-meeting isn't necessarily a "gab-fest." Give the meeting all liberty. A pastor is a shepherd. Well; you don't lead sheep with a halter. You merely walk before them. They will follow, and they follow much better if the shepherd doesn't keep turning his head and shouting at them.

I can think of no possible substitute for the prayer-meeting, nor of any better name for it. Once we omitted it because it fell on Christmas night, and we said people would want to be at home. And I think every one who voted to stay at home was homesick for the prayer-meeting. When the pastor is tired—that is, so tired he can't help showing it; when he is dispirited, discouraged, disgruntled, out of tune in any way, I think he had much better ask some one else to lead the meeting. For it takes its tone and spirit from the leader. A discouraged leader, with a cloud of gloom on his face and a tone of woe in his voice—or a merely indifferent leader, can kill a Pentecostal prayer-meeting. And, the preacher who goes to the prayer-meeting unprepared, will serve his church far better to stay away from it entirely. I spend nearly as much time in preparing for the prayer-meeting as I do in preparing any sermon; maybe a little more, because I am shut down to a ten-minute talk, and it takes about an hour a minute to get up a live "short talk." Don't talk about "giving up the prayer-meeting," brethren. If we must give up one or the other, let's give up the sermons. Praying is better than preaching, anyhow. At least, it's better than mine. Time to sing a hymn.

* Funk & Wagnalls Company. Price 25c.

THE TEACHER

"The truest teaching is living; and the primary philanthropy is to live a good life."

ADOLESCENCE

PROF. JACOB R. STREET, PH.D., SYRACUSE UNIVERSITY, SYRACUSE, N. Y.

In the preceding article dealing with the psychical nature of the child an attempt was made to demonstrate the stratified, somewhat epochal character of the development of the psychical life. The distinguishing qualities of each psychological outbudding were indicated with sufficient fulness to suggest to the teacher what should be the character of the means and method of instruction employed up to, say, twelve or thirteen years of age. The most important period, the one fraught with the weightiest consequences to character-development is the one last mentioned and left for enlargement in this paper. Adolescence is a term employed to characterize all the changes, physical and psychical, that mark the growing human organism between the years of twelve and twenty-four. Frequently the term puberty is used, but it is limited in its signification, specifying the "new birth," when the child is born for others rather than for self. New physical forces and psychical powers come into the life, while in the moral realm ideas and ideals are shaping. The emotional life receives a tremendous upheaval and the religious consciousness becomes a spiritual consciousness. Such great transformations must carry equally great educational import. The problem of the home, the school, and the church is to produce as large a manhood or womanhood as possible. To do this, developing peculiarities must be understood, or they will be misinterpreted. I shall not try to be either logical or comprehensible, for adolescence is both illogical and incomprehensible. The aim is to set forth the more significant features of this perplexing period.

One of the first manifestations is the great acceleration in growth. Many data collected from many sources go to prove that about twelve to thirteen years of age for girls, and thirteen to fourteen years of age for boys the body literally shoots up. The child will add five or six inches to the stature in that many months. The fact that a boy or girl grows more rapidly during these

years of life is in itself insignificant. It is what lies back of this rapid physical evolution that is significant. In the paper on the physical nature of the child the laws of growth were pointed out. At the time of this rapid addition to body height and mass one finds a clear demonstration of the law of growth in alternation, for during this period most generally does there come a state of more or less psychical inefficiency, produced by arrest on the brain side, and by diversion of energy that is wont to express itself through the life of the youth, into the production of body mass. Psychical power has been supplanted by physical development. As a consequence children passing through this stage are not able to perform their intellectual duties with the readiness and efficiency that are so often demanded. Large in body, they are assumed to be large in mind. Every observant secular school teacher has again and again perceived the fact that there are psychical plateaus, or more or less long periods in every subject when the child makes no marked advance. He seems to "stick." Then the obstruction is removed or overcome, and his upward progression goes rapidly on. Careful observation will show that this intellectual halting occurs some time during this period of rapid physical growth. It then is an outward sign of inward inefficiency, which the knowing parent or teacher will appreciate.

When this rapid growth shall have become completed, or at least well started, the brain again picks up its development. This now consists largely in forming functional connections, that is to say, the various areas which hitherto have been largely independent now are unified so that the cerebrum becomes a veritable organ of thought. When this has been accomplished the youth can do abstract rational thinking. He can get at the niceties of thought, the hues and shades of meaning, by a process of induction and judgment. Previous to this development of the associational powers of the mind his intellectual activities were

tremendously circumscribed. His thinking was largely of the concrete, objective type. His life hitherto has been one of reception, now it becomes one of organization and amplification and interpretation. Now he can grasp abstract laws, maxims, principles, rules of conduct. His thinking becomes like unto that of the adult. Another physical part that ought to be appreciated, tho it has no direct pedagogic value, is the great change that occurs in the heart-ratio to the arterial system. Before puberty, heart and functional power is relatively small, over against large arteries. After puberty this is just reversed. The heart-power becomes relatively large over against small arteries. This physical fact, like that of rapid growth, is in itself insignificant. It gets its force from what lies back of it. During this period of readjustment of the circulatory system great irregularities are likely to come into the life. With the girls it is a time of nervous palpitation, approaching even hysteria. With boys it may be a time of heart weakness, *i.e.*, this great muscle is too feeble to stand the strain of overexpression, whether it be in the form of heavy manual labor or strenuous athletics. In both sexes headaches are a very common manifestation. This time of organic readjustment demands considerate care and treatment on the part of those who have either physical or intellectual charge of the youth. Another significant physical fact is the relation that exists between bone and muscle development. Sometimes bone growth proceeds faster than muscle growth, which will cause uncomfortable, sometimes painful tautness of the muscles. More frequently the opposite is the characteristic. The muscles run ahead of the bones. In this case the muscles become relatively longer, and a state of awkwardness, or inability to control, follows. If a boy is given anything to carry he is almost sure to drop it, and when he stoops to pick up the fragments he falls over himself in the act. In walking through a room he knocks against every chair or table. He can not steer himself aright. This lack of control is in so many instances misinterpreted. It is supposed to be waywardness, performed volitionally, and so unkind words, and unsympathetic looks, cuffs, and kicks, are given, as tho the child had deliberately chosen to do these things to torment. The truth is he can not help

himself. His action is the product of the maladjustments through which he is passing. In most cases he would be different if he could, and harsh treatment will only drive him out of the path of rectitude into the by-ways of viciousness.

During the early years of adolescence the four great physiological developments—*viz.*, increase of stature, increase of heart capacity, perfection of the brain, and the coming of the procreative function—produce a chronic state of lassitude. Adolescents everywhere speak of feeling so weary all the time. They do not seem to possess energy enough to perform with vim their ordinary tasks. Quietness, inactivity, is the predominating condition. This also is misinterpreted by both parents and teachers and is written down against the child as laziness and waywardness. Many a father has said to his son: "I do not know what will become of you when you grow up, you are so lazy." I have tried to show that it is a condition produced by the demands which nature is making on the energy, that those four great physiological undertakings may be brought to perfection, and in order that it may be conserved for this purpose she brings into the life this state of motor inefficiency.

These and other physiological facts ought to be held in consciousness if the adult is going to put himself into sympathetic, intelligent, helpful relations with developing youth.

The psychical aspect of adolescence is even more suggestive than the physical. In fact, the psychical manifestations seem to be closely joined to the physical changes of which mention has been made above. The greatest physical change is puberty itself, but this is accompanied by a veritable intellectual revolution. The processes of thinking which hitherto have been of the objective, concrete, accumulative type now become inductive, assimilative, and amplificative; empiricism gives way to reflection, dogmatic forms of thought to the rational. New desires, emotions, impulses manifest their presence. In the midst of these great physical and psychical upheavals it is not surprising to find the child's character inchoate, lacking in definiteness of ideal and persistency of purpose.

Owing to the growth of associational elements in the brain and the enrichment of the

emotional potency, a very flood of hopes, fears, longings rush through the soul of the child. This state is not the product of keener senses, nor of an hyperesthetic condition of the sensorium, but it grows out of new associational power. One of the most fundamental laws of mind is that all incoming or new ideas must be interpreted in the terms of the already present in the mind. Every new experience must be apperceived by old experiences; every new truth assimilated by old ideas. The perfection of the physical machinery of association enables the child to bring to bear upon both past and present experiences a richer mental content. So new and bounding floods of ideas make of the mind a very intellectual millrace. The result is that the life of the boy or girl lacks consistency and tenacity of purpose. His behavior oftentimes becomes even eccentric, born of petulance, dissatisfaction, and unrest.

It is the time of transition from the state of complete confidence and trust, which marks the child before twelve, to the state of rational assurance which can come only from a well-developed intellectual self-consciousness. In the years of transition the youth has lost the equilibrium which complete confidence produced, and has not yet gained the consistency of matured judgment. His interests are not very strong nor lasting, nor his mental control very efficient. This state is of very grave importance to the educator, for failure to appreciate it has driven many a boy out of school, out of home, out of the church.

Another psychical concomitant is the possible change in disposition. This may be so complete as to reverse the character of the life. At puberty, or shortly following, the hitherto quiet child may become loquacious and wild; the hitherto wild and reckless child may settle down; the clever may lose his brilliancy, and the stupid may discover his latent powers. In this dispositional transition the child may run the gamut of self-conceit, restlessness, perversity, impulsiveness, capriciousness, hysteria, various manias, mental alienation, ending even in dementia and katatonia. This vacillation of the life is the direct outcome of developmental impulses or instinctive outbuddings which the growing lad or lass does not understand, nor has power to control. He is literally buffeted hither and thither by these

great psychical and emotional upheavals. Inconsistency, thoughtlessness, and disregard are the inevitable consequences.

In these dispositional changes, moodiness is apt to be a salient feature, especially is the anger diathesis present: with the slightest, and oftentimes without any apparent provocation, youth explodes like a flash of gunpowder. Friendships become unstable. Fondness for home and school suffers. The temptation to run away may be stronger than the ability to control, and the suggestion becomes an act.

Moods of rivalry, of jealousy, of courage, of elation and depression, even of suicidal impulses, come surging through the soul of the child. In the light of these facts need one any longer wonder at the incomprehensible inconsistency, inefficiency, and irregularity of this time of life?

Adolescence is the time of increased vitality and physical vigor. This is particularly true of early adolescence. From twelve to eighteen years of age is the time of the greatest resistance to disease. Dr. Hartwell in his study of the Boston school children developed a table in which he found that there are fewer deaths between these years than during any other six years of life. The ability to exist reaches its highest point about fourteen and half for girls, and for boys is but a year later.

This increased vitality makes this period a time of motor expression. All sorts of activities come into the life, games and various athletics have tremendous appealing power. Gangs are formed or chums sought, and tramping and bicycle-riding, etc., are freely indulged in. It may be that the constructive instinct will strongly assert itself, and the child labors with the hands. One may correctly affirm that an almost uncontrollable "motor hunger" comes into every fiber of the being, expression is craved. With this fact in mind one can readily understand why so few young men are found in our Sabbath-schools, and why there is such a startling loss in our high schools. They are places of inactivity. The youth does not find satisfaction therein. Because these first throes of the soul are ignored, he turns therefrom and seeks more active spheres. Sometimes this energy runs to greater intellectual application. The boy or girl develops a great fondness for study. This is not the natural manifestation. Sometimes

they become solitaires. Sometimes there are developed altruistic and philanthropic impulses, and sometimes there is a strong religious disposition.

It would be well if the story could end here, but alas! he finds that if this energy be not drafted off in these innocent channels, it will express itself in viciousness and even in self-destruction. It is estimated that the sun never shines without some boy or girl in these United States takes his or her own life, driven thereto by the emotional potency peculiar to this age. And the most depressing thought is, that the destruction volcano slumbering in the youth is set into eruption by the thoughtless word or deed of a teacher or parent.

It is the time when the youth seeks an ideal for his life. Having found one, however, he does not possess the power to follow it long. Change is the law of his life. These ideals fluctuate, or rather, dissolve, one into another like the scenes of a panorama. He does not seem to possess the ability to lay hold on one great purpose or principle and bring his being into harmony therewith.

It is preeminently the emotional period. During the first three years he is swayed by selfish impulses. He is extremely egoistic. Whatever he does or says has for its purpose self-exploitation. The emotions of sympathy and love awaken, and he is carried out of the egoistic into the altruistic. He is born for others. There will be oscillations between these two great tendencies, but the desire and the power to sacrifice self are now strong elements of the character. These two emotions lead the youth out into all sorts of affinities. There springs up a fondness for the inanimate, it may be for pets or places. The emotions may go out to people of the same sex or to those of the opposite. Love something they must. This gives color to much of their thought and reading. The sentimental possesses tremendous appealing power. The literature

will, therefore, need to be largely of this type. Failure in the past to understand this largely accounts for the inability of religious education to grip the heart of the child.

It is peculiarly the time of criminality. Statistics show that the greater number of arrests occur during adolescence. It is also the time of strong religious impulses. The life oftentimes seems to vacillate between these two potencies. Some morning the child wakes up to find himself capable of committing crimes he never dreamed of before. Some morning he finds himself a spiritual consciousness. These are the natural development, and the teacher and the parent should look forward to this period with prescience, fully assured that they have the golden privilege of directing the incompetent feet of youth away from the dalliant path of vice into the highway of holiness.

A passing word should be spoken of the nature of this religion. It is no longer one of faiths and creeds. Dogmatism has largely lost its power. It is no longer possible to cram religious teaching down the throat of a child. In very truth he must create his own religion. That is to say, he must work himself into a faith that best satisfies his own soul and produces the largest growth. The teacher may suggest, and in a measure instruct, but he must not try to impose upon the lad or lass his own particular creed. This is what makes the religious education of early adolescence so perplexing.

What adolescence can promise for future years depends upon health, individual temperament, heredity tendencies, education, and personal morals. These great throes of the soul will find expression. It may be in love affairs, poetry writing, business activity, philanthropy, fanaticism, perversity, precocity, moral depravity; largely according to the home and school bias of training.

THE BOOK

"Most wondrous book! bright candle of the Lord."

THE GOSPEL ACCORDING TO ST. JOHN

THE VEN. WILLIAM MACDONALD SINCLAIR, D.D., ARCHDEACON OF LONDON.

IV. Points for Elucidation

THE Two Cleansings of the Temple: It will be noticed at once that according to St. John the Messianic purification of the Temple (ii. 15) was the first public act of Christ in Jerusalem, while according to the other three Evangelists it was the last (Matt. xxi. 12, 13; Mark xi. 15-17; Luke xix. 45, 46). The fact that both took place is defended by all the older commentators, and among modern by Schleiermacher, Olshausen, Tholuck, Ebrard, Meyer, Lange, Hengstenberg, Godet, Alford. Among those who admit only one, Strauss, Baur, and Schenkel uphold the report of the first three, while Lücke, DeWette, and Ewald decide in favor of John. Luther says: "Whether it took place before or after, once or twice, it takes nothing from our faith." But it is important to remember that if there was but one purification, then either John or the others have given an erroneous narrative, which is very unlikely. The belief that it happened twice, first at the beginning and then at the end of the ministry of Jesus, corresponds with the high significance of the act. It was foretold by the prophet Malachi (iii. 1, etc.) that, immediately after the forerunner, the Messiah Himself "shall suddenly come to his temple," for the purpose of cleansing it. The gross scandal of the sale of animals and birds for sacrifices in the Court of the Gentiles represented the general profanation and corruption of theocracy. The cleansing was plainly an exhibition of superhuman power and majesty, which so outraged the profane traffickers that, forgetting their own superiority in numbers and strength, they submitted at once and without a murmur to the reform. For a time the moral effect lasted, and the trade went on in some more suitable place outside; but gradually it came back again, and at the end of three years, having suffered no further check of interference, it had become as bad as ever, and Jesus felt it right once more to exert His influence and power for the Father's House of Prayer. The probable

reason why the first cleansing is not mentioned by Matthew, Mark, and Luke is that Christ's early labors in Jerusalem do not belong to the range of events which they generally relate. John, on the other hand, writing to supplement what the others had written, has no occasion to mention the second cleansing, as it had been so fully related by the three. There is no improbability in the repetition of a significant and important act when similar circumstances recur; the multitude, for instance, were twice miraculously fed (Matt. xiv. 13; xv. 37). Meyer points out an essential difference in the two cleansings: John gives the very striking declaration of Jesus about the temple of His body, about which the other three have not a word.

The Brethren of the Lord: Certain things are clear about them. They lived under the same roof with Jesus and His mother. "After this he went down to Capernaum, he and his mother, and his brethren, and his disciples; and they abode there not many days."—John ii. 12. "His brethren said unto him, Depart hence, and go into Judea, that thy disciples may also behold thy works which thou doest. . . . For even his brethren did not believe on him."—John vii. 3. "Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us?"—Matt. xiii. 55. "Behold thy mother and thy brethren stand without, seeking to speak to thee."—Matt. xii. 47. They were jealous of Him, and up to the time of His resurrection disbelieved on Him. "A prophet is not without honor, save in his own country, and among his own kin, and in his own house."—Mark vi. 4. "The world can not hate you, but me it hateth."—John vii. 7. "Even his brethren did not believe on him."—John vii. 5. "His friends went out to lay hold on him; for they said, He is beside himself."—Mark iii. 21. None of them were numbered among the Twelve Apostles. "The eleven all with one accord continued stedfastly

in prayer with the women, and Mary the mother of Jesus, and with his brethren."—Acts i. 14. "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord?"—1 Cor. ix. 5. James afterward became one of the additional Apostles: "Other of the apostles saw I none, save James the Lord's brother."—Gal. i. 19.

Who were these "Brethren"? There are three views: St. Jerome held that they were first cousins of Christ; that James the Lord's brother was James the Less, son of Alphaeus; that their mother was "Mary of Cleopas," and that she was the Virgin-sister. But it is clear that they were not of the Twelve; and James got his apostolic position at Jerusalem from his high character and relationship to Christ. The fact that James, Simon, and Jude occur together in all the lists of the Apostles is of no importance as they were the commonest of Jewish names. The view of Jerome is inconsistent with the three certainties mentioned above: the common household, the unbelief of the brethren, and their non-inclusion among the Twelve.

Helvidius believed them to be the children of Joseph and Mary. But this is not a necessary view; Joseph, tho no blood-relation, was often called the father of Jesus by friends, acquaintances, by Mary herself (Luke ii. 48), and by Luke, who lays great stress on his supernatural birth (ii. 41). If Joseph had sons by a previous wife, they would certainly have been called the brethren of Jesus. The expression "Mary brought forth her first-born son" is sometimes used as an argument; but the first-born was of technical importance among the Jews (every male that openeth the womb shall be called holy unto the Lord), and the word does not imply that there must have been other children. The phrase "Knew her not till she had brought forth a son" does not imply that Joseph had marital relations with her after, but is only the strongest possible way of saying that Mary was virgin when Jesus was born. The fact that the brethren lived in the same house with Mary, and accompanied her wherever she went, would suit the idea of stepchildren perfectly well, especially as Joseph was almost certainly dead before the ministry of Jesus began.

The view of Epiphanius is that the brethren

were sons of Joseph by a former wife. It will be noticed that their actions seem like those of elders; they are jealous of the popularity of Jesus (Mark vi. 4), criticize and advise Him in no friendly spirit (John vii. 3, etc.), attempt to control His actions and even to place Him under restraint (Mark iii. 20, 31). If they were older, of course they were not Mary's children. Again, on the cross, Jesus commended His mother not to His "brethren," but to St. John. He would have been very unlikely to do this if His "brethren" had been really Mary's sons. Lastly, the most ancient ecclesiastical tradition, especially that of Palestine, favors this view. Hegesippus, a native of Palestine, and a man of learning, who wrote about 160 A.D., is definitely against the view of Jerome, and almost certainly in favor of Epiphanius. For example, he speaks of James, first bishop of Jerusalem, as the Lord's brother, but of Symeon the second as His cousin; clearly, therefore, He does not consider the brethren as cousins. That he did not regard them as sons of Mary is shown by his description of Jude, the Lord's brother, as "him who according to the flesh is called his brother"; and by the fact that Eusebius and Epiphanius, who drew their information chiefly from him, regarded the brethren as children of Joseph by a former wife. This view is taken by Clement of Alexandria, Origen, Hilary of Poitiers, Ambrose, Gregory of Nyssa; so far as we know, by all the Fathers before Jerome, with the exception of Tertullian, who probably held the view of Helvidius. Since Jerome, the Western Church has adopted Jerome's view, but the Eastern Church still maintains that of Epiphanius. Traditional evidence, therefore, is almost entirely on this side.

The Paragraph of the Woman Taken in Adultery (chap. vii. 53-viii. 11): This is, in the opinion of all critics, a document by some unknown author belonging to the apostolic age, which after circulating in various forms of text was inserted in St. John's Gospel; some think probably by the second, or at latest by the third century. It is found in no Greek MS. earlier than the sixth century; it is not an original part of any of the oldest versions; and it is not quoted as by St. John before the last half of the fourth century. It has, however, high antiquity; it is found in most MSS, of

the Italian, the Vulgate, and other versions; Jerome vouches for its existence in many Greek and Latin MSS.; and upward of 100 MSS. contain it.

Its internal character speaks of its having originated in the early Christian age; for altho it is quite foreign to John's way of representation, still it is entirely in keeping with and in tone of the other three, and does not bear the slightest trace of being a late invention. Calvin says: "It contains nothing unworthy of the apostolic spirit." The occurrence itself bears so strong a stamp of originality, and is so evidently not compiled in imitation of any other of the Gospel narratives, that it can not be regarded as a later by-way story. But the narrative does not proceed from John. So say Meyer and all the best critics of every school. Notice the manifestly interpolated link in vii. 53; and the strange interruption it gives to the unity of the account, which is resumed in vii. 12; also the asking of a question to tempt Christ, which is common in the other three Gospels, but does not occur in John; also the going out to the Mount of Olives, which is a note of the last sojourn in Jerusalem; also the absence of "therefore," and the presence of at least nine words or phrases unknown in the Fourth Gospel. From the third and fourth centuries it was tacitly or expressly excluded from the canonical text. St. Augustine defended it, and thought it was rejected because it might seem to give impunity to women in sinning. Meyer suggests that it may have been inserted here because there had just been a plot of the Pharisees against Christ; and also because in viii. 15 He says "I judge no man."

The Raising of Lazarus: Among attempts to explain it away, there is one which suggests that it was an invention of the writer on which to hang teachings about the Resurrection and the future life. Meyer rightly says that the very artistic style of representation which, in the account of this last and greatest miracle, is most strikingly prominent, is only intelligible from the personal profound and sympathizing recollection which had preserved and cherished, even in its finest traits, the truth and reality of the event with quite peculiar vivacity, fidelity, and inspiration. No narrative in the New Testament bears so completely the stamp of being the opposite of a later in-

vention. To the same effect Sanday, one of the profoundest and most candid of critics, says: "An unbiased reader, coming to the narrative, and putting its miraculous character for the moment out of sight, would, I think, naturally conclude that it was history of a very high order, and that it bore all the marks of having been written by a person who had been present at the occurrence himself." But in no narration, again, was the glow of the hope of the Messianic fulfilment so immediately active, in order to preserve and animate each feature of the reminiscence. . . . What an incredible height of art in the allegorical construction of history must we ascribe to the composer if he was not narrating fact!

It is no doubt surprising that Matthew, Mark, and Luke are silent concerning the raising of Lazarus, since it was an event in itself so powerful to produce conviction, and so influential in its operation on the last development of the life of Jesus. It is well known what Spinoza himself is said to have confessed, that could he have persuaded himself of the truth of the raising of Lazarus, he would have broken in pieces his own system, and would have embraced without repugnance the ordinary faith of Christians. This silence, however, is not inexplicable, but is connected with the entire peculiarity of John, as the supplemental biographer. It is not to be explained on the supposition of tender consideration toward the family at Bethany. Luke did not write so very much earlier than John, and such reticence would be contrary to the vivid supernatural feeling and spirit of that early Christian time. The silence of the earlier three Evangelists is only intelligible, when we consider that, starting from one uniform oral tradition, they keep within a circle of their notices so limited that before they inaugurate the scene of the last development with the triumphal entry into Jerusalem, they have not introduced any part of the Lord's ministry in the metropolis and its immediate neighborhood; but up to that point confine themselves absolutely to the work of Jesus in Galilee, and generally to that which took place at a remote distance from Jerusalem.* The exception is the incident of Zacchæus and the healing of the blind man at Jericho on the last journey to Jerusalem (Matt. xx. 29). This, as their

* Meyer, "Commentary on the Gospel of St. John."

Gospels actually prove, is the allotted province to which the older evangelistic historical writings confined their task and performance, and this task included the two Galilean raisings from the dead, but excluded that of Lazarus. The histories of Matthew, Mark, and Luke proceeded from an old tradition which was exhausted by its account of the Galilean ministry, and had no further time, in the oral narrations of the first day of the week, for the Judean ministry, any more than they had for the innumerable sayings and actions on other occasions which would have filled the whole world with the books that might be written. The raising of Lazarus, which they knew, would not have appeared to them more surprising than the raising of Jairus's daughter or the widow of Nain's son. There may very likely have been other raisings from the dead. "The dead are raised up" was the claim of Christ when the Baptist sent a message of inquiry (Matt. xi. 5). That was after the miracle of Nain, but before that of Jairus's daughter. Each of the Evangelists implies that he is not attempting to give details of all the mighty works that Jesus did. John, on the other hand, conversely, choosing from the different classes of miracles, selected one of the raisings of the dead from that period where the other three Evangelists had left themselves no time or room for narrative, of what was not a Galilean episode, but that which lay beyond the limited range of the three older histories presented to them by His faithful disciples, and was most closely connected with that last great period of

history which had imprinted him most vividly. In this way he has hereby certainly supplied—as he has done in general by his notices (confessedly incomplete) of the Judean ministry of the Lord—an essential defect of the three different and independent transcribers of the old original oral tradition, and which is to be explained not so much as a matter of purpose as one of limit in regard to the time at the disposal of the narrator on the first day of the week, and also as one of a certain want of sense of proportion. The three Evangelists are so hurried to get on to the Crucifixion and the last week with its discourses, that they omit all reference to the stay of Jesus at Bethany before that last period, and to His subsequent sojourn in Ephraim. Some have pretended that this great miracle ought to have been quoted in the various trials of Jesus; but while it stirred up the rulers to a mad jealousy of the influence which it had added to our Lord, they were not so foolish as to cite so extremely popular and impressive an act in their indictment; the disciples were not in a position to give evidence in favor of their Master; and the Lord Himself declined before such tribunals to enter on a defense of His own conduct. Finally, the impossibility of an actual awakening from the dead disappears before the demonstrable nature of Christ as the Son of God as well as man, of a reasonable soul and human flesh subsisting. On the whole, there is no more reason for hesitation about this great incident in our Lord's history than about any other, either great or small.

What Is the Use of Judas?

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WHAT was the service which Judas rendered to the chief priests in return for the thirty pieces of silver?

The usual answer to this question is that he betrayed Jesus into their hands, which is, of course, true. But when we go a little further and investigate the details of the betrayal, certain perplexities arise.

The narrative shows that there was a two-fold difficulty with the leaders of the Jews in the way of their carrying out their designs against the Master. The first of these was that of finding sufficient proof of such words or acts of Jesus as might be made the ground of an information against Him to the proper

authorities. Hence their persistent effort on the third day in Passion Week to "entangle him in his talk." (Matt. xxii. 15, etc.; Mark xii. 13-17; Luke xx. 20-26). The statement in Luke is especially significant on this point—"They watched him, and sent forth spies, which should feign themselves just men that they might take hold of his words, that so they might deliver him unto the power and authority of the governor" (Luke xx. 20).

This difficulty remained unsolved, so far as Judas was concerned. The other difficulty was caused by the presence in Jerusalem of a large body of friends and sympathizers of

Jesus, and the fear that any attempt to arrest Him at such time would precipitate an outbreak which would involve them in serious consequences not only with these friends but also with the Roman authorities. If Jesus is to be arrested, it must be at a time and in circumstances when the arrest would attract the minimum of public attention. Such an occasion, as the narrative tells us, Judas undertook to find, and as a reward for his services received "the price of blood."

But the question arises, Why was there any difficulty in the way of the chief priests finding such occasion without the help of Judas, and what service did Judas render that could not have been equally rendered by a score of the temple employees?

The person of Jesus was known to the whole body of the priests, for they had disputed with Him again and again in the temple during Passion Week. The appearance of the man who made the triumphal entry into Jerusalem on Palm Sunday and who, two days later, publicly cleansed the Temple, must have been perfectly familiar to the Temple police, as well as to thousands of the people, friends as well as foes. No obstacle to His arrest could arise, therefore, from uncertainty as to His person.

In this connection it is difficult to understand why Judas found it necessary to arrange with those sent to arrest Jesus a sign by which He might be identified to them. A large part of that band was composed of Temple police, every man of whom must have known His appearance thoroughly.

The only difficulty, therefore, must have been that of finding a place and time suitable

for the arrest, so that any public demonstration might be avoided. In other words, what the chief priests needed to know was where and with whom Jesus passed the nights of Passion Week. Out of this difficulty Judas undertook for a bribe to deliver them.

But what difficulty was there in the matter? Jesus spent these nights in the Mount of Olives (Luke xxi. 37), and there is every reason to suppose in the very garden where He was at last arrested, for John says that "Judas also knew the place; for Jesus oft-time resorted thither with his disciples." (It is only the first night that was spent in Bethany.)

Each evening He left the city accompanied by the twelve. There is no hint in the story that He stole away secretly or alone. The whole band of the disciples was with Him when the episode of the fig-tree occurred.

The chief priests had at their service spies in abundance (see Luke xx. 20) who would have had no difficulty in tracing the movements of the thirteen, even had attempts to conceal such movement been made.

It was bright moonlight. Thirteen men in company, on a bright moonlight night, could scarcely leave a city and make their way to a rendezvous in full view of the city, and the authorities of that city not be able to know exactly where they went.

Why, then, employ Judas to do what could have been done without him just as easily and effectively? And what service did Judas render for his thirty pieces of silver, that any one of the regular hirelings of the chief priests could not have rendered without a bribe?

STUDIES IN THE PSALMS

THE REV. J. DINNEN GILMORE, DUBLIN, IRELAND.

The Corruption of the Natural Man

Psalm xiv.

I. MAN'S heart. "The fool hath said," etc., verse 1.

II. Man's life. "Corrupt . . . abominable," etc., verse 1.

III. Man's way. "The Lord looked down to see," etc., verse 2.

IV. Man's character (sevenfold description), verses 3-6. 1. All gone aside. 2. All become filthy. 3. None that doeth good. 4. Workers of iniquity. 5. Eat up my people. 6. Call not upon the Lord. 7. In great fear.

V. The saints hope. "Salvation . . . when the Lord bringeth," etc., verse 7.

Experience of One Who Feels Forgotten and Forsaken of God

Psalm xlii.

I. DESERTION. "How long? . . . how long? . . . how long? . . . how long?" verses 1, 2.

II. Distress. "Having sorrow in my heart daily," verse 2.

III. Dependence. "Consider and hear, O Lord my God," verses 3, 4.

IV. Deliverance. "My heart shall rejoice . . . because," etc., verses 5, 6.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Study the sermons of a period and you will reach . . . the height and depth of the spirit of that period."

THE CHRISTIAN MINISTRY

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Pray ye the lord of the harvest that he would send forth laborers into his harvest.—Luke x. 2.

THIS text indicates Christ's method of supplying men for the Christian ministry. It is the method He used Himself. Before choosing the twelve disciples, He went into the mountain and spent a long time in prayer. After that, He chose twelve men to share with Him the work of the ministry. This method of Christ is sometimes forgotten, or when used our praying is perfunctory. We should get down on our knees in dead earnest, as He did, and pray the Lord of the harvest that He send forth laborers into His harvest.

The work of the Christian ministry is the most important work in the world to-day. It demands the greatest amount of service with the least amount of temporal reward, if rightly understood. The Master came "not to be ministered unto, but to minister and to give his life a ransom for many." Every true disciple of His should accept that view of life, but especially should the minister. Each one of the twelve disciples took that view of it in the end, and each one filled his life full of noble deeds. He lived to consecrate himself with supreme devotion to the work which the Master gave him. The minister is a servant. While other people have no inherent rights to make a slave of him, if he has the Master's ideal of his work, he will hold himself bound to service. The burdens of the world fell on the Master. He was the great burden-bearer, and those who enter His service should walk in His steps. They should do His work and His will, lifting up the fallen, comforting those in sorrow, shielding those in temptation, strengthening

those who are weak, caring for those who are sick and helpless. It may not be work that appeals to the soldier's spirit or to the world's spirit, or to selfish, cruel natures, but it is the work Jesus came to do, and the spirit of the Lord was upon Him, anointing Him to preach the Gospel to the poor and to heal the hearts of men.

It would seem that the harder the work the smaller the compensations. Small indeed they are, if measured by the world's standards. The disciples of old had no place where to lay their heads. "Lo, we have left all to follow thee." That declaration was true, too, and when the ministry of to-day takes up the work fully in that spirit, it will achieve greater things.

There are various motives acting on men's minds leading them into the ministry. Most of those who enter do so from good motives. A few do so in order to improve their circumstances. It may seem to them an easy way to earn a living. They may desire the leisure that they fancy goes with the ministry. It is a congenial life, free from turmoil. It is a life of honor, and it gives standing among one's fellow men. None of these are good motives, and not very many are influenced by them. For every one who takes the work up in a selfish or in a professional spirit there are many more who are actuated by the noblest motives in the world. Some enter it from a sense of duty that can not be defended; for instance, some men feel called in early life. They accept help in procuring an education, and then feel that they can not back out, but are honor-bound to go into a work for which they have lost sympathy. It is doubtless

true that a good many unworthy motives operate on good ministers. Many of them are looking for new fields. They are continually changing pastorates.

No man should enter the ministry who is not called. The call is not a fiction, either. It is a real, and the only, warrant for any man taking up so important a work. The call is of God. It may come to a man in various ways. There has doubtless been a good deal of nonsense said about it. Many a person has interpreted an excited state of mind to be the call. They have spoken of visions and dreams and of hearing voices and of summons out of the sky above calling them to preach. Some people go crazy on religion, and others who do not altogether lose their balance on it sometimes deceive themselves or allow their minds to play tricks with them. Such calls too frequently arise from a disordered mind. To a few only have such unusual manifestations been vouchsafed. Most of us, however, are very ordinary people, and the call to the ministry comes to us in an ordinary way. It is no less a divine call because it comes in an ordinary way, for most of the processes of the spirit, and of the laws of God, are ordinary.

Some people have gone to the other extreme, and have held that everybody who is willing to do the work has a call. That idea has been advanced with ability by strong men. Some people construe the call to be an earnest desire in the heart of the individual. In that case the individual alone is the judge as to whether he has had a call. Paul felt oppressed by it. "Wo is me if I preach not the gospel." Other men have felt the same way. They have felt constrained by mere force to take up the burden of preaching. There are some people who feel called to preach who do not feel called to do pastoral work. Others feel called to do pioneer work as missionaries who feel no special call for pulpit service and many other phases of ministerial work.

Some people have construed the call to be the church's recognition of the fitness of the individual to do the work of the ministry. Chrysostom, the golden-mouthed orator of the early church, declined to enter the ministry, and on being urged ran away from home. The church sought him out, brought him back, and morally compelled him to preach the Gospel. In that case the church

was the instrument of the call and the judge of the candidate's fitness. Some people construe the needs of the world as a sufficient call. The work should be done, and whoever can should do it, is their logic. The field is white to the harvest, and whoso reapeth receiveth wages and gathereth fruit unto life eternal. Some construe a man's aptitude, apart from his desire, as a call to preach, for there are men who have the desire and lack the aptitude, and then there are other men who have the aptitude but not the desire.

In every genuine case the call to the ministry is a divine call. Jeremiah was set apart before he was born. Nicodemus recognized that Jesus was a man sent of God. The apostle Paul charges us in his letters that he is an apostle called of God and not of man. It was a divine call, and could not be resisted. John the Baptist's call was likewise a divine call. He was the voice of one crying in the wilderness, which is an expression indicating that as far as he could he suppress his own personality and was a mouthpiece of Jehovah to the people. Jesus was called of God. When the authorities at Jerusalem who ordinarily ordained men to religious office, sent out to the new teacher and asked Him by what authority He did these things, they meant by that to challenge the competency of His ordination. But the very works that Jesus did proved that He was called of God. For, as Nicodemus said, "No man can do the miracles thou doest except God be with him."

While there may be differences of opinion in individual cases as to the authority of the call, one may be pretty sure that there are some things that properly bar a man from taking up this holy calling in an official way. For instance, no man with a notoriously bad reputation should think of saddling his reputation on the ministry. A man of instability of purpose, likewise, would bring the sacred office into disrepute. A person unwilling to make the preparation needed in this day is unfit for the work. Inefficiency should keep men out of it. A man conspicuously lacking in good sense or common sense should hesitate to enter the ministry. It is likely another call that he hears, and not the divine call. A man with a genuine call will not be kept out by the discouragements of the ministry. These he will expect. He does not enter the ministry with the idea

of crowns and rewards, but with the idea of service. There is work to do; difficulties to overcome; hardships to endure; battles to fight; sacrifices to be made; losses to be incurred. The true minister sees all this ahead and does not lightly take up the work. These things are really a source of attraction to him.

Preparation for the work of the ministry is demanded of every man truly called. He is to be a skilled workman of the highest order. He is to be a specialist in the most important interests of human life. Some people think that the work of the ministry calls for no preparation. Nothing could be more absurd. Some phases of the work may not call for much preparation but rather for rich natural endowments, but the work conceived in its true sense, and as a whole, calls for the most painstaking and longest sort of preparation. People nowadays demand specialists for all important work. When they are sick they do not hire horse doctors. When they need surgical attention they don't call in the butcher. They send for the specialist who has attained his skill by years of patient study and practise. It is the same in the law and all other learned professions. The ministry being a vocation, and in our common conception more elevated in its importance than the professions, should receive equal respect with regard to preparation. If it does not, it will lose its power over men.

It does not follow because a man has a gift of gab that he should be a minister. Some of the best do not have the gift of gab. A man might have that gift and be lacking in all others. He ought to have something to say; and it is not sufficient that he has something, but it is important that he say the right thing. A rattle-brained, loose-tongued orator may be a nuisance. The church is in need of wise leadership, of good counsel. A good many churches, however, instead of looking for these things in their ministry, look for wordiness, white neckties, high hats, and side whiskers. These things will often do more to get a man a call than real worth. It leads shallow men who are looking for calls to pay more attention to these things than to genuine worth, and it betrays the churches who are captivated by these things into making terrible mistakes.

There are too many short-cuts to the ministry. Men ought to be discouraged from

taking them. If they are not willing to make the necessary preparation, let them become Christian workers, but not enter the ministry proper. It brings disgrace on the church. There are some men, it is true, who receive the call to preach late in life, but let us not fool ourselves with regard to the call of such men. Some of them doubtless are called but many of them are not. The council that ordains them is often packed. It is made up of their friends. Sometimes those who are there are moral cowards. They don't like to turn a man down.

The lack of trained men preparing for the ministry is verging on a peril to the denominations. The Commissioner of Education for the United States reports 26,949 students of medicine; 14,306 students of law; 7,392 students of theology, including all denominations, in the United States. Expressed on the percentage basis, the increase since 1880 is: theology 41 per cent.; medicine 126 per cent.; pharmacy 231 per cent.; law 256 per cent.

The above facts are startling. They are stated on high authority. They accord with the conditions in all our seminaries. It means that there are three times as many men graduating from medical schools as there are from theological schools; there are almost six times as many students graduating in pharmacy as in theology, and there are more than six times as many young men graduating into the law as into theology.

There are various reasons assigned for this relative decline of the Christian ministry. Some people say boldly that the glory has departed from it; that the vocation is no longer held in honor; that low salaries will not permit high-grade men to enter the ministry; that the teaching function has passed away from the preacher to the teacher, and that many who formerly entered the ministry to teach from the sacred desk now go into the class-rooms. Others think that the ministry is swamped by insufficiently prepared men; by the multiplication of mission stations that draw off the strength from the big churches, and are not able themselves to support a pastor. Some claim that the demands on the pastor are unreasonable and repel young men; that he is expected to maintain more style than his salary allows; he must be a great pulpit orator; must make frequent pastoral calls; must not make a dollar in any other way

than by preaching; must be generous to all enterprises, keep out of debt, be young himself and strong with the young people; must live a perfect life and have a perfect wife, and furnish all the virtues for six hundred dollars a year, and a pound party.

It is doubtless true that less respect is paid to the clergy now than formerly. In the early days the minister was a preacher, teacher, newspaper, bulletin board, and purveyor of news for the whole community. The older he was the more authority he had. Nowadays the churches want young men, and the old men are put on the shelf. Many churches care more for superficiality than for depth. Many people find in the newspaper what they formerly found in the pulpit—namely something to feed their intellects. No doubt some of these things operate to keep young men out of the ministry.

The salary question is important. Ministers of the Gospel are underpaid. There are communities where the average salary is not four hundred dollars. There are hundreds of ministers who do not get five hundred dollars. This is too little in view of what is expected of them.

Some people think it ought to be that way. There are sects who oppose salaries altogether for ministers. Some congregations pick their preacher by lot, and he works without pay or preparation. Some individuals have a grudge against a minister who allows the matter of salary to enter his consideration. This is unfair. The Bible says, "The laborer is worthy of his hire"; again, "Take heed to thyself that thou forsake not the Levite (minister) as long as thou livest on the earth." No class gets as little as the preacher class. Money is not their aim, yet they need money. Much is expected of them that only money can enable them to give. Ministers are men. They have wives and families. They eat and drink and need shelter and raiment. Their congregations would feel disgraced if they lived in poverty.

There may be individual ministers who preach for the money there is in it, but this is not true of the class. They are not in the work for what they can get out of it, but for what they can put into it. They ought to be protected. They ought not to be allowed to be the victims of their own liberality and spirit of self-sacrifice. The majority of min-

isters—if they were to enter other callings—could make much more money.

The demands on the ministry are heavier than formerly. Some people do not get adjusted to that. They remember the style of the old-time preacher who got little or nothing, and think that ought to hold now. In the old days most people got little or nothing, but that does not hold now. The preacher's condition has changed with that of others. He needs books; he needs more preparation; he needs a changed style of living, and he has to pay modern prices along with the rest of us. Hod-carriers get more compensation than some ministers. Unskilled labor of many kinds—to say nothing of skilled—earns a larger wage than is paid to many preachers, and good ones too. Remember, the preacher has to live, and he must pay his debts.

But while fewer men relatively are entering the ministry, and while there are many discouraging features connected with it, there is absolutely no ground for pessimism about it. It must be remembered that many new kinds of Christian service that ministers alone used to attend to have gone into the hands of special classes of Christian workers. While there may be relatively fewer preachers, there are vastly more Christian workers. There are many new forms of Christian activity. We have more missionaries, more settlement workers, more student volunteers, more Sunday-school workers, more Y. M. C. A. leaders, and other servants of the King. Some of those who graduate in medicine do so to go out as medical missionaries. Some of those who leave college to enter the graduate schools instead of the theological seminaries, as formerly, do so to equip themselves as Christian teachers, and devote themselves to the teaching side of the ministry. These things ought to encourage us, but they ought not to cause us to be less active in promoting the ministry proper.

We need more men. How are we to get them? To talk about it is not enough. The Master tells us what to do. We are to pray to the Lord of the harvest, that He send forth laborers into His harvest. The way to get workers is to pray for them, then we are to try to answer our own prayers. The future workers live in our midst. We should seek them out. We should pray the Lord of the harvest to lead us to them, to

influence us to speak to them, and to make our appeals effective in them. We should emphasize the divine call to the ministry, but in doing that we should not underestimate the value of human cooperation. Young men offered themselves gladly for foreign missions. They did not ask, What does it pay? There are other rewards for

Christian service than money payments, and the young men again will offer themselves gladly if the need is brought home to them, if His will is made clear to them, and if some encouragement be given them by the churches charged with preaching the everlasting Gospel to the ends of the earth.

THE RESURRECTION

CHARLES H. PARKHURST, D.D., NEW YORK.

[Dr. Parkhurst has been pastor since 1880 of Madison Square Presbyterian Church, New York, the new edifice of which is one of the notable architectural structures of the city. He was born in Framingham, Mass., in 1842; graduated from Amherst College in 1866, afterward pursuing special studies at Halle and Leipsic, Germany. He began his ministry with the Congregational Church at Lenox, Mass., from which he was called to his present pastorate. In 1891 he became president of the Society for the Prevention of Crime. He is widely known for his interest in civic affairs and his fearless attacks upon municipal evils. Amherst has conferred on him the degrees of D.D. and LL.D. For the report of this sermon we are indebted to *The Brooklyn Eagle*.]

Why should it be thought a thing incredible with you that God should raise the dead?—Acts xxvi. 8.

PAUL stood before Agrippa to answer to him for the things whereof he had been accused. And one of the charges of which he stood indicted was his belief in the resurrection of Jesus Christ and the publicity with which he had proclaimed that belief.

Such resurrection was to Paul credible, to Agrippa apparently incredible. Why? Why credible to the one, but incredible to the other? Does the difficulty lie in the event or in the method of approaching it? In the event or perhaps in the mental or moral constitution of the people who contemplate it?

The question is not one of mere academic interest. It is too deeply involved in the whole Christian scheme to have the door slammed in its face as a mere intellectual or scholastic intruder. The writer of the first Corinthian letter rather brusquely settled that matter when he wrote, "If Christ be not risen, then is our preaching vain and your faith is also vain." As Paul understood it, that was one of the fundamentals of the Gospel, and he, if any one, was competent to judge what its fundamentals were.

And while there is an element of formality, ceremony, and parade in the way in which the church, after nineteen hundred years, celebrates the event, yet the church has a great deal of heart for the event, believes in it some, and would like to believe in it

more. Its attitude toward it to-day is, "Lord, I believe, help thou mine unbelief." It is too deeply linked in with our thoughts of immortality for us to be able willingly to let go of it. One man slipping through the grave in an immortal way creates a chance for every other man. Even if Christ did not rise in the way predicated of Him, we may still be immortal, but the soul likes one good authenticated instance of a death that was not fatal, as something definite to anchor itself upon, and is not always so sure of its anchorage-grounds as to be able quite to rest in the hope it tries so hard to cherish. Aside from the fact that even if He did rise, it was a great while ago—and the argumentative value of a fact tends to weaken with the centuries—there are other considerations that complicate the case so that we always welcome whatever promises to relieve a little the strain of an unsettled confidence.

It will be rather to our advantage then, I am sure, that we should distinctly face the fact that the event which the day celebrates is a somewhat severe tax upon that faculty of ours by means of which we are able to become convinced of what is unproved and perhaps unprovable. We can reason toward it a part of the way, but the reasons are all exhausted before we have arrived at an affirmative conclusion; and the gap that still remains we fill in with faith.

While there is a larger field in religion for the exercise of faith than there is anywhere else, we ought to know that it is no more indispensable there than elsewhere.

You, of course, are aware that there are very few things that can be absolutely proved—proved in such a way that something over and above is not required in order to insure a satisfactory conviction. Even if mathematical demonstrations seem to be an exception to that rule, you should remember that even there your demonstration has to start with something that is unproved and that can not be proved. As a matter of fact absolute demonstration is one of the rarities, whether in the intellectual, moral, or spiritual world, and a man who is not so equipped as to be prepared to piece out logical proof with something else of a different complexion is in no condition to be confident of anything.

In framing our convictions we make some use of reason, but either because the reasoning faculty is weak in us or, still more, because the situation is such with us that our convictions do not have to be altogether reasoned out, the conclusions at which we arrive are usually a great deal sounder than can be logically accounted for. There is some reason about us and a good deal of something else has to be. Otherwise, whether individually or collectively, we should never get anywhere.

We trust people without being more than about half certain that it is safe to trust them, and usually discover in the end that we made no mistake in trusting them. We go aboard an express train without having one syllable of information about the engineer, the engine, the trucks, or the roadbed, and nine hundred and ninety-nine times out of a thousand, and a good deal more, a ticket to Chicago will take us to Chicago. In the same way we talk confidently about the sun, but should make awkward work trying to prove that there is one, seeing that the little ethereal pulse beat knocking just at the window of our own eye is the only direct information that we have of it.

The heroism that is in our conclusions is something tremendous, and we talk about all these matters as tho we were perfectly at home with them and had intellectually penetrated to the heart of them. It is interesting, and not only interesting but quite suggestive, the very slight degree to which ordinarily our confidence is discouraged by the small amount of distinct fact that we are able to adduce in justification of our confidence, how brave the steps are that we

take upon ground that has never been accurately explored, and of which, therefore, only the roughest outline map has been prepared. But, at the same time, how likely we are to find our way through and arrive safely at the terminal!

Such illustrations are sufficient to indicate that this faculty that we have of believing where we are not able perfectly to see is a respectable faculty, a faculty that we are all showing our respect for by the constancy with which we make use of it in all our ordinary modes of thought and usual methods of action.

So that when we talk about religious faith—faith in religious things, and in events of Christian history, we are dealing with an inner impulse that we depend upon every day, the only difference being a difference as to the field in which that impulse works; even as celestial gravity is the same as terrestrial gravity, only in the one case working among the stars, and in the other operating down here on the ground.

If faith were simply a process of assumption, a matter of easily and perhaps shiftlessly taking things for granted, then the smaller a man's soul the greater would be the likelihood of the abundance of his faith. But that is not the case. The men of which Scriptural history especially predicates faith are the intellectual and moral giants of history, the men who were virile and strongly chivalrous enough to make long excursions into the region of truth and to move out in a large and telling way upon the field of action. Credulousness will grow and blossom with its roots hidden only in dry sand, but it takes something quite different from a human sandlot to propagate the sort of quality and the modes of thought and activity celebrated in the eleventh of Hebrews.

All men or women who have shown themselves able to be anything or do anything in the world have owed this competence to the fact that they have felt the presence of objects that were too remote from the eye to be distinctly seen, too remote from the mind to be distinctly known. Their field of clear vision has been invariably girt about with an encompassing zone so dense as to be almost impenetrable, but too obvious to remain invisible. It is with them a faltering perception of what is almost altogether out of sight. It is what St. Paul expresses when he says of faith that "it is the evidence

of things not seen." It is that captivating apprehension of regions lying beyond the scope of definite vision that creates a sense of no end of great possibilities, and so breaks down the obstinacy of antecedent objection.

This mysterious discernment that constitutes the genius of faith we see delicately illustrated even in the play of the bodily eye. However transparent the material atmosphere immediately about us, as the eye reaches forth into the distance the outlines become more and more obscure until the vision loses itself in the immensity of the prospect that it can only feel and scarcely distinguish. But even that makes the universe grow great before us as the little world we know is evidenced to be fringed with a bewitching margin of world that is hardly in view.

When, for instance, we look up into the sky on a starry night we are delighted, of course, by the stellar spots of distinct brightness; but, after all, the charm unspeakable, and almost crushing, of such a sky is not the stars that we can distinctly see, but those whose edges are softened down into tantalizing obscurity, bits of nebulous uncertainty that leave us almost undecided whether they belong to the world of things visible or to the realm invisible; so that our sense of them becomes nearly as much a sense of the unseen as of the seen. And in the presence of celestial scenery in such manner stimulating to the mind and heart, any declaration in regard to the astronomic world, even fairly authenticated by competent authorities, would secure from us not only willing, but eager, acceptance.

There pertains thus to the eye a kind of advance guard of discovery that gives us a feeling of the unknown wonders that are away in the corner of the sky, quite before the eye is able to take strong visual hold upon them. And, as I say, it makes the universe larger and richer, and not only that, it lays out for us a sort of shadowy avenue along which the eye is encouraged to let its vision run out on experimental and adventurous trips with at least some prospect of being able to return from such excursions laden with more or less of the products of discovery. To people who sometimes lift their eyes above the level of the ground such evasive hints as distant things give of themselves are very provocative; they tend to make the eye alert, to tax it to its

utmost endeavor, to fill it with inquiry, and an interrogation is always the outrider of discovery.

A man whose thoughts stop short at the point where those thoughts cease to move in perfect light can celebrate Easter as a formality, but never as a reality. The resurrection of Christ does not admit of absolute demonstration. Undoubtedly the testimony in favor of the event is strong. It was evidently unquestioned by a great number of intelligent people living at the time of its reputed occurrence. So much force as all such evidence has is to be estimated at its logical value. So Columbus estimated at its logical value all the indications that were afforded him of the existence of another continent. To most people of that generation those evidences appeared insufficient to warrant fitting out vessels of exploration, and it was long before funds requisite for the purpose could be secured. And the magnificent result and discovery were due to the fact that in Columbus's mind there was room for America, and in the minds of other people there was not. His thought, or whatever you may call it, had in it a vitality that enabled it to move beyond the point where it could give a satisfactory account of itself. He could see beyond the point where he could see distinctly. The scheme of things as it lay drafted in his mind was drawn on a scale large enough to comprehend everything that was already definitely known, everything that was indefinitely surmised, and a good deal beside that neither he nor any one else had ever conjectured.

Now what I want you to realize is that that is the kind of mind that does the world's work, the kind of mind that arrives, the kind of mind that is competent to come up close to the frontier, to venture across the frontier, to do some outside exploring, to bring back some of the products grown on ground newly explored, and thus practically to push forward the frontier and to add another lot of land to the world's geography, whether it be the geography of country, of thought, or of religious experience. And nothing more is asked for here than is demanded along every other line of life and expansion. It is only the men and women whose minds are sufficiently sensitive to the unknown to be able to take in more than has yet been definitely found that are ever

the means by which anything new ever is found. That is true in the departments of astronomy and geology, and in every other field of whatever sort in which thought has ever done any work. A presentiment of the undiscovered is the regular prelude to discovery, and to the extent that men, whether from intellectual contractedness or from moral aversion, have not that presentiment, they will be unable to allow even the historic proofs of Christian events the argumentative force that belongs to such proofs.

The convincing power of an argument depends quite as much upon the size, fiber, quality of the man address as upon the logical compulsions of the argument used in addressing him; which is to say that we are responsible for what we believe as well as for what we know, and that the machinery of faith operates inside the domain of ethics.

For example, standing on the basis of the harmonious testimony rendered by the intelligent authors of the Gospel narratives, no one would dispute the truth of those narratives were there not in them references to events which lie out of line with things, the scheme of which we happen to be familiar with, and which in the unblushing conceit of our unsophisticated humanness we dare to presume to be the whole of things, which means that people do not want the world to be any larger or any different from what they have already decided to have it; nor that any events should occur in it or occur anywhere but what are slow-paced enough to keep step with any most common thing that moves in our workaday life.

Thomas would not believe in the risen Christ because risen Christs were not a part of the universe as he had plotted it. The other disciples did believe in a risen Christ because they were large enough to be able to think farther than they could think clearly, and because they were able to push the chariot of their convictions over a road that had not been logically paved. And undoubtedly, when Thomas did finally accept Christ as Christ, it was not because he had reasoned Him out in his mind nor fingered Him out by pressing his hands into the print

of the nails, but because of having had divinely wrought in him a capacity for larger persuasions than his mental and moral contractedness had been hitherto able to accommodate.

And that is still the way in which we have to acquire the art of great believing, the art of immense assurance of faith, and the triumphant joy that is bound to go along with it. A world that is only large enough to contain our petty employments, or to contain our small pleasures and paltry lusts, is not a world big enough to have room in it for a human son of God or for His immortal escape from the tomb. We might convert our church into an Easter conservatory and crowd floor, galleries, and chancel with a chorus of as many angels as heralded the advent, and all of this be a splendid tribute to the Lord of the resurrection and a splendid memorial of the great Easter event, but the prime point of all is for us each inwardly to grow to the proportions of so august an event, to be inwardly equal to the cordial and settled entertainment of so thrilling a thought, to have created in us such a sense of vast spiritual territory margining this small world of commonplace as will give abundant space for transactions conducted on so large a scale as that of the marvelous birth, the death in whose presence the sun was darkened and the great rising from the grave that broke down the walls between this world and the other, converted the coffin into a cradle of life eternal, and swung wide the doors of Paradise.

It is our prayer that the wide view opened before us by this memorial season may stimulate us to higher levels of thought, create for us a world too large to be filled with the small and passing interests and commonplace incidents of life, destroy for us in that way the obstinacy of antecedent objection; mental reluctance and moral antagonism be dissolved in the warm light of the larger prospect, till we become able to recognize Jesus in the gracious face and scarred figure; and in the cordiality of complete conviction to echo the words of the persuaded Thomas: "My Lord and my God."

THE EMMANUEL MOVEMENT

ROBERT MACDONALD, D.D., BROOKLYN.

[Dr. MacDonald was born in Canada in 1866. He entered Acadia College, but was obliged because of ill health to withdraw during his sophomore year. After a year in the West Indies he entered Newton Theological Institution, and upon graduation took a pastorate at Georgetown, Mass., from which place he was called to Methuen, and thence to the Warren Avenue Baptist Church, Boston, where he succeeded Dr. O. P. Gifford. During this pastorate he entered Harvard University, where he took degrees of A.B., A.M., and B.D. From Boston he was called to the Washington Avenue Baptist Church, Brooklyn, where he has served ten years. He was for three years one of the university preachers at Harvard. This sermon, specially revised by Dr. MacDonald for THE HOMILETIC REVIEW, is one of a series of four preached in his own church, after personal investigation of the "Emmanuel Movement" in Boston, about which our readers have been informed through Dr. Samuel McComb's articles (September, 1907, and February, 1908).]

And they shall call his name Emmanuel, which being interpreted is God with us.—Matt. i. 23. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover.—Mark xvi. 17, 18.

How strangely this latter Scripture falls upon our ears! Obsolete sentences indeed to ring out from the modern pulpit! The mention of them is a long swing back into the past that we were content to leave buried before recall. In our culture, our science, our rationalizing of Scripture we thought of these signs, if we thought of them at all, as dim and distant sign-posts that could serve no nobler purpose than to indicate how far we have progressed in the march of truth. For since the days of the apostles they have had no representation except in some insignificant anemic Christian sect or other which, to be apostolic, has sacrificed forever the possibility of becoming popular. They are, however, the words of the world's Redeemer. And thrice blest any movement that calls them from the tomb of human neglect to enthrone them once more midway, if not in the forefront of our faith.

The new Christian movement under whose impulse we are congregated to-night dares strike hands with the Master of men and believe that because God is with us we can cast out devils, speak with new tongues, heal the sick.

I regard it providential that this movement that is to restore to the church the curative powers Jesus assured His followers they should possess was born in a church called Emmanuel. It is strikingly significant, inasmuch as "God with us" is the inspiration of the undertaking. "God with us" is its inspiration on its Godward side, its dynamic, its all-necessary encouragement. Friendly to such Christian ideals, it dares use all

health-restoring aids, the contributions of psychology, medicine, mental suggestion, Christian science, faith cure, new thought and old, appropriating their strength, discarding their weakness. They all have large modicums of truth as well as considerable mixtures of error. The Emmanuel movement will extract the grain, discard the chaff, and under the leadership of Christ be strong enough to empower the church for the complete subjugation of the world.

This remarkable movement has no irrationality about it that has yet been detected, tho scrutinized and tested by the keenest minds of the day. Such a famed psychologist as Professor James of Harvard gives his approval, stating it is time psychology did something. Dr. Barker, the eminent neurologist of Johns Hopkins University, journeyed to Boston to investigate, and returned to Baltimore convinced of its worth, because in harmony with his methods. Dr. Putnam, of Boston, than whom there is perhaps no more skilled specialist on nervous disorders, has sent numbers of patients to the Emmanuel clinic. Dr. Richard C. Cabot of the Massachusetts General Hospital goes on record as saying: "I have examined the complete records of every case handled by Dr. Worcester and his associates, and can say they have accomplished a great deal of good and no harm whatever." I said to Dr. McComb that I came as a sympathetic investigator and not to criticize. His humble reply was, "We welcome criticism. We invite every possible scientific and religious test. We have no desire to carry on this work an hour longer than its legitimacy and worth will warrant." Both patients and critics have probed to the depths of the movement to find rational or moral or religious inconsistencies, and failed to detect a single flaw.

Their manuals of reference are the volu-

minous writings of all the great authors in psychology. I asked Dr. Worcester what medical writers he followed for authority and sanction. He put in my hand Dr. Paul Dubois's (professor of neuropathology in the University of Bern) "Psychic Treatment of Nervous Disorders," and Dr. Schofield's illuminating work of the British Medical Society on "The Mental Factor in Medicine." These and the New Testament, without a key to the Scriptures on science and health, are some of their handbooks. No wonder their work is distinctively scientific and assuredly Christian. It could be called "scientific Christianity"—and well named—were not Dr. Worcester more humble than presumptuous. With all its scholarly backing and scientific precision and religious consistency, it steps forth open-handed and loving-hearted to bless humanity, without charge or sensational craving for recognition, under the modest caption "The Emmanuel Movement"—the "God-with-us" cure for human ills. And the reason it has made so strong an appeal upon Episcopalian and Baptist, Roman Catholic and Jew, is because there is nothing in it that antagonizes their denominational and religious convictions, or ravages their intellectual integrity. The simple, precious doctrine of God with us is a platform on which all men can unite, and it suggests a power that all men crave.

With all its correctness of definition, its scientific conception and expression, its splendid psychology, its consistent rationality, it is in both its first and last analysis Emmanuel, the name of Jesus, God with us, God now here.

It claims that God has been here all the while, for a few hundred centuries or more, and has always been a positive health-giving power, ready to impart His curative Almightiness to every poor deprestd, abnormal mortal that would let the divine sunshine in to flood the chambers of the soul and to cleanse every sin-curst, demon-ridden body into a temple pure and beautiful enough for Himself to dwell in.

Yes, it means back to Christ, but it also means to bring Christ forward into our feverish, fretful modern life. Emerson said, "Hitch your wagon to a star." Dr. Worcester, I presume, would say, "Hitch the stars to your wagon." Let heaven help you drag your load. Clip its wings; compel your Christianity to walk on two feet. It came

down to earth quite a long time ago; keep it down. Make it tread through the dirt and dust of your streets, and all the restricted, unattractive abodes of men, irradiating their experiences and leaving a trail of sunshine everywhere.

This movement is strikingly in accord with present-day scientific discovery and realization. Into what deep realms of subconsciousness have discoverer and inventor dug to bring up into their consciousness and ours electricity's wonderful displays! If their reliance upon material and mechanical agencies to send thoughts and words through telegraph and telephone were startling, the sending of thoughts and words through the wireless air are more so a hundredfold. Marconi will yet circle the globe with his thought-propulsions. Edison assures us that a lone man will in the great Sahara or in the jungles soon be able to take a little instrument from his pocket and talk with his fellows everywhere. Why? Because God is with us. The world of spirit is more accurately and powerfully communicative than all the mechanical contrivances of earth.

So is this Emmanuel movement vastly more significant than the patient, pleading, remedial work of two earnest churchmen in staid old Boston. Already it has more than the stamp of their genius upon it. The subconscious of the human realm is of much more infinite significance than they have proved. God is with us, and the movement may well be said to be in its infancy. No human eye is sufficiently prophetic to see the glorious end.

See, however, what it has done already. It bridges the gulf between the finite and the infinite, between eternity and time. Yes, I know. Christ did it centuries ago, but we haven't lived as tho we thought so. Our churches have been builded upon that bridge. But more to carry us over and up than to bring God over and down. That is why our faith is three parts theory and one part fact. That is why the world, the flesh, and the devil have had more allurement for men than the truth of God. I have forty letters upon my desk, more than half of which offer as introduction to my sympathies the statement that the writer was brought up a Christian, but alas, not such now; that the applicant for cure of ills was once a church attendant, but alas, not that now. Neither church nor ministry are blamed. They got all that was

to be had; Christian ideals, splendid doctrines, the location of Jerusalem and the Dead Sea, abstractions on the "blessed Trinity," well worked over theology, old or new, what matter which, and some help doubtless more than they realize. They didn't expect much, and their expectations were met. But the pity of it, the world was stronger than the church, and there they are, battered, diseased hulks, knocking piteously at the doors of the church for help. "In God's name give. For Christ's sake help. You are my last resort. Save me or I die."

We call this a movement for the healing of the body. It could be more appropriately called a movement for the uplifting of the soul unto its divine and infinite possibilities of power to live in a clean, newly furnished house, with all modern improvements; yes, and ancient improvements, too, and where the man can enjoy all the comforts of home. It is simply a movement to help the church embrace a hitherto neglected field of usefulness; a divine call for the church to assure men that God is with us for the cure of the body, as well as for the cure of the soul. To tell men that, however hard their circumstances without, and their evil habits within, they can become absolute masters of their fate.

Then, how splendidly it makes for that Christian unity the Master had in mind when He said: "That they may all be one, Father, as I am in thee and thou in me." God is with us always nakes for unity. No movement or church called Emmanuel has a right to be altogether and forever sectarian. Its field is in the open. Its sphere of usefulness is everywhere, this side the stars. Ask the dear man who feels called to safeguard his creed and the precious dogmas of the denomination to yield a point upon a single doctrinal question, tho that traditional statement for vital righteousness is straw and stubble, and he imagines himself a Luther, exclaiming: "I can not truly; I can not. Here I stand, God helping me, I can do no other." But put a new love into his heart for humanity, impart an enthusiasm for a great righteous cause, and in spite of himself he becomes, in sympathy at least, a member of the church universal, and God's angels pass in and out, perhaps for the first time, across the threshold of his life.

Then, how needed is some such awakening to revitalize the church. It is becoming

the popular thing to give up the midweek devotional meeting for testimony, praise, and prayer. Presbyterian, Congregationalist, Baptist are following each year more and more this popular trend. If the meeting be continued it is quite a formal thing. A few hymns sung, often at a poor, dying rate, a chapter of Scripture, a prayer or two, and a ministerial address. Such is not universal. There are multitudinous exceptions to this dead march in Saul procedure. But it is prevalent. But I notice the church in Boston where this movement was inaugurated has a devotional service for the first time in its history, and for a year or more each week has ministered devotionally to between five hundred and a thousand souls. Then I have observed both in Boston and New York that the Christian-Science churches have not given up theirs, but congregate in a single church larger numbers still each Wednesday night to praise God and Mother Eddy for their deliverance from the errors of mortal mind.

Saying all this, it is not meant to imply that the churches of our faith are not doing much splendid work for God and man. They are. Without them the kingdom could not have become the realistic fact it is. Only eternity will be opportunity enough to reveal the far-reaching extent of their faith and good works. They are the lights set on a hill, that have illumined the dark places of the earth, dissipated death's gloom, and guided countless multitudes into a joyful eternity. They are the salt that hath by no means lost its savor to make life pure, transform character, reorganize society. All we require further is that they send their illuminating, preserving power into the whole man to make him whole. All we demand is that they incorporate the "God with us" doctrine unto the casting out of demons; the demons of deranged personality, of neurotic and disordered temperament, of miserable foreboding that drives out sleep and peace tying up the man in a body with innumerable diseases and through which no health-producing spirit flows.

And how shall these diseases be cured? By laying hands on the sick, is the Scriptural advice—hands of faith, of prayer, of health-producing thought, of spiritual power. Physical contact is but one of the many mediums of approach, and helpless if there be no spiritual power behind. The world was a very small, contracted, hand-to-hand

place in those old apostolic days. The enlargements of God have come in. Expansions, incredible until they appeared, have arrived. Neither remedial thought nor healing spirit needs fleshly touch to conduct it to its desired end. God is with us in greater power than in the Galilean days. Mechanicalism, naturalism recede as the flood-tides of spirit rise, as did John the Baptist in the presence of the Christ. Repentance is good; but grace and truth are better; wires and hands useful, at certain stages of development indispensable; but the

wireless atmosphere and the spirit's touch are more intelligent and more universal means of communication.

To say all this is to affirm that creation waits upon recreation; the first birth upon the second; sense perception upon faith, sight upon insight, nature upon spirit. Life's best day is when we realize God's near power for many more of our human ills than the established creeds enumerate. As the Scriptures put it: "My God shall supply all your needs according to his riches in glory by Christ Jesus."

EDUCATIONAL UNITY OF THE MORAL AND EDUCATIONAL FORCES

WASHINGTON GLADDEN, D.D., LL.D., COLUMBUS, O.

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THE religious forces of the community—what are they?

The churches, of course, with their affiliated agencies—the Sunday-schools, the Young Men's and the Young Women's Christian Associations, the King's Sons and Daughters, the Salvation Army and the Volunteers, and a part of the Social settlements. The distinctively religious colleges and schools would also come into this category.

The Christian home, of course, is a religious force—the first and the mightiest of religious forces. And I am inclined to believe that many homes which give but little outward sign of being Christian homes would be unfairly treated if we denied to them any religious character. Very feeble and defective is the religious influence in many of them, but from few of them is it altogether absent. Even the roughest and most degraded people, when they stand in the presence of the sacred mystery of parenthood; when they look into the eyes of those round about whom Heaven lies, and press to their bosoms such as are of the Kingdom of Heaven, have some revelations made to them,

and there are few among them who are not sometimes in the praying mood. These altars are often terribly desecrated, but I am disposed to decline discrimination, and to reckon the homes of the people among the religious agencies.

What are the moral forces? Can we make any list or classification of them? What shall we say of the schools? Are they moral agencies? Originally they were regarded as religious agencies. The first public schools in America were intended to teach the children the elements of religion. The whole of the public instruction was for a long time affected with a deeply religious character. That interest is now pretty thoroughly eliminated from public-school instruction; and we have learned, perhaps too well, to regard the public school as having aims which are chiefly intellectual. But I am sure that this estimate is under correction, and that most educators now clearly see that character is the product which our schools must be expected to produce. The one fact which we must insist upon in all our administration is that our schools shall

be primarily and essentially moral agencies; that, no matter what their intellectual achievements may be, they shall be deemed to have wholly failed of their highest function if they do not give us good men and women.

The press—is that a moral agency? In its worst estate it is far from that; in its best estate there are few moral agencies more efficient. In the days when newspapers were owned and edited by individuals they were often powerful instruments of righteousness; even in these days they have not all lost the prophetic function. One might name not a few daily and weekly newspapers, and a goodly number of monthly magazines whose services to good morals are of the highest value.

We have also a variety of organizations in most of our communities whose objects are avowedly moral, such as temperance organizations, societies for the suppression of vice, rescue homes for women, and the like; and those settlements which are not professedly religious in their aims are all primarily moral agencies, since the interests of character are paramount in all their work, and the relief of suffering and the enlightenment of ignorance are held subservient to the building up of manhood and womanhood. The same thing might be said about the charity organization societies; for the modern charity is distinguished by the emphasis which it places on the invigoration of the character of those to whom it ministers.

What shall we say of the institution which includes them all—the civil government,—the political organization of the state or the city? If we will be thorough in our thinking we must say that the state is first of all a religious, a divine institution, since it springs out of an impulse divinely implanted in the human soul. And if we admit that its function is to establish justice, we can hardly hesitate to say with Hegel that it is a moral organization, for justice is the primary element of morality. That is moral conduct by which a man realizes himself, completes his manhood; and the rights which the state maintains and protects are simply the opportunities of self-realization. Civil government, when rightly conceived, is therefore the one supreme and crowning expression of morality which the world contains, and we must never suffer this conception of it to be blurred or lowered on behalf of any mere economic or materialistic interpretation.

Our problem is to bring these religious and moral forces into effective educational unity. The churches of all creeds, with their progeny of religious institutions; the homes, the schools, the colleges, the newspapers and magazines, the various organizations for human betterment, the governments of the nation and the state and the city which include them all—how can we get them all to cooperate for the purposes of education? That seems, indeed, a very large contract. Yet when we stop to reflect upon the essential functions of all these agencies, the question does not, after all, seem so visionary. For the truth is that the proper work of all these religious and moral institutions and organizations is largely the work of education. That, at first blush, may not be so evident; but a little reflection will make it clear.

The periodical press, in all its types and varieties, deems itself charged with an educational function. Even those philanthropic and reformatory agencies of which we have spoken do their best work along educational lines. The temperance societies succeed only by enlightening the public mind with respect to the physiological and economic and moral effects of strong drink, and of the drink traffic. The settlements are not only frankly and broadly educational in their institutional work, with clubs and classes and lectures, but the entire conception of their function is that of teaching, by precept and example, a better manner of life. The home, to the children growing up in it, is ideally a school of method. The best home does far more for the education of its inmates than all other institutions put together. The best home furnishes to the children protection, shelter, sustenance; but, after all, its greatest service to them is in teaching and the training which are properly included in the category of education. Watch the intercourse of a wide-awake child with a thoughtful mother for a day, and see how large a proportion of all would be reckoned as contributions to the child's education.

The church is also, primarily, an educational institution. We are sometimes inclined to emphasize rather its rescue work, and that, of course, must never be lost sight of. The church is in the world to save souls, we say, and that is true; only we must remember that souls are just people—men, women, and children. Our business is to

save them; but in this we are the followers of Jesus, and the title by which Jesus was best known was Teacher. His followers were His disciples—learners; and the word in which He submerged His message was “Repent,” which means “Change your mind,” get a new idea of what life means. That was His way of saving men. He put a new idea of the meaning of life into their minds, and got them to choose it. That is the greatest work that any teacher ever does for a pupil.

This, surely, is the main business of the church. It has not always remembered its commission; it has often put the emphasis elsewhere; but the one thing that the world wants of the church to-day is to come right back to first principles, and take up the work where Jesus left it off, and teach men the way of life, just as He taught it, in the Sermon on the Mount. If we could only get men to accept the teaching of Jesus, and live by it, all our troubles, national and international, would soon be at an end. I hope that we are beginning to see that this is the main business of the church, and when we do see it, the educational function of the church will soon take the rank which Jesus gave it.

Is this other great institution of civil government, in any sense, an educational institution? It would seem that it must be; for in this country at least it has arrogated to itself the supreme educational prerogative, and holds itself responsible for the education of all the children and the youth. Of course, there are other functions of the state besides those which are distinctly educational; but the fact that education is an integral and prominent part of its high prerogative can hardly be questioned. And this interest appears not only in its assumption of the care of public education, but also in all the administration of public affairs. An enlightened government is always educating the people; it is teaching them the laws of health; it is suggesting to them methods of thrift; it is refining their tastes, by providing for them parks and pleasure-grounds and libraries and galleries; it is leading them into great cooperations in the provision for their needs. Take the government of a city like Glasgow or Berlin; how much is done, outside of the schools, for the education of the people?

In truth we may say that the greatest

rulers that the world has known were distinguished by their work for the education of the people. Moses, Lycurgus, Confucius, Marcus Aurelius, Alfred the Great, Charlemagne, Peter of Russia—were not these preeminently teachers of men?

In a very important sense it is true that the main work of the great political leader in a democracy is the work of education. To get right ideas into the minds of the people; to teach them to see things as they are, and to deal with them intelligently, is the best part of his high calling.

How large and deep was the concern of Washington as expressed in all his state papers, and notably in his farewell address, that the people should rightly value the liberties which they had won, and sacredly keep the compact of their unity. No man has ever more clearly discerned the truth that the life of the nation is in its ruling ideas; that as a nation thinketh in its heart, so is it.

What did this nation most need when the great struggle of the Civil War drew on? It needed to be taught what to think about slavery and freedom; about the meaning and genius of our government, about the composites of the Constitution; about constructions and perils which the nation was then confronting. It had many teachers, but wisest, clearest, most convincing of them all was Abraham Lincoln. It was his great gift of exposition which came out so strongly in his debate with Douglass and in his Cooper-Institute speech that drew the people to him; and through all the days of the war the greatest service that he rendered to the nation was in the illumination of the minds of the nation, in his inaugurals, letters, speeches. He made it all plain to us. He helped us to see things as they were. That is why we loved and trusted him. That is why the people were held together for the great struggle.

What does this nation most need in the critical times through which it is now passing? It needs education in the principles of social justice. It needs to be taught how these principles apply to our complex industrial and commercial life. A great many things have been going on among us, the nature of which the people at large do not clearly comprehend. A great many subtle and veiled injustices have been weaving themselves into our business life, and the cunning and the strong have been able to enrich

themselves at the expense of the rest of us. There is need that all this should be brought into the light and made plain to the comprehension of the common people. We all believe in justice, in fair play, in the square deal; but we need to be taught how these principles apply to the great and complicated transactions of modern industrial life. I think that it was the supreme obligation of the man at the head of the nation in this hour to make the people understand these things. That obligation he has faithfully discharged. No more effective teaching has ever been done in this country. The people do understand these things to-day, thanks to Theodore Roosevelt. And they are not likely to forget the man who has led them into the light and shown them the path of national safety and honor.

If, then, all these religious and moral agencies and forces of society—the home, the church, the school, the state, and all the rest—are in their very nature educational forces, it ought not to be impossible to bring them into effective educational unity. But how?

Could we agree upon our ideals? It seems to me that there is already some approximation to an agreement upon ideals. Could we not unite in saying that the chief business of education in all these fields is to assist men to realize themselves, to complete their manhood? Is not this what the church means by saving men? Can the home set before itself any higher destiny for the children growing up in it? Might not the school recognize this as the statement of its aim? And how better could the state define its highest duty to its citizens? Could we not all set this before us as the thing to be believed in and striven for—that every man shall have a chance to be a man—to become what God meant him to be? Could we not agree that all our teaching and training shall keep that end steadily in view?

This would mean, of course, that we should pledge ourselves to see that the obstacles should be cleared from every man's path and the gates of opportunity set open before him. It would mean that the strong should not be permitted to prey upon the weak, or use them for their own aggrandizement.

It does not seem to me to be asking too much when we ask the moral and religious forces of the community to come to a fair understanding about this; but when they

have done it they will have taken a long step toward unity.

But they will need to go further. For no man, alone, can complete his manhood. That great achievement requires the co-operation of a great many people. It is by the constant interplay of thought and feeling, of teaching and learning, of giving and receiving, of leading and being led, of yielding and resisting, of loving and hating that character is wrought out and manhood is perfected. The elements of belief, of impulse, of mental habit, of moral tendency, of habitual judgment, which form what we call the character of every one of us, are largely the contribution to our lives of other lives. No man liveth to himself. No man builds his own manhood out of materials furnished by himself. A self-made man is a conception as unscientific as perpetual motion.

What, now, should be the law of this intellectual and spiritual commerce on which the entire product of character depends? I shall not be venturing upon any novelty if I say that it ought to be the law of friendship; that all our exchanges and communications one with another should proceed upon the basis of friendship; that the right relation of human beings is that in which each finds his joy in giving as much as he can to all with whom he has to do, and in sharing his best with all to whom he can be of any service.

This is Christ's law of life, and I believe that it is the true law—the law by which both the individual and society are brought to perfection.

There is one more path to unity, the path which leads unto the presence of Him who is the archetype of all our ideals, and the Being in whom our moral obligation and our religious affections are united. Religion and morality are not twain but one. The religion which is not moral is superstition, and the morality which is not religious is dead, being alone. If we will agree upon this, and will steadily and persistently stand for it, we will soon find ourselves walking in the straight path that leads to righteousness and unity. There is no morality worthy the name which is not rooted and grounded in the law of Him whom we call God, and worship. All these moral and religious forces have their source in God, and are vital and efficient only as they come into relation to Him.

When we are united to Him we can not be divided from each other. There may be diversity of laws, but there can be no antagonism. If these religious and moral forces are really religious and moral they will be sure to come into harmony. Is it too much to hope that all these good people who are seeking to promote the interests of morality and religion may begin soon to work toward that end? The one way to that end is to fill the world with a Christlike friendship. The Church of the living God should understand what has been committed

to her. The three agencies that make for righteousness in our land to-day are the Church, the State, and the home. Upon each of these to-day a deadly attack is made by forces that seek to undermine them.

None of them can win this battle alone; they must stand together and fight for their lives. The worth and sacredness of the individual, the better law of brotherhood, the divineness of humanity, are all-essential elements in the higher moral and spiritual life of the nation.

GOLGOTHA AND THE GARDEN

PROF. W. H. WYNN, D.D., SEATTLE, WASH.

Now in the place where he was crucified there was a garden.—John xix. 41.

DEATH and life—death as tributary to life—this is the perennial lesson of the cross of Jesus, and of His triumph over it, on that first great Easter morn. Golgotha and the garden of Joseph, gloom and gladness, shadow and sunshine, trial and triumph. Oh, how these inevitable alternations make up the sum of our moral history in this world; and put upon us the seal of destiny for the world which is beyond!

It is as if the great Master going down into the sepulcher, with His crown of thorns and His gaping wound, had paused at the mouth of it to say that thitherward the path to glory must always be traveled; that "except a grain of wheat fall into the ground and die, it abideth alone."

Ah! but the violence of it, the crown of thorns and the gaping wounds—what should He say of these? What would you have said of these had you been looking on?

Considering carefully who it is that is thus consenting to a death among thieves, and at the hands of evil-minded men who knew not what they did, we may be sure that the very darkness of the sepulcher will transmute His crown of thorns into a crown of gold, and heal up the gash of His cruel wounds. Un-speakably great and divine as Jesus was, having become incorporate in our mortal years, He must come, in course of time, to the common grave that awaits us all—nothing intervening, he must have grown old and died a natural death. And, beyond all question, it was in His power to have put by the

tragedy of the cross, if in no other way, by simply lifting His hand and stunning the mad mob of His enemies into statues of stone—and then passing on quietly to die of a full consummated mellow old age.

But then the entire significance of His person and mission must have been lost to the world. Golgotha and the cross are symbols of that darkly mysterious characteristic of the life we must live here, in which wickedness and worth, man's evil and God's good, are in deadly grapple, the meaning and issue of which it behooves us sooner or later to understand.

Who slew the Master, and why did this mighty one permit His frenzied countrymen to do the dastardly deed? He submitted to it—that is His own answer—He laid down His life of Himself. Had He not bowed Himself to some moral necessity inherent in the world-crisis which He came to meet, priests, potentates, the Roman empire itself, must have combined against Him in vain—He could have defied them all, and gone to His grave in serene old age, and thence to Messianic victory as full-handed and complete.

But in that case it would have been a victory of physical conquest, and not of the morally sublime and divine. Death had come to be linked with evil in this life of ours, and it was the mission of the Master, through the tragedy of the crucifixion, to show us how the dread partnership might be dissolved.

We must not think that the cross was the only route to the resurrection. It was not. It was the route marked out by the necessities of a stupendous moral crisis that had

come to a head in the history of the race. Evil is here—hush! ye rosewater philosophers, who would have all this wide-swashing pool of iniquity exhaled into a transient veil of luminous and innocuous cloud, dropping by and by in fructifying showers on our heads! Indulgent as the Master was, He must let the evil forces in the hearts of men do their worst as against the background of His cross; paint their most lurid picture in the blood and agony of His tortured body and with a fiery pencil “dipt in eclipse.” Then we shall know what they are and fly shuddering from their embrace.

Let us not mistake. The contrasts of our Easter morning are not death and life, death in the order of things as conducive to life, but Golgotha and the garden, the cross of Jesus, and the calm of the resurrection morning, when that transfigured body has healed it of its wounds, and is abroad upon the fragrant breezes of the springtime, with the cowslip and the lily sprinkled at His feet.

The two sides of our great moral problem we are thus enabled to see dramatized, in this central event in all the history of the world, pressing us with the importunity: “Which side do you take, O man, in this struggle of the moral forces which fought out their battle yonder around the cross and sepulcher of the conquering Son of Man?” Which side? With the Sanhedrin and their bloody emissaries hounding divine innocence to the

ignominy of the cross; or with the mothers of Jerusalem weeping over the cross-bearer fallen on the streets? With Pilate and his politicians, making light of a prisoner whose very robes were sky-woven, and whose face and bearing threw the great governor into involuntary awe—with these, or with Pilate’s wife, and the women of Galilee, who saw the powers of the eternal world in the humble form of the prisoner held in reserve? Consider well; this is the issue of the cross, as supplemented by the ineffable dénouement of the resurrection morn.

But what shall we make of the new-time critical venture to dismiss the Easter mystery as the hallucination of the kindled imagination of Mary Magdalene, groping there in the twilight of the third-day morning—He who went into the tomb having been carried thence by robber hands?

Well, with us, as with the Apostle Paul, the whole story must share the fortune of this its closing event. If the resurrection did not take place as it is recorded, the genius of history has practised upon us a fraud of unprecedented magnitude and duration, and the Gospel narrative of Jesus falls apart as an ill-timed and disingenuous romance.

Alas! there is the darker alternative—having given this up, in the way of religion for our poor hungry spirit there is absolutely nothing left, for we have knocked at every other door, and there was no response.

LENT AND THE REASON FOR ITS HOLD

A MAN need be neither a fanatic nor a pessimist who enters his annual protest against the flippancy concerning Lent. Lent is not a trifling thing, and while jokes on this season appear with more or less effectiveness they invariably leave a bad taste.

Americans are a fun-making people, and the stock of quips to supply an incessant demand must be constantly replenished. People want to laugh. They are willing to make sport out of serious misadventures. Even when reverses come, they can come up smiling with undismayed good spirit. But there is a limit to fun-making. Probably the limit was passed when the first pun or joke was made on this sacred and significant institution of tens of thousands of good people.

There is a law for every man, even if he is only an amateur humorist, which says, in sum, that a pleasantry must not offend the established reverence for religious customs.

This Lenten desecration, is it not to break over the bounds of legitimate funny business into the bad lands of sacrilege? To be amused is not the highest thing to engage a man, and some of the usefulness of people may be in turning this desire for continuous merriment into serious and healthful channels.

What makes the Lenten days full of meaning is not the decrees of any church on the subject. It is deeper than that. Many pronouncements of church councils are dead. They were false in their appeal to life, and of course they died.

This security of Lent in the hearts of the

people is founded on the everlasting rock of truth. Of course a great many foolish ideas prevail on the subject, as on everything else of wide standing, and many ludicrous practises have become a fashion in Lent. Some people think the whole thing is composed by the withdrawing of one's life from dancing, theater-going, card-playing, and the adoption of a penurious diet, coupled with more frequent church-goings.

But no one ever got a passport to the celestial country by the things he did without. Such practise in itself is of little worth. That is not to say, however, that much abstaining and increase in attendance upon the services for worship are not in keeping with the spirit of Lent, and therefore profitable and godly. If the Lent-spirit is the moving power of these practises and denials, there is nothing in the world more beautiful and holy.

Lent and Lenten customs are as reasonable as Christmas and Christmas customs. The Christmas spirit and the Easter spirit are both full of lessons which are most effectively taught in their appointed times in the calendar. They celebrate the birth of Christ and the resurrection of Christ.

Lent is the anniversary of the suffering of Christ. His sufferings are not confined, of course, to these seven weeks, but they reach their historic expression in these days.

The character of Christ's experience determines the character of the days set apart for the observance of the experience. Hence they are filled with solemn and sorrowful memories. All recollection of suffering must have this effect. Suffering of the right kind is the profoundest character-builder. Lent is invaluable because the Nazarene knew how to suffer. He had a much higher idea of the place of suffering in the scheme of human life than any of His followers. In itself He neither praised suffering nor deplored it. It is neither good nor bad. The same thing is true of rejoicing. Pain and pleasure are not virtuous things, but only incidents in life.

The great thing is to make proper use of them. To court neither, to shun neither, as Dr. Peabody says, but to employ both for the life of all-roundness, is a man's duty at all times. To impose suffering artificially upon oneself is the most abject nonsense; to learn the reasonableness of Christ's suffering the highest engagement. For by so doing one learns how to behave when his own portion of suffering is meted out to him for

his sins or his righteousness in the years of experience.

It follows naturally enough that the manner of the conduct of a person in Lent is of only secondary importance. If a man has caught the spirit of the season he will behave very well. The following of rules is a very unsatisfactory business for a man of morality and intelligence.

In Lent it is better to have an observance by the letter of the law than no observance at all. Many good things are learned in childhood by rote; for example, poetry, rules in grammar and arithmetic, and sections of the Constitution of the United States. At first they are only so many words. But the truth of them shines through in due time. So will it be in Lent. There will be a spiritual enjoyment of this sorrowful time as there now is at Christmas-time. Even the rules, which now seem insincere and mechanical, will help. Men and women will welcome this significant period gladly, for its sweet reasonableness and human reality will illumine and warm their suffering hearts.

An Easter Prayer

OUR Father who art in heaven, we thank thee for that deep and ever-abiding faith which looks up to thee as the creator, upholder, and sustainer of all, and for that eternal hope which binds us to thee by ties which time nor space can sever. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." For without these angels from thy heart, O God, life would be indeed a desert without a single oasis to cheer the weary traveler on his way. With these even the mystery of death is solved, so when it comes and takes away our dear ones we can throw ourselves into the everlasting arms and feel the warm pulsations of a heavenly Father's heart and say:

There is no death! What seems so is transition;

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

So send, we beseech thee, our heavenly Father, these angels to comfort the hearts of the colleagues, friends, and families of those for whom we have gathered here to-day in living remembrance, and thine be the praise forever, through Jesus Christ, our Lord. Amen.—*Chaplain H. N. Couden.*

OUTLINES

Seven Wonderful Words

A LENTEN SERIES

THE REV. J. H. SELLIE, BUFFALO, MINN.

A.—A WONDERFUL PRAYER.

Father, forgive them ; for they know not what they do.—Luke xxiii. 34.

I. THIS prayer reveals great charity—the kind that covers a multitude of sins—He excuses those doing the worst in their power.

II. This prayer reveals the greatness of His soul—He is able to forgive those who wronged Him most grievously.

III. This prayer reveals great faith in the Father's forgiveness—that He would forgive so great a sin.

B.—A WONDERFUL PROMISE

To-day shalt thou be with me in paradise.—Luke xxiii. 43.

I. THIS promise was remarkable in that it offered salvation to a man who was almost lost. He was a criminal condemned to die. He was self-confessed to be worthy of death. In almost his last moment of life he taunts Christ (Matt. xxvii. 44; notice "robbers," the plural).

II. This promise is remarkable because by this the man was fully saved. Notice: He repented. He prayed. He had faith—or he would not have prayed. Jesus said he should be saved that day. He keeps His promises.

C.—A WONDERFUL REWARD

Woman, behold thy son! . . . Behold thy mother!—John xix. 26, 27.

I. HERE we see Jesus as a friend to the end. He is the "friend that sticketh closer than a brother."

II. Here we see that Jesus never leaves His people comfortless. He gives Mary "another comforter" in place of Himself. Whenever He takes anybody or anything away from us He always provides something better.

III. Here we again see the unselfishness of Jesus. He thinks of and provides for another in the last hours of His earthly life.

D.—A WONDERFUL CRY

My God, my God, why hast thou forsaken me?—Matt. xxvii. 46.

I. THERE are times when it looks as if God had "forsaken" us. Those are the darkest moments of our lives. Often, however, God

is present even at such times. The darkness is deepened when it really is a fact that God and man have parted company. When Judas left Jesus and the disciples in the upper room and went to betray his Master, the Evangelist John records, "It was night" (John xiii. 36). It was night and darkness in nature, in the soul of Judas, and in the heart of Christ. Desertion always brings the darkness of sorrow to the deserter and to Christ who is deserted.

II. There are duties in most lives that even God can not do for us, burdens He can not bear. Christ alone could save the world. He had to do it all alone on the cross.

III. When we pass under the cloud, Christ has been there before us.

E.—A WONDERFUL AGONY

I thirst.—John xix. 28.

I. THIS is the only reference to the physical suffering of Christ. Here we see Him suffering as a man—the Son of Man.

II. Thirst is the worst form of suffering the human body can endure. Let a wounded soldier tell, or a traveler deceived by the mirage in the desert.

III. Christ thirsting in the hour of His death-agony thus marks the point where He is identified with the worst that man can physically suffer. He paid the full price.

F.—A WONDERFUL FINISH

It is finished.—John xix. 30.

MANY lives are ended, His was completed, perfected, finished. The Christian life—a life like His—is the only life that is ever completed, finished.

I. It was a finished mission—that of saving the world: a mission full of privation, sorrow, and persecution. It was all at an end now, finished.

II. It was a finished example of noble character, self-denial, consecration to a great mission, unselfish love, and friendship. "Greater love hath no man than this, that a man lay down his life for his friends."

G.—A WONDERFUL DEATH

Father, into thy hands I commend my spirit.—Luke xxiii. 46.

I. IT was a vicarious death—death for others.

II. A death that did not end life (Acts i. 1).

III. It was a going to the Father; hence a going home.

LENTEN OUTLINES

THE REV. C. A. TERHUNE, MODENA, N. Y.

The Fast as an Appointment

Wherefore have we fasted . . . wherefore have we afflicted our soul.—Isa. lviii. 3.

THE prophet's great business was to teach the spirituality of law and the vanity of mere ordinances.

I. His conception on which their fast was based. 1. Abstinence from food and postures of mourning and humiliation as an offering to Jehovah as an appeal to Him for His recognition. 2. Times of making themselves generally uncomfortable, by going without meals and spreading sackcloth and ashes over themselves to merit divine favor. 3. Lying in the dust with bent heads and empty mouths to atone for bad conduct, covetousness, and cruelty.

II. The prophet's view of the fast. 1. He regards their fast as a light thing, a vain superstition, consisting of recreations, otherwise innocent, forbidden; social intercourse restricted; lawful pleasures of other days sins of the present. 2. The fast as appointed of God—as God sees it—right and necessary in certain conditions. (1) Conditions: spiritual and inward rightness. (2) The God-chosen: the fast of repentance that turns from ways of sin into ways of truth; not abstinence merely or forced humility, but the fast that prompts one to loosen the bands of wickedness, to undo the heavy burdens of the oppress, and to deal his bread to the hungry.

Lenten Philosophy

Moreover, when ye fast be not as the hypocrites.—Matt. vi. 16.

IN face of the tendency of Lenten exercises to Pharisaism, it has a purport and is of value as a symbol and a means.

I. As a symbol. 1. There is disclosed its twofold object: as expression of sorrow for sin, and a help to devotion and usefulness. 2. Its ritual is philanthropic toward man, and its spirit is pure and Christlike.

II. As a means of grace. 1. It directs the life to God and aids to communion with Him. 2. Passions and indulgences are broken through so that God can find the soul. 3. It is an avenue to a deeper spiritual life. 4. By the real Lent man puts forth his hand and quiets his nature, he pushes passions aside, his ear he lends to Heaven's voices, and feels the higher touches fall upon him—and as the fast empties, he becomes conscious of a higher fullness.

The Acceptable Fast

Will thou call this a fast?—Isa. lviii. 5.

THE spirit of penitence, faith, and love gives the ordinance value before God. It implies:

I. A central motive. 1. The imitation of Christ's benevolence toward our fellows—vs. 6. 2. The Master's policy, the union of faith with works of charity.

II. A central aim. 1. Purity of heart and intent resulting from properly estimating and loving Him who is the central Spirit of benevolence. 2. Evidences: (1) Outward sign—the flowing current from the heart; (2) our measure—"She hath done what she could"; (3) our example—"Ye know the grace of our Lord Jesus Christ," &c.; (4) our unflinching reason—"Inasmuch as ye," &c.

The Benefits of Lent

Is it such a fast that I have chosen?—Isa. lviii. 5.

THE period of Lent rests upon church authority rather than on Bible authority.

The prophetic saying foretells the purity and holiness peculiar to the Gospel, which ordinances help to sustain.

I. The favorable aspects of the periodic abstinence. 1. Temporary staying of the tide of worldliness and frivolity. 2. Thought and meditation promotive of religious interest. 3. Its connection with the death and resurrection of Jesus Christ a time opportune for quickening of spiritual life. 4. Concern and earnest effort for the conversion of the unsaved.

II. The fast of divine order. 1. The fast that is an opening to the spirit world. Instances—Moses, Elijah, Daniel. 2. The fast absolutely necessary: (1) Fasting of habitual temperance; (2) Christian self-sacrifice; (3) best of Lenten fasts: mortification of greed, abounding of charity, suppression of excesses and indulgences, spiritual lethargy and mental indolence; and the full exercise of self-mastery in a life of love before God.

The Stigmata

Matt. xxvii. 29; John xx. 25; John xix. 34; Gal. vi. 17.

THE marks of Jesus's passion were on His forehead—thorns; in His hands—nails; in His side—the spear.

I. The forehead is at the seat of the mind. His agony was mental.

II. The hands are the instruments of action. Crucified, He bears the marks of the world's antagonism to His works of power and love.

III. The side is the seat of the heart. The spear wound stands for sin's wounding of the divine affection.

IV. Returning to glory, He carried the marks with Him—our humanity graven on His forehead, hands, and heart. By these we shall know Him.

V. Our deepest fellowship with Him, here and over there, will be our passion marks whereby we, in sacrifice, enter into the fellowship of His sufferings.

The Life-giver

I come that they might have life.—John x. 10.

I. A LIFE-GIVER must have life in himself. Such is Christ.

II. A life-giver needs to operate only on those who lack life. So Christ operates on such.

III. A life-giver must never be in danger of dying himself. The Resurrection is proof that "death hath no dominion over him."

IV. A life-giver should impart life that death can not destroy. So Christ says: "Whosoever liveth and believeth in me shall never die."

Eternal Life

John xvii. 3.

I. WHAT is life? It is a gift from God.

II. Christ's attitude toward eternal life.

1. It is reality to Him—He lives it. 2. It is reality to Him—He bestows it.

III. The nature of eternal life. 1. It is likeness to God. 2. It is righteousness, holiness, love.

IV. The eternal principle in man. 1. It is written in the constitution of his being. 2. It may be demonstrated through the senses which are really spiritual functions.

V. What eternal life means. 1. A personal knowledge of God. 2. This knowledge discovered through the fulfilment of relations.

The New Testament and the Resurrection

I. CHRIST assumes the doctrine of the resurrection as proved. He is Himself its power. John ii. 25.

II. Christ points out the working principle of the resurrection, obedience, faith, and the effective life. John v. 21–29.

III. St. Paul tells us that if we possess the right spirit the resurrection is going on now. Rom. viii. 14.

IV. St. Paul's exhaustive treatment in 1 Cor. xv. may be summarized: Get rid of sin, keep close to Christ, and the resurrection life will be assured.

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."

FROM DR. G. H. MORRISON.*

The Restfulness of Christ. "He rebuked the winds and the sea, and there was a great calm."—Matt. viii. 20.

The Cander of Christ. "Jesus answered him, I spake openly to the world . . . and in secret have I said nothing."—John xviii. 29.

The Perils of the Middle-Aged. "The destruction that wasteth at noonday."—Ps. xci. 6.

The Unseen Vision. "I Daniel alone saw the vision: for the men that were with me saw not the vision."—Dan. x. 7.

The Dedication of the Will. "My meat is to do the will of him that sent me."—John iv. 34.

The Fatal Power of Inattention. "In hell he lifted up his eyes, being in torments."—Luke xvi. 23.

The Immanence of God. "Is there a God beside me?"—Isa. xlv. 8.

Drink from the Depths. "He gave them drink as out of the great depths."—Ps. lxxviii. 15.

The Fault of Overprudence. "He that observeth the wind, shall not sow; and he that regardeth the clouds shall not reap."—Eccles. xi. 4.

The Intolerance of Jesus. "He that is not with me is against me."—Matt. xii. 30.

*From "Glasgow Address," Courtesy of A. C. Armstrong & Son.

The Weapon of Ridicule. "And they laughed him to scorn."—Luke viii. 53.

The Unconcerned Spectator. "In the day that thou stoodest on the other side."—Obad. 11.

Unobserved Sins. "And he (Moses) looked this way and that way, and when he saw that there was no man, he slew the Egyptian."—Ex. ii. 12.

The Deceptions of God. "O Lord, thou hast deceived me, and I was deceived."—Jer. xx. 7.

The Ambition of Quietness. "We beseech you . . . that ye study to be quiet and to do your own business."—1 Thess. iv. 11.

Bad Investments

FROM THE REV. LLOYD C. DOUGLASS.

The Cost of a Dinner. The story of a bad investment in provisions. (Esau sells his birthright.)

The Purchase of Acedama. The story of a bad investment in real estate. (Judas buys a field with thirty pieces of silver.)

The Price of an Annulity. The story of a bad investment in insurance. (Ananias applies to Christian communistic society.)

The Failure of a Loan and Trust Company. The story of a bad investment in gold. (The one-talent man.)

ILLUSTRATIONS

Easter.—The contrast between Lent and Easter is used in the following poem to point the contrast in the soul between the state of sin and penitence and that of life and joy. The writer is the Rev. S. B. Dunn.

Dark are the Lenten days—
Dark as the shadow of a raven's wing—
Mute all our joyous lays,
And mean our offering.

Waste is this wilderness—
Waste as the concave of a starless sky—
Where we our sin confess,
Piping a bitter cry.

Low at thy feet we fall—
Low as the dust where crawls the tiny
worm!

While we, believing, call,
Wilt thou thy word confirm?

Dawns now glad Easter day—
Dawns fairer than Estera was of old—
For Christ, with beaming ray,
Brings in a joy untold.

Gone is the Lent of earth—
Gone like a nightmare with its weight of
wo!
Come is the Heaven of mirth,
And Life indeed we know.

Death's Conqueror.—Christ as the Conqueror of death is the hope of all those who would themselves conquer death. Such is the purport of these lines (author unidentified):

The Conqueror, not the conquered; he to
whom

The keys of death and of the grave belong,
Crossed the cold threshold of the stranger's
tomb—

To spoil the spoiler and to bind the strong.

The tomb is empty; so ere long shall be
The tombs of all who in this Christ repose;
They died with Him who died upon the tree—
They live and rise with Him who lived and
rose.

A Moral Resurrection.—The writer to the Hebrews speaks of Christ's sacrifice as a means to "quicken your conscience from dead works to serve the living God." In the verse below Rose Trumbull develops this thought of reviving a soul dead in selfishness.

Rigid I lie in a winding-sheet
Which my own hands did weave;
My narrow cell is my self—my self,
Whose wall I may not cleave.

But in the dawn of the early morn
A clear Voice seems to say:
"I am the Lord of the final Word—
Ye may not say me nay.

"Unfold your hands that your brother's need
May ever find them free.
Unbind your feet from their winding-sheet,
Henceforth they walk with me."

And lo, I hear. I am blind no more!
I am no longer dumb!
Out from the doom of a self-wrought tomb
Pulsate with life I come!

The Awakening.—The Christian faith that the disciple who shares in the dying of Christ shall also awake with Him in glory, is thus expressed by a writer in *The Congregationalist*:

To die with Christ—it is not dying;
It is but sinking deep with Him
Into the Father's bosom, lying
In that warm, sheltering silence dim,
Until the radiance of His eyes
Shines into ours, and slumber flies.

To rise with Christ—it is awaking
Into the brightness of God's face;
It is to see His splendor breaking
Through every form, in every place,
And all along the heavenly way
Unfolds the dawn of His great day.

O Christ! this holy Easter morning
Pierce every shadow of our sin
With love's dear beckoning, truth's fore-
warning!

Thy life anew in us begin!
Let us the Father's glory see,
And rise unto His light with thee!

The Divine Currents.—We do not know the author of these lines, but they contain advice that should be heeded if we are to make the most of our lives:

"Don't look for flaws as you go through life,
and even when you find them
'Tis wise and kind to be somewhat blind, and
look for the virtue behind them;
For the cloudiest night has a hint of the light
somewhere in the shadows hiding.

'Tis better by far to hunt for a star than the
spots on the sun abiding.

The current of life runs every way on the
bosom of God's great ocean;

Don't set your force 'gainst the river's course,
and think to alter its motion;

Don't waste a curse on the universe, re-
member it lived before you;

Don't butt at the storm with your puny form,
but bend and let it fly o'er you.

'Tis folly to fight the infinite, and go under
at last in the wrestle;

The wise man shapes to the plans of God as
the water shapes into the vessel."

Unfinished Work.—One strong argument for a future life is found in the unfinished nature of the earthly career. Reason remains unsatisfied, and we know of no explanation for this life if it is not to be filled out. President William R. Harper just before he died (Jan. 10, 1906) said:

I am going before my work is finished. I do not know where I am going, but I hope my work will go on. I expect to continue work in the future state, for this is only a small part of the glorious whole.

The Universal Hope.—There were two United States Senators very fond of discussing speculative questions. Whenever possible they would meet and find relaxation in talking of themes other than political. Their favorite topic was the immortality of the soul; but they could find no reasons for believing it that satisfied them.

They separated, one going to a distant State. After twenty-five years they met at a crowded reception in the White House. After shaking hands cordially, they stepped aside for a moment, when one said to the other, "Any light, Albert?" "None," was the reply. After a pause the other inquired, "Any light, Lewis?" The answer was, "None." They shook hands, looked into each other's eyes in silence, separated, and never met again.

Emerson declared that the impulse that prompted these men to try to find proofs of immortality was itself the strongest of all proof. It certainly is one proof. The soul of man yearns for immortality, for a future life better than the present, and this points to its reality.—*J. A. C.*

The Secret of Everlasting Life.—A man named Brown was hanged in Philadelphia. In ten minutes after he was legally dead he was resting on a table in the physiological laboratory. Around the table were three of the most famous physiologists of the scientific world. Could motion and life be restored to that inanimate body? Science waited anxiously for an answer. A sharp wire charged with electricity was applied to the various nerve centers of the body and brain. A superstitious layman would have been horrified at the result. Brown raised first his right hand and then his left. His head moved. His mouth twitched in a convulsive grin. The cords of the neck swelled and the mouth opened as if he would com-

plete his interrupted speech on the scaffold. The hands clinched one after the other. A leg was drawn up and then extended. Unceasingly the electric wire prodded center after center in the nervous organism. One would have thought that a new Cagliostro was at work. At a fresh touch from the thaumaturgist plying the needle the body sat upright. There was every sign of life. The eyes opened. The heart beat. There seemed to be breath, for the organs of respiration were agitated. Would he walk? Would he talk? Placed on the floor, the body fell back limp. Science had demonstrated wonders, but failed to bring back life. We are all thrown back at last upon the fact that He and He alone who imparted our life can renew it unto life everlasting.—*S. T. N.*

Forgetting Death.—Looking across from the Caithness Heights in Scotland, one can catch sight of the hills in the Island of Hoy. In the clear air, tho miles off, they seem comparatively near. A stranger is told that these hills are in Orkney; but perhaps for the moment he forgets that between where he stands, and those precipitous sunlit hills there is the stormy Pentland Frith, with its rapid and uncertain tides, and its shores where the wreck of many a vessel lies. To-day it may be the picture of peace, to-morrow a scene of wild grandeur and warring elements. How like the view that the believer gets of the next world and its glories! He beholds the land very far off, yet it seems near. The view makes him forget the swift and stormy passage of death, where many a man has made shipwreck. The believer thinks not of what lies between. To him there is no danger, because he sails accompanied by the best Pilot. He is like Paul, who wrote to Timothy about being ready to be offered, and at the same time referred to "the crown of righteousness." The Christian is "the man of faith" (or, "the son of faith") to whom the future is far more real than the present.—*A. L. S.*

Vital Roots.—One day during a thunder-storm a noble old apple-tree was torn up by the roots and tossed over on its side to die. The next day and the next the apple blossoms of the fallen monarch continued to unfold their beauty. And when the petals lay on the ground like snowflakes, the tiny apples developed from the pistil, and when autumn

came the ground-swept branches were laden with the choicest fruit. But all who saw the humbled tree knew that henceforth no fruit should grow on it. The luxuriant green top was surely fading. The quivering branches clinging so fondly to life were struck with death.

So there are men who seem as if their natures had been torn up by the roots in the terrible, unsparing tornado of sin. They may put forth new life, apparently, but it is fading at the top and at the roots. It is struck with death. As soon as its temporal vitality is exhausted, no fruit will grow on it henceforth.

The only hope of the soul is to be rooted in Christ, the ground of our hope that "maketh not ashamed" and tho the floods beat nothing can remove it. For we have the promise, "And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season. His leaf also shall not wither and whatsoever he doeth shall prosper."—*Z. I. D.*

Economy of Life.—There is only so much sap and strength in any field, and unless the ground is cleared of other things, the strength that should go to the corn will be drunk up by thorns and briers.

You have only so much time and strength, mind, heart, feeling, passion, emotion, and if you spend all, or the greater part of these on other things, you will have so much less real spiritual output to your life. The Kingdom of God requires the best that is in us.—*G. D.*

Heaven's Open Vision.—The massive bronze doors at the entrance to Trinity Church, New York, are impressively adorned with Scripture scenes done in relief. While on a visit to New York, I was admiring these figures when a blind man led by a companion came near and asked to be shown the doors. He was led tenderly forward, and his hands were guided to the figures upon the doors, which he examined carefully; and as he looked at them through the sense of touch, he exclaimed, "How beautiful they are!"

But how much more beautiful they would have been to him if the scales could have dropt from his eyes, and with unimpaired vision he could have looked upon their beauty.

"Now we see through a glass darkly."

While Christ is indeed sweet and precious to us here, yet in this world we catch but a faint glimpse of the beauty of our Lord. But when the redeemed shall "see face to face," then with undimmed vision they will look upon the glory of the Lord upon His throne.—*W. T. C.*

Unconscious Sowing.—Several years ago while riding along the road, I noticed that a number of grains of corn had been dropt along the roadbed for some distance. This corn had evidently fallen from a torn sack, unnoticed by the owner. Thus, unconsciously, he had sown it. Some weeks later I saw that this corn germinated and was growing.

As we journey through life we are sowing seed along life's highway. The blades of corn which sprang up along the road were soon trampled in the dust and bore no fruit; but the deeds which you and I sow will bring a harvest both in this world and in the world to come.—*W. T. C.*

Environment.—Near the summit of Pike's Peak one sees flowers—the little Alpine forget-me-nots—and snow, side by side. No outward circumstances could be more untoward. The soil is poor, the atmosphere cold, the surroundings uncongenial. But life in the flower enables it to bloom in spite of the rocks and the snow. God, who placed it there, gave it power to overcome these conditions. The lot of many of God's children is hard, and their environment unfavorable to spiritual life; but Christ in the heart makes them superior to outward circumstances, and enables them even there to bring forth the fruit of the Spirit.—*G. K. S.*

Suppress Faults.—The radish seed, as many other seeds, will lie buried in the ground for years, not rotting or dying, but only waiting to be brought near the surface, when it will germinate and grow.

So with the follies, weaknesses, and sinful desires; many think that all that is necessary is to suppress, hide, or "keep under" the same, so that they do not obtain the mastery.

But every weakness or sinful inclination which is simply "buried" or repressed instead of being removed and cast out, is only waiting for some favorable opportunity, some strong temptation, in order to spring forth in acts of sin.—*W. H. O.*

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

The Mode of Unhindered Life

Editor of THE HOMILETIC REVIEW:

I was very much interested in reading, in the April (1907) number of THE HOMILETIC REVIEW, the article on "The Philosophy of the Future Life," by Rev. Arthur Metcalf, Des Moines, Ia. After reading it, this illustration came into my mind, as a result of my meditations:

It is well known that when an object vibrates sixteen times per second sound is produced. Let it increase to 261, and it is middle C on the piano. Let its rate of vibration increase, and it soon passes out of the range of the ear. Let its rate of vibration continue to increase, and, as it reaches about three hundred and ninety-five trillion vibrations per second, it gives out a dark-red color. It has passed by "corporal hindrance" (x in illustration), and again appeals to our consciousness.

Let its rate of vibration continue to ascend till it reaches seven hundred and sixty trillion vibrations. It now gives out a violet color, having passed through the spectrum.

Let it increase more yet, and it passes again into unperceived dominions (y). While passing the station or dominion where it appeals to sight it is also appealing to feeling in *temperature*.

But it is all mixt with corporal hindrances which at death will disappear.

Yours truly,

ADVANCE, Mo.

W. E. FORSYTHE.

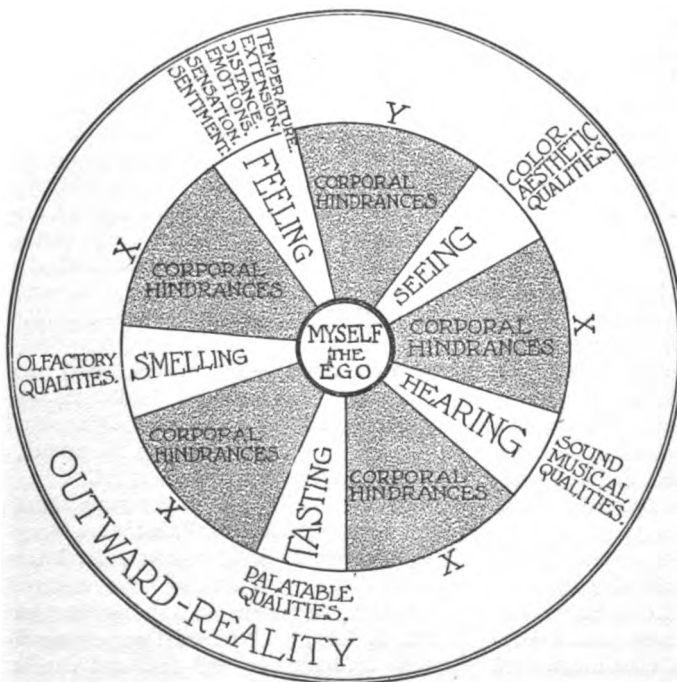
Some Queries for Dr. Lyman Abbott

Editor of THE HOMILETIC REVIEW:

With great respect for the ability of Dr. Lyman Abbott, I put to him the following two questions in reference to his recent sermon on "God Is Love," in Plymouth Church, Brooklyn, N. Y. Why was it not, as much a miracle for Christ the "Divine One" and the "Sinless One," as he describes Him, to have been born with a human father, as for such a one to be born without a human father? How do we know that the birth described in the New Testament was not in harmony with the natural order of things? There still exist many creatures in which

the father and mother principles are united in each, and are we quite sure that there are not forces of nature vastly beyond our present knowledge? Why, at this stage of our knowledge, should any of us dogmatize either pro or con? To assert that a birth from a virgin or that a resurrection like that attributed to Christ is supernatural is a course of reasoning in which we drop a thousand stitches, or "leap a chasm a million miles wide."

The other question is why did not Dr. Abbott, in his sermon—in many ways so excellent—try to answer the only really serious question that concerns the immanence



At death the shaded sections will disappear, and the circle, or rather our knowledge of it, and its qualities will be complete.

of God, as illustrated for example in the awful destruction of the 30,000 inhabitants by the Pelée volcano which destroyed every creature that drew breath in the city of St. Pierre, even "the all-innocent babes at the mothers' breasts." We say, of course, "we must trust"—is that not precisely what we say concerning the many things that Dr. Abbott attempted to explain? Why did not the doctor admit at least that there is here a mystery? EX-PASTOR.

Uniformity in the Church Year

Editor of THE HOMILETIC REVIEW:

I read with marked interest and delight Dr. Jefferson's article on "The Church Year" in the December issue of the REVIEW. No plea could have been better put forth nor could the advantages have been better championed by a representative of the traditional usage and custom of one of the communions which has always used this helpful adjunct to church life and teaching.

Only, Dr. Jefferson seems to forget some of us in his too broad statement of a historical condition. He says, "The church calendar was once an established feature in the Church, but the Reformers hewed it to pieces and threw the pieces away." This is hardly a fair statement when it is known that *the* Reformer, Luther, never threw it away, and that that part of Protestantism which is not only the larger branch, but a majority of all Protestants, has always used the church year in Christian worship and life.

Since Dr. Jefferson and others see so plainly the beauty and value of a church year, which he so nobly and forcefully maintains—the benefits of which are exprest by another REVIEW writer of the same issue as, (1) It keeps the life of our Lord always before the people; (2) it gives a connected and chronological view of that life; (3) it prevents the neglect of dogmatic preaching, thus surely giving it a legitimate claim upon us—we merely wonder why he and they do not take a whole step instead of a half one, and adopt *the* church year that has come to us with historical and ecclesiastical authority, which, if he is afraid of popery, he has but to remember is and has ever been a part of Lutheran and Anglican teaching. Such adoption would mean unity and something of uniformity. If any church found in such calendar certain saints' days or other festivals they did not care to observe they could

be passed over in silence, and then such as were observed would be kept by the church universal at the same time, for the same purpose, and somewhat in the same manner.

If it is true that "there is no eternal reason why the Advent season should have four Sundays in it rather than two or six," there is equally no reason why it should not, and as Dr. Jefferson thinks it a good thing to observe it, since the church has settled upon four, why not all adopt it instead of two or six and thus begin the church year at a uniform date? Tho there may be no reason for forty days in Lent, if it is proper to observe Ash Wednesday why not better that all observe it at the same time, forty days before Easter, rather than some of us thirty and others ten?

Nothing that can be said in favor of a church year is lessened in the least in signification when pleaded in behalf of *the* church year. H. DENNINGTON HAYES.

The Relation of Christ's Resurrection to Ours

Editor of THE HOMILETIC REVIEW:

I desire to suggest two considerations to indicate that the believer's assurance of resurrection can not safely be based upon the bodily resurrection of Jesus.

I. Paul did not use his great argument in this order. He postulated first a credible and reasonable affirmation that there is a resurrection of the dead, and therefore Christ rose from the dead. It amounts to the affirmation (not that Christ rose, therefore we rise, but) that the dead rise, and therefore we may be assured that Christ rose. He fortifies his citation of the witnesses who saw Him after the Passion with this argument that the dead rise, as if he realized that the testimony would be insufficient unless the objector were already in a condition of mind to credit the reasonableness of a resurrection of the dead. His whole argument is address to those who do or may believe in a general resurrection, and this fact he uses to enforce his plea and make reasonable his evidence, that Jesus rose. 1 Cor. xv. 12-22.

II. The type of resurrection set by the theory of the rising again of Jesus is bodily. It might stand as an assurance of a bodily resurrection for the believer. But the usual argument makes it the assurance of a future life. Now the bodily raising up of Jesus is

not proof of a future life, even for Jesus Himself. It might be believed as a resurrection. The evidence might show that He remained on earth forty days after the Passion, but it seems to carry no proof in itself that He lives now.

Further, if by this return to bodily life Jesus showed that He was Himself immortal, this fact shows no such thing of anybody else. Nobody else has come back bodily. If we may claim to share His risen life, it would have to be on other analogies or assurances than such as come out of a bodily reappearance.

Questions: 1. Is it not both philosophically and practically, as well as Scripturally, true that our belief in the resurrection of Jesus depends upon the more general belief in the resurrection of the dead, and the immortal life?

2. Does this miraculous and exceptional method of transit from this life to the other take Jesus to any extent out of His identity in the fact of our common humanity in the article of death and the future life?

3. If so, is the miracle a hindrance rather than a help to faith? A BIBLE STUDENT.

Did Jesus Live in Nazareth?

Editor of THE HOMILETIC REVIEW:

"Being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene" (Matt. ii. 22, 23). "Now when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum" (Matt. iv. 12, 13). "This is the prophet, Jesus, from Nazareth of Galilee" (Matt. xxi. 11). "This man also was with Jesus of Nazareth" (Matt. xxvi. 71). "Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan." "What have we to do with thee, Jesus thou Nazarene?" "And when he heard that it was Jesus the Nazarene." "Thou also wast with the Nazarene, even Jesus." "Ye seek Jesus, the Nazarene" (Mark i. 9, 24; x. 47; xiv. 67; xvi. 6). "They returned into Galilee, to their own city Nazareth" (Luke ii. 39). "And he went down with them, and came to Nazareth; and he was subject unto them" (Luke ii. 51). "And he came to Nazareth, where he had been brought up" (Luke iv. 16). "Ahl what have we to do with thee, Jesus thou Nazarene?" (Luke iv. 34). "And they told him that Jesus of Nazareth passeth by" (Luke xviii. 37). "The things concerning Jesus the Nazarene" (Luke xxiv. 19). "We have found him . . . Jesus of Nazareth, the son of Joseph. Can any good thing come

out of Nazareth?" (John i. 45, 46). "Whom seek ye? They answered him, Jesus of Nazareth. . . . Whom seek ye? and they said, Jesus of Nazareth" (John xviii. 5, 7). "And there was written, Jesus of Nazareth, the king of the Jews" (John xix. 19). "Ye men of Israel, hear these words: Jesus of Nazareth" (Acts ii. 22). "In the name of Jesus Christ of Nazareth, walk" (Acts iii. 6). "Be it known unto you all . . . that in the name of Jesus Christ of Nazareth, whom ye crucified" (Acts iv. 10). "For we have heard him say, that this Jesus of Nazareth shall destroy this place" (Acts vi. 14). "Jesus of Nazareth" (Acts x. 38). "And he said unto me, I am Jesus of Nazareth, whom thou persecutest" (Acts xxii. 8). "And a ringleader of the sect of the Nazarenes" (Acts xxiv. 5). "The name of Jesus of Nazareth" (Acts xxvi. 9).

From these passages is it not a natural inference that Jesus had His home in Nazareth? Jesus as a babe was brought to Nazareth to live there, Jesus at the age of twelve went with Mary and Joseph to Nazareth, and was subject to them. Jesus came from Nazareth in Galilee to John and was baptized in Jordan. Jesus came to Nazareth where He had been brought up. Jesus was called Jesus of Nazareth, and Jesus the Nazarene.

Is not this strong evidence that Jesus lived in Nazareth until He was baptized? There is not a word anywhere in the New Testament to the contrary.

Did Jesus ever before His baptism claim or intimate to any one that He was the Christ? Is it not reasonable to suppose that the words and teaching of Jesus showed more power, and were they not much more "the words of grace" after the Holy Spirit had come upon Him at the time of His baptism, than before?

Jesus came unto Nazareth, and to His own people and kindred who had known Him, He presented Himself as their Teacher and claimed to be the Christ—the Messiah, which He had not done before.

Is not the question, "Is not this Joseph's son," a question of surprize and indignation, rather than a question of inquiry as to who He was? They knew Him and His kindred and His work, what it had been before this, and they indignantly refused to accept Him as their Teacher and the Christ. For they had seen nothing in or about Him before this to lead them to suspect that He was the Christ.

May we not therefore still believe that Jesus lived in Nazareth till the time of His baptism?

C. W. C. ERICSON.

BONAPARTE, IA.

CHURCH TECHNIC

[In this department we are prepared to offer to our readers the benefit of expert suggestion and advice on all matters pertaining to church and Sunday-school building, decorating, furnishing, etc. For example: If a new Sunday-school or church building is to be erected or an old one renovated; or if some problem of heating, ventilation, or decoration is giving trouble, write to us and we will gladly give you what information is available.

Also if the purchase of church or Sunday-school equipment is contemplated, we will be glad to put inquirers in touch with those who can best supply the needs, if a letter is sent to us telling us just what is wanted. Address inquiries to Church Technic, care THE HOMILETIC REVIEW.]

ANSWERS TO INQUIRERS

WILLIAM T. DEMAREST, NEW YORK.

There is a marked distinction in our church between people who occupy pews in the body of the church and those who sit in the gallery. It seems difficult for them to become acquainted with each other and here is, therefore, a lack of unity in the congregation. We are planning some remodeling of the church building, and would be glad if you could suggest some way to bring these people together. At present the gallery stairs lead down into vestibules, into which doors from the main floor also open.

Ans. This problem is one that is common to many churches with galleries, and that it can ever be fully solved save by the elimination of the gallery we doubt. In remodeling the church, however, there are several things which may be done to mitigate the evil. The best suggestion we can make is to alter the rear of the church so that the gallery stairs come down not into the vestibules, but directly into the church. A considerable space should be provided back of the rear pews on the main floor, and here the people would be likely to gather at the close of services for conversation. If the people from the gallery were compelled to come down into this space they would gradually meet the down-stairs people. In several churches of which we know stairs are also provided from the side galleries down into the front of the auditorium, at the sides of the pulpit. So far as we can learn, however, these are seldom used. The very best remedy for the condition is not in the alteration of the church, altho this will do much to help, but in a development of the social instinct among the people.

What are the best chairs to use for seating a Sunday-school room?

Ans. We believe the most satisfactory Sunday-school chairs to be folding ones,

which may be obtained either single, or in rows of two, three, or four fastened together. The advantage of using those fastened together, rather than all single chairs, is that arrangements may easily be made for classes, the form of which can not readily be displaced. For instance, a row of four seats, two rows of three each, and a single chair may quickly be arranged for a class of ten scholars and a teacher; the four seats facing the teacher, three on each side of her. Thus square, temporary class-rooms may be formed all over the room. The advantage of the folding chairs is that they may be quickly stacked away when the room needs to be cleared for social or other purposes.

Our church is a comparatively new one, and its walls and ceiling have never been decorated. Will you suggest a satisfactory tint for them?

Ans. Something depends upon the color of your woodwork, but since the church was recently built we may assume that it is likely to be "golden oak" or something similar. The walls might be a very light brown or a light yellow; the latter preferably if there is little sunlight entering the auditorium. The ceiling in either case should be a cream white. If any frescoing is contemplated, let it be a simple frieze on the wall in a color which harmonizes with, and is not much darker than the wall tint. A light-green wall would also be satisfactory, altho it would not hold its color so well as the brown or yellow.

Is it advisable for a church to own a stereopticon? If so, what kind of instrument should be purchased, and what would be the approximate cost?

Ans. It is certainly advisable, indeed al-

most necessary, for an active church organization to have a stereopticon as part of its equipment. The projecting lantern can be used to advantage in so very many ways, religious as well as social; and lantern slides on many subjects may be so easily hired, that a church, however remote its location, may easily keep abreast of the times in this particular. As to the kind of lantern and its cost, that depends largely on the location of the church and the available illuminant. In a large church only two forms of illumination are satisfactory for lantern purposes, oxy-hydrogen gas or electricity. Use of the former requires either cumbersome apparatus for the manufacture of the gases, or proximity to some calcium-light concern where they may be purchased, compressed in cylinders. The latter method is inexpensive and perfectly satisfactory. Oxy-hydrogen gives a white, soft light on the screen, and may be satisfactorily used for pictures up to twenty-five feet in diameter. By use of a double lantern the dissolving effects are superb. The cost of such a double lantern and its equipment will be close to \$200.

For the church using electric lights for general illumination lanterns equipped with arc-lights are available. The light is more powerful than oxy-hydrogen, but, in the opinion of many, not quite so pleasant on the screen. A great deal of current is required by the arc-lamp, and special wiring must be installed from the source of electric supply in the building to the place where the lantern is to be used. The cost of electric stereopticons is about the same as the oxy-hydrogen. There are several special appliances for furnishing light generated by kerosene-oil for lantern purposes, and some of them are satisfactory if a picture no larger than eight feet in diameter is wanted on the screen. This is hardly large enough for the church of average size, but it might answer in smaller rooms. Acetylene gas is also used, but with similar limitations. Single lanterns thus equipped will cost from \$60 to \$75.

We want to build a small Sunday-school room, containing a small auditorium seating about 125 people, a separate room for the primary department seating about 75 chil-

dren, a small kitchen, and a small study. We are willing to expend about \$4,000 on the building. Can you suggest a suitable plan?

Ans. It is difficult to reply intelligently to this without knowing more of the local conditions. Judging from the town from which the correspondent writes, it is a rural community, and we may assume that some connection ought to be had between the new building and an already existing church. A plan that was followed a few years ago by the First Congregational Church of Newton Center, Mass., might readily be adapted to these needs, and the cost of construction, for a frame building, should come within the amount named. In the plan named a long, narrow building is provided. Roughly speaking, the small auditorium is in the center of the length, making a room somewhat longer than wide, having the speaker's platform on one of the long sides. At one end, separated by rolling or folding partitions, would be the primary department, and at the other the two rooms needed for kitchen and study. If it is desired to attach the building to the church, it should be done on the long side, where the speaker's platform is. The advantage of this shape of building is the light and air possible to secure, and the pleasant shape of the rooms. We would suggest to our correspondent that he employ an architect to undertake the details of planning and construction.

REV. J. F. A., BOSTON, MASS.—In the matter of a bronze memorial such as you mention in your letter we would respectfully refer you to The Gorham Company, New York City.

REV. J. B., ROCHESTER, N. Y.—The Tiffany Studios, Forty-fifth Street and Madison Avenue, New York City, will be able to furnish you a plan to meet your requirements. If you will correspond with them they will give you complete details.

COMMITTEE, IOWA.—W. & E. Schmidt Company, of Milwaukee, Wisconsin, according to their very complete catalog, can furnish you lecterns varying in price from \$5 to \$500.

RECENT BOOKS

"Of making many books there is no end."

THE FORMATION OF THE NEW TESTAMENT. By GEORGE HOOPER FERRIS, A.M. 12mo, 281 pp. Grifflith & Rowland Press. Price, 90 cents, net.

How did it happen that, out of the great multitude of books that were written under the inspiration of the Christian spirit in the first two centuries, a few were segregated and made into the collection known as the New Testament? This is the problem, which Mr. Ferris sets out to discuss, and he discusses it in a way that is both acute and suggestive. Brief tho his book is, he forces us to feel that some of the ultimate problems in



connection with the New Testament are not so much as faced, or even felt, by many good Protestants who would count themselves as not unacholarly. For example, if Christianity be a religion of the spirit and of liberty, is there any real and logical place in it for the idea of a canon, which seems, at any rate, to regard the operations of the spirit as restricted to certain books? The problem becomes all the more difficult when we learn that some of the books not lifted into the canon were both edifying and popular. Mr. Ferris argues that the sifting of the books and the formation of a canon was really the work of the bishops, and that the process was connected with the change of emphasis which came, when Christianity began to be regarded as a speculative system rather than a source of life. The spiritual life might be nurtured upon books of many different kinds, but when it is a question of orthodoxy, there must be a fixt and final standard, and that practically means a canon. There are some thoughtful remarks about the inconsistency of those Protestants—and they are the majority—who accept the canon of the New Testament as infallible, and who reject the authority of the Catholic Church, by which that result was produced (p. 194). The effect of the book is to make the reader ask himself whether, if the divine spirit operates through all the ages, the canon can ever, in any real sense, be closed. Mr. Ferris' conclusion is "not that the New Testament books were uninspired writings, but that their inspiration will suffer no

hard line of separation from the workings of God's Spirit in all his prophets, apostles, and teachers throughout all time" (p. 260). A drastic conclusion this will seem to many, and it will be many a day, if ever, before it is accepted by the Church of Christ at large. Tho, humanly speaking, the canon might easily have been something different from what it is, one can not but feel that, on the whole, the factors which helped to settle it, were providentially directed.

THE CHRISTIAN RELIGION—ITS MEANING AND PROOF. By J. SCOTT LIDGERTT, M.A. Cloth, 8vo, xiv+516 pp. Eaton & Mains. \$2.50, net.

A new work in Christian evidences governed, for the most part, by the modern spirit and method. A sketch of the history of Christian evidences sums up those methods and results that belong to the elder type of apologetics, which the author shows to be entirely inadequate to satisfy the Christian consciousness of our own day. The necessity to criticize modern scientific conceptions as furnishing an alleged sufficient explanation of the universe and its cause, requires a recognition of the movements that have characterized science and philosophy. For this and other modern tasks, the apologetics of Paley, Martineau, Kaftan, etc., are insufficient. The specific work of Christian evidences seeking to prove Christianity true is to show that all its faith and facts have a vital place in the order of reality, and that this faith and these facts "reveal its meaning by manifesting and making good the relations in which and the ends for which the system" of Christianity exists. The Datum of Christianity is Christ, and He is that which is to be explained, proved and justified to the reason of man. His chief relation is that of sonship, implying God's fatherhood, and fatherhood is the central clue of theism. The doctrine of salvation is to be explained from the truth of sonship, mediated to us by Christ, in whom it was an original right and fact. From these main doctrines an outline of Christian faith is drawn, and the problem of Christian evidences is affirmed to be "to discover in what relation the Christianity which has been outlined, stands to the spiritual consciousness of mankind, and to the interpretation of the universe as it is conceived in modern times." Religion, in its common aspects, is described, and the great ethnic religions are reviewed in order to show Christianity as the fulfilment of both. The primary verification of Christianity is found in Christian experience, chiefly in the filial consciousness that knows God as Father.

A secondary evidence assays to show Christianity as the only satisfactory explanation of the universe; to give the key to the nature, condition, destiny, and salvation of mankind, and to furnish a reasonable doctrine of God; as over against the objections offered by systems of naturalism. The argument from design is strengthened by consideration drawn from the region of the spiritual and rational consciousness. Redemption is presented from the ground of the divine Fatherhood and the human filial consciousness, which obviates the objections to the doctrine as traditionally presented. Man's nature and his sin are described with full allowance for the more recent psychology, which is partly accepted and partly corrected. The work should be ranked as an important contribution to the newer apologetic of Christianity.

THE CATHOLIC ENCYCLOPEDIA. An international work of reference on the constitution, doctrine, discipline and history of the Catholic Church, in fifteen volumes (volume I., pp. 802; and II., pp. 804). New York, Robert Appleton Company.

These two volumes constitute the first instalment of the Catholic Encyclopedia, a work of exceedingly comprehensive design, whose object is to give "full and authoritative information on the entire cycle of Catholic interests, action and doctrine," or, more briefly, to present "the Catholic view of the world." The world with which it deals, however, is by no means exclusively the ecclesiastical world, but the large world of infinitely diversified human interests; and consequently it contains a vast amount of information which must be as welcome to Protestants as to Catholics, and which, indeed, to Protestants ought to be peculiarly welcome, as it presents an authoritative embodiment of the Catholic point of view.

There are in these two volumes several articles dealing with themes of predominantly, though not exclusively, Roman Catholic interest—such as those on Absolution, Apostolic Succession, Altar, Anglican Orders, Beatification and Canonization, Breviary. "Apostolicity is not found in any other Church" (I. 649). "The Anglican Church, in particular, has broken away from Apostolic unity" (I., 641). But besides articles like these, which present Catholic usage, or argue Catholic claims, is a large number of articles of general interest. The richness of the variety may be inferred from the following selection—Abstinence, the French Academy, Faculty of Arts, Anatomy, Animals in the Bible, Adulteration of food, Asceticism, Astrology, Astronomy, Alcoholism (alcohol is a drug, not a drink; a narcotic, not a tonic).

Every important department of human activity is here represented—law, literature, art, science, philosophy, theology, even business, (there is, for example, an article on bankruptcy). The purely literary articles are, for the most part, not long: *e. g.*, on Ariosto and Boccaccio. Philosophy—both the systems and the philosophers—come in for full and careful discussion. In these volumes Agnosticism is dealt with, also Altruism and Athelism; and among philosophers, Averroes Avicenna, Aristotle—the latter in a fairly exhaustive article. The biographies include painters, architects, sculptors: among the better known names are those of Fra Angelico and Botticelli. Many of the names in the shorter biographies will be unfamiliar to most Protestants, but they serve to give one an idea of the great place that the church has had in history, and of the diversified activities of her sons.

Naturally a great deal of church history is packed into these volumes, mainly in the form of biography—lives of Church fathers, saints, and popes: Athanasius, Augustine (on whom there is a long discriminating and appreciative article), Anselm, Ambrose, Basil, Bernard, the various Adrians, Alexanders, Benedicts, and Bonifaces.

Throughout the volumes there is interspersed also a great deal of geographical material in the form of description of cities and states. The descriptions are often accompanied by admirable maps. The articles discuss questions of ethnology, history, and sometimes discovery, and are very far from being exclusively devoted to the interests of the Catholic Church in those cities or countries.

We turn with special interest to the Biblical articles, of which there are not a few in these volumes. The books treated are Amos, Haggai, Acts, and the Apocalypse; but other articles arising out of Biblical study carry us right into the region of disputed questions. There are articles, for example, to name only a few, on Aaron,

Abraham, Adam, the Apocrypha, Authorized Version, Ark, Assyria, Babylonia, Atonement, Balaam, and the Bible itself. None of these themes could be adequately discuss to-day without at least taking into account the critical view of the Old Testament which is so largely accepted by Protestant scholars; and it is a testimony to the candor as well as to the learning of the contributors that they have not only an intelligent, one might almost say sympathetic, appreciation of the critical standpoint, but also an honest desire to do it justice. The Bibliographies which are appended to almost every article, while of course they include Roman Catholic literature on the subject, are replete in the names of American, English, and Continental Protestant scholars, *e. g.*, Cheyne, Driver, Robertson Smith, Kent, Harnack, Wellhausen, etc. There are frequent references to the Expositor and the Expository Times, and many of the Bampton, Gifford, and Baird lectures are characterized as excellent. The great scholars of the Roman Catholic Church are not unwilling to confess their obligations to Protestant scholarship.

The Biblical articles are often marked by a fine sanity. In the articles of Oussani—if one may make special mention where there is so much that is good—there is no desire to exploit the results of archeology either for or against the critical view of the Bible. "The triumph of Assyriology," he writes, "must be regarded as a triumph for Biblical exegesis and criticism, not in the sense that it has strikingly confirmed the strict veracity of the Biblical narratives, or that it has demonstrated the fallacies of the 'higher criticism,' as Sayce, Hommel, and others have contended, but in the sense that it has opened a new and certain path, whereby we can study the writings of the Old Testament with their correct historical background" (II. 10). And by another scholar, we are frankly told that "taking archeology as a whole, it can not be doubted that no definite results have been attained as to Abraham. What has come to light is susceptible of different interpretations" (I. 54).

To the Protestants many of the more liberal utterances in these volumes will come as a surprise. For example, the derivation of the word Abraham in Gen. xvii. 5 is rejected (I. 51). In general, the etymologies in the book of Genesis are "often divergent and not always philologically correct" (I. 129). "In a few passages, the Latin version is misleading" (I. 476). The Septuagint is sometimes right, as against both the Hebrew and the Vulgate (I. 723). "As a literature, our sacred books have been transcribed during many centuries by all manner of copyists, to the ignorance and carelessness of many of whom they still bear witness in the shape of numerous textual errors" (II. 543). "In the several narratives of the same event, inspiration does not compel an absolute agreement in mere extrinsic details, which, in no wise, affects the substance of the narration" (I. 122).

One admirable feature of the Encyclopedia is the absence of polemics, even from articles like Antichrist, where it might easily have emerged. The claim that "the objective method has been followed" is certainly, in the main, justified by the facts, and this dictionary, representing, as it does, the international scholarship of the Roman Catholic world—for its contributors hail from many lands—and planned and executed as it is with comprehensiveness of outlook and conscientious accuracy, deserves a cordial welcome, alike from those who desire to extend their general information, and from those who wish to have an authoritative exposition of the work that the Roman Catholic Church has done, and of her outlook upon the world.

CHINA AND AMERICA TO-DAY. By ARTHUR H. SMITH. Cloth, 12mo, 256 pp. Fleming H. Revell. \$1.25, *net*.

The author has handled a big subject in a masterly way. Old China and New America are set over against each other, and, many will conclude, to the unfavorable comparison of the latter with the former.

Ancestral worship, honoring parents, civil-service examination, hard work, courtesy, truthfulness, commercial integrity, are among the factors which have made the days of the Chinese long in the land God has given them.

Example with China, as with all people, counts for more than precept. Japan's victory over Russia was an object lesson to China to make her army administration more effective than ever before. And whether she has heard the cry of "America for Americans" or not, she is doing all that is possible to dominate her own affairs and to purchase all foreign "rights."

The greatest of all the changes in China, the author says, is the definite abolition by imperial edict (September, 1905) of the old style examination and the introduction of Western learning.

The two chapters devoted to America's "advantages and disadvantages" and America's "opportunities and responsibilities" should be widely read.

The book is an able contribution to a growing literature on an interesting and ancient people.

CHRISTIANITY AND THE SOCIAL ORDER. By J. R. CAMPBELL. Cloth, 12mo. The Macmillan Company. \$1.50, *net*.

Mr. Campbell has been sadly misunderstood and grievously treated by many of the churches and religious leaders in England. He is not in the right mood to render a fair estimate of his unjust judges. The consequence is, that his arraignment of modern Christianity is almost as unfair as the treatment which he himself has suffered.

At the very outset, he visits the iniquity of the fathers upon the children in asserting, as the present universal attitude of the churches, a position which large numbers of them long ago abandoned or sufficiently modified, while a large number of the remainder are passing through the period of transition. It is no longer fair to say that the "individualistic idea of salvation," the over-emphasis on "other-worldism," the conception of salvation "by believing something," and the idea that "men are acceptable to God on other conditions than their relation to their fellowmen," are the dominating conceptions of Christian teachers and Christian churches. They may not have gone so far towards the light as Mr. Campbell, but they are well on their way.

Mr. Campbell thus starts out with the general statement that Christianity, as understood to-day, is not the religion of Jesus. The churches, he says, have been captured by mammon. Socialism is the return to the early gospel. Jesus was properly one-sided in his sympathy for the poor.

In his exegesis, Mr. Campbell, who has been an ardent supporter of the higher critics, reverses their general conclusion in his interpretation of the gospel of Luke. It is to be feared that he does so because it suits his argument. This book, like his others, is characterized by his careless off-hand way of sweeping things aside when they are in his way. He disposes of the New Testament theology at a single stroke; there is practically nothing in it that is permanent. Its social ideals, which are its permanent features, have been repudiated by Christianity, but are to be restored by Socialism.

Mr. Campbell has become an out-and-out socialist, adopting the regular program. While he seldom quotes

from anybody or refers to any other authority, it is evident that he borrows his scheme bodily from other men who have presented his subject much better than he has done.

In fact, like all of Mr. Campbell's books, this one bears the marks of haste, is incoherent and disconnected. While its main assertions are splendid, it is superficial in its treatment.

Nevertheless, his ideals are lofty, his conception of the gospel is humanitarian, and his truth, which his errors unfortunately serve to conceal, will win its way despite the impediments of inadequacy and incoherence with which Mr. Campbell heavily burdens it.

The author is glowing, inspiring, helpful as a preacher of religion and a moral idealist, but he has not the temperament and equipment required for the scientific treatment of either theology or sociology in the form of a systematic order.

THE HISTORICAL EVIDENCE FOR THE RESURRECTION OF JESUS CHRIST. By KIRSOFF LAKE, M.A. Cloth, 12mo, viii+291 pp. G. P. Putnam's Sons. \$1.50, *net*.

All the text material extant has been examined in this work for the purpose of reconstructing the original tradition of the resurrection, and then of determining what the facts are and what belief they warrant. The sources consist of the Pauline writings, chiefly 1 Cor. xv; the four Gospels; the Gospel of Peter, and the Gospel to the Hebrews. The variations and contradictions are all noted by detail examination. In reconstructing the original tradition, the process is two-fold, viz.: a consideration of intrinsic probability and of traditional probability. From both these considerations the narrative of Mark is approved as answering most nearly to the substance of the original tradition. The other accounts could have been developed from this, but not this from the other accounts. The lost conclusion of Mark is not exactly reconstructed, but that it contained an account of the flight of the disciples into Galilee and of an appearance there to Peter, and perhaps to the other disciples, is argued as highly probable.

From this early tradition the story of the actual events as delivered in the accounts is summarily told. The actual facts were that the disciples early asserted that in some form Jesus was "seen" after his burial. The women at the tomb were told by "the young man" that Jesus was not there. After they found out that he had appeared alive, they interpreted this as a proof that the tomb of Jesus was empty. This question was never investigated. The author claims that the narrative would be just as exactly satisfied if it should be supposed that the women went to the wrong tomb, which may indeed have been empty, and on being accosted by "the young man," had fled in affright—afterward to make this report. But the tradition of Jesus' reappearances points to history actually realized, and leads the author to suppose that He showed himself to them in some way. He rejects, on Paul's authority, the development of Matthew and John that portray a physical Jesus after the passion, and suggest that we may yet get facts along the line of psychic research to explain the reappearances. The author deals with the mythical explanations, admitting that in the later developments in Matthew, Luke, and John the accounts show the influence of current Jewish beliefs, as in giving us two angels at the tomb, probably indicating Michael and Gabriel. He allows for the Docetic controversy as having accented the stress laid, especially by John, on the actual physical reappearance. But the author notes that the original tradition was almost

certainly free from all those environmental influences, and has all the marks of historicity.

It is not necessary to assent to all the criticisms nor to assume all the conclusions of this book in order to appreciate the value of the survey and critical analysis of the sources. For those who have maintained, and do maintain, belief in a physical resurrection of Jesus' body, this book will indicate clearly what difficulties beset that belief; while those who have been unable to hold this view, will be glad to have the whole case stated, that they may see upon what grounds, if any, some different view of Christ's reappearance might be made to rest. The author is free enough in showing his own opinions, but always without the slightest show of dogmatism.

THE RELIGION OF THE VEDA. The ancient religion of India (from Rig Veda to Upanishads), by MAURICE BLOOMFIELD. 12mo, 300 pp. G. P. Putnam's Sons. Price, \$1.50.

This is the seventh volume in the "American Lectures on the History of Religions" series. The six lectures were delivered last year by the Professor of Sanscrit and Comparative Religions at the Johns Hopkins University. Dr. Bloomfield, whose massive Concordance to the Vedic Hymns and the three-volume edition of the Atharva Veda prove his thorough scholarship.

The reader of these pages may learn how the religion of the Vedas rests upon a prehistoric foundation of nature-myth, continued as ritual in the Rig-Veda hymns, grew more and more mechanical in the Yajur Vedas, and was finally abandoned for the pantheistic and pessimistic philosophy of the Upanishads. The book is not at all easy reading, but the author makes a dry subject fairly interesting, and has even found oases of real poetry in the wide desert of puerile platitudes that characterizes so much of the Vedas. There is an interesting portrait gallery of the early Hindu Pantheon. We see prehistoric gods, transparent gods, and opaque gods, Agni, the fire-god, and "Indra, that blustering pinchbeck, braggart, Herculean god, whose shortcomings have gone far to establish a certain position for the Vedic free-thinker." The other gods have grave faults also, tho they seem to have on their Sunday clothes. And after patient reading, one turns for relief from these Aryan Vedas to Job and Isaiah, or even the Theism of the Semites in the Mohammedan Koran.

A NEW GOSPEL. By PERSONA. Cloth, 12mo, 88 pp. Brentano, New York. 75 cents.

Here is an acute mind at work on great problems from the point of approach of the holy impatience of idealism. There can be no doubt that he has penetrated to the substance of faith, nor that much which he has stript away belongs to the vanishing shell of faith, and will be discarded. The author undertakes to show us what he thinks would be the attitude of Christ and His message toward this age, its problems, churches, theology, Bible, social phenomena. There is with him no authority, no sacredness, no promise of help or of permanence in the established order in religion nor in the present social order. The Bible has no peculiar inspiration, there are no miracles, no virgin birth, no physical resurrection of Jesus. Jesus teaches men to disbelieve his own reported sayings. Men are better able to-day than were any men of old to know and to live the truth. The social wrongs are portrayed as the author thinks Christ would view them—monopolies, industrial tyranny, graft, political corruption, poverty, child labor, and all the rest of it. New beatitudes and commandments are proposed. As for God, he is a creation of man, an ideal of growing hu-

manity, and as an inward spirit is to redeem man and society through man's energies, faith, and love alone.

Nature, and all it includes, God "has nothing to do with." The God who is presented is denied any omnipotence, being as powerless as ourselves against natural evil and the moral mal-doing of men.

The proportions and perspective of things in this book are greatly warped. It is not so much that the evils of theological speculation, ecclesiastical selfishness, and social mal-adjustment are overstated in themselves, but rather that the values residing in the church and in other present institutions are largely ignored or denied. But a more fatal defect is in the author's positive attempts at "a new gospel." When he gives up the idea of a God who rules in the cosmos as well as in man's soul, he surrenders by far the larger portion of the possible means by which the world is to be regenerated, and takes from man himself his greatest incentive—his ineradicable faith that, in all this realm, God is working, and working mightily, with him. The title is a misnomer.

SIN AND SOCIETY. By EDWARD ALSWORTH ROSS. Cloth, 12mo, xi-167. Boston: Houghton, Mifflin & Co \$1.00, net.

This is a strenuous bit of thinking and writing. It penetrates the surface of things, and unmask the sins of our times in clean-cut, forcible, and unmistakable language. The reading of the brief chapters of this timely book will open the eyes of many to the complexity of our civilization and to the subtlety and vulture-like manner which men in positions of responsibility can play the game of fleeing their fellowmen.

We are too apt to think that the vices of men, such as drunkenness, lasciviousness, gambling, etc., constitute the worst evils of our time. The author of "Sin and Society" inclines to the belief that our enemies are more insidious, if not more destructive, than these, and that they take their character from the mutualism of our time. If it is true that the old-time sins are dying out, we certainly ought to know something of our real enemies, and these Prof. Ross discloses to us.

The author would attempt to remedy the sins of those men who in their impersonal relations as directors of corporations escape responsibility and punishment. He would have the directors responsible for any irregularities or guilt connected with said corporation. As he says, "Never will the brake of the law grip these slippery wheels until prison doors yawn for the convicted officers of lawless corporations."

In the words of Bacon: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." This is a book to be chewed and digested.

EFFICIENT DEMOCRACY. By WILLIAM H. ALLEN. Cloth, 8vo. Dodd, Mead & Company. \$1.50, net.

Mr. Allen has undoubtedly had abundant opportunity to come in contact with that bogle of all efficient workers—the good but inefficient man. His thesis for attaining a true democracy is the pithy sentence: To be efficient is more difficult than to be good. His object is to apply the tests of efficiency rather than those of mere goodness to all spheres of life, particularly those of the governors and of the governed. He considers the most important ingredient of efficiency to be the desire to know, and shows how—as governors and governed—we may get a knowledge of the things concerned, and suggests the establishment of an institute for municipal research as a mine of information in that direction.

The book is really valuable to all social workers, and to all those who would become more efficient in their respective line of work.

A PLAIN MAN'S WORKING VIEW OF BIBLICAL INSPIRATION. By ALBERT J. LYMAN, D.D. Cloth, 12mo, 47 pp. Eaton & Mains.

The argument in this book proceeds by the way of four steps: that the Bible exhibits in many of its parts a very high degree of the same inspiration that belongs to all works of genius; that it has, in some of its parts, a supreme degree of ethical inspiration; that it has here and there marks of a special spiritual inspiration of a kind apparently beyond the reach of the men and the ages that produced the writings, and that these special points of inspiration are an adequate standard for interpreting, correcting, and certifying the whole collection. These main considerations are stated without raising or discussing questions of criticism. The argument is cogent, and the spirit reverent; nevertheless the book raises a host of questions that the author might profitably write another book to answer. Could he find a body of Christian scholars who will select for us these central norms of inspired Scripture? What is the necessary connection between these and the less inspired or uninspired sections, say the lists of names in Chronicles? What would be the nature of the unitary structure that would follow when the Bible had been grouped about the inspired parts? And there are many other questions leading out from this argument; some of which would have to be satisfied before the argument itself could take profitable effect. But these clues are amazingly fruitful, and the book will do good.

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY. By JOSEPH ALEXANDER LEIGHTON, Ph.D. Cloth. The Macmillan Company. \$1.50, net.

This book might be called a companion to Professor Rauschenbusch's "Christianity and the Social Crisis," since it supplements the latter work in different ways. It aims to offer an interpretation of the fundamental ethical principles of Jesus in their bearing on individual destiny and social life. The author treats these problems from the following points of view: Nature and Human Nature; The Heart of Man; The Conduct of Individual Life; The Conduct of Social Life; The Imperfections of Life; The Idea of God—In general, as viewed by Christ, and as concerned with the problem of evil; The Influence of Jesus's Teaching and of Other Ethical Systems; Jesus Christ and Other Founders of Ethical Religions—as affecting the problem of Personality and the History of Religion, and the influence of Jesus, Mohammed, and Buddha in History. The Final Significance of the Personality of Christ forms the last chapter. An appendix on Ethics and its bearing on Eschatology adds to the value of the book. Indexes enable the reader to find every subject quickly.

A STUDY OF THE LIFE OF JESUS. By GEORGE B. STEWART, D.D., LL.D. Paper, 12mo, 182 pp. The Pilgrim Press, Boston. 40 cts., net.

To those who contemplate making a change in their advanced study course, we recommend a careful perusal of this compendium, comprising 52 lessons by President Stewart. It gives, what we have not seen before in one volume, material for a study of the life of Christ from the Old Testament, the Acts and Epistles, and lessons on the land and people. Only as we study what went before, as well as what came after, the life and ministry of our Lord, can we get the full significance and meaning of the Christian revelation as found in Christ. A class with a good harmony of the gospels and this inexpensive book, would have the first requisites to profitable study.

SUPREME THINGS. By JAMES G. K. MCCLURE. Cloth, 12mo, 159 pp. Fleming H. Revell. 75 cents.

The eight "Supreme Things" cited by Dr. McClure are: "The Supreme Revelation," which is summed up in John iii. 16; "The Supreme Obligation," which is love to God and man; "The Supreme Virtue," namely, reverence; "The Supreme Art," which is to use wisely what we have; "The Supreme Resource," found in "the things that remain" after all early illusions have been dissipated; "The Supreme Test," applied in proving our capacity for true friendship; "The Supreme Mission," that of the prophet, particularly of the preacher and pastor; "The Supreme Temper," the sober mind, balance, reasonable self-restraint. The chapters are made up from college addresses, and contain wholesome truth for young men. The adjective "supreme," however, is not happy, as the virtues and attainments treated do not all deserve any such superlative.

THE MAN OF GALILEE. By GEORGE R. WENDLING. Cloth, 8vo, 270 pp. Olcott Pub. Co., Washington, D. C. \$3.00.

Mechanically considered, the pages of this book are nine inches long and five and one-half inches wide, while the print is but five inches long and two and one-half inches wide; of large 12-point type, double-leaded, with but 21 lines to each page; 58 pages of the numbered 270 pages are blank, or contain but a single word or sentence; about as many more pages contain but a few sentences; nearly every page has wide blank spaces between paragraphs. This seems to be the limit of the padding process in bookmaking. In our judgment, it should not have been applied to Dr. Wendling's valuable and inspiring lectures. This lecture on "The Man of Galilee" has been heard by great audiences all over the English-speaking world. It is not only popular, but it is effective. The argument is of a kind that Biblical criticism and modern thought can not possibly shake. The Deity of Christ is set forth by merely analyzing and describing His characteristics. Dr. Wendling is transcendental, and rests at last in the attitude of the mystic, but his argument is probably the best that can ever be made for effect with the average man. We only regret that it has not been put into its proper compass in a book the form of which would more honestly represent the real dimension of the contents and the price one must pay for it.

TAKING MEN ALIVE. By CHARLES GALLAUDET TRUMBULL. Cloth, 12mo, 199 pp. New York: Young Men's Christian Association Press. 60 cents.

The methods of Henry Clay Trumbull, one of the wisest Christian workers who has ever approached the problem of winning men, are systematized in this book. Dr. Trumbull's well-known volume, "Individual Work for Individuals," was made the basis of lectures and lessons that were developed during three years of lecturing and class work at Christian Endeavor assemblies, Y. M. C. A. rooms, theological seminaries, etc., and in their present form are intended as a general text-book for Christian workers who desire to pursue the method of working with single individuals, which Dr. Trumbull made so successful. The author's conviction that any intelligent and earnest Christian can succeed in this kind of work will not be shared by all his readers. There never was but one Henry Clay Trumbull; there will never be another. But the book will be useful to many who can never hope to equal his achievements.

THE PSYCHOLOGY OF INSPIRATION. By Prof. GEO. LANSING RAYMOND. Cloth, 12mo, xix + 340 pp. Funk & Wagnalls Company. \$1.40, *net*.

One of the most significant things about modern religion is that so many men show as many minds in attempting to account for its place and power. Tho they by no means agree with one another, all unite in testifying to the haunting quality of religion itself. Professor Raymond writes as a psychologist who has given much thought—and, some will say, too much credence—to the phenomena of hypnotism and the subliminal consciousness. His main contention is that religious inspiration becomes perfectly credible and rational the moment we accept its purpose and message as suggestive rather than definitive. There is truth in this; tho we think that Professor Raymond goes too far in drawing so marked a distinction as he seems to do between the methods of faith and the methods of knowledge. He concludes that "liberal Christianity is the only logical Christianity"; and in so far as he shows how creeds must be treated as symbols instead of hard and fast definitions of faith, he seems to make good his claim. His readers may sometimes question, however, whether the Johannine doctrine of the Spirit does not afford a simpler and easier key to the problem than that which Professor Raymond elaborates.

WHERE THE BOOK SPEAKS. By Rev. ARCHIBALD McLEAN. 12mo, 241 pp. Fleming H. Revell Co., New York, 1908. \$1.00, *net*.

Dr. McLean, the secretary of the Foreign Christian Missionary Society, clearly and forcefully brings out in this volume the essential missionary character of the Old and New Testaments. This has been overlooked by some Bible students who have been so intent on finding sermons or critical essays that they have neglected the great practical truths of world-wide application. Dr. McLean's studies are well worth reading by every clergyman. They are spiritual, but not hackneyed; sensible, but not uninteresting. He discusses the Old and New Testament missionary ideas, the missionary character of Christ and of the Church, and gives many rich and helpful suggestions on the Lord's Prayer, the Feeding of the Five Thousand, the Good Samaritan, and other parables, miracles, and teachings.

Dr. McLean's style is strong, terse, and epigrammatic. Many of his sentences might well lead us to stop and think: "God is not a beggar asking alms. He is a preferred creditor." "Missions are not merely a department of Church activity; they are the whole thing." "Every soul alive in need is a neighbor."

This is a book to be read, studied, digested, and passed on to others.

THE STUDIES IN THE PSALMS. By JOHN EDGAR MCPADYEN, M.A., B.A. Cloth, 12mo, ix+116 pp. Young Men's Christian Association Press.

These studies cover the 1st, 11th, 23d, 39th, 48th, 49th, 53d, 90th, 91st, and 126th Psalms. The plan followed is to give the text of each Psalm, with a brief analysis, its message; a paraphrase of the psalm; some personal and general questions and points for consideration. The clearness and the freshness of these short studies will prove helpful to all whose lot it may be to use them.

THE MODERN READER'S BIBLE. By RICHARD G. MOULTON, M.A., Ph.D. Cloth, 12mo, xiv+1733. The MacMillan Co. \$2.00, *net*.

This work (intended by its literary form and structure to assist the student in interpreting the Bible) has been before the public in separate volumes for many years. In this new single-volume edition there is brought together the contents of the twenty-one volumes.

THE TRUE CHURCH. By ALLEN MACY DULLES, D.D. Cloth, 12mo, 319 pp. Fleming H. Revell Co. \$1.25, *net*.

The author emphasizes the primal necessity of determining what the true Church is in order to discern what church is the true Church. His answer is, that the character and mission of the Church is the character and mission of Christ. No visible organization is the Church, but every church contains those who altogether make up the Church. The claim of the Roman Catholic Church to be the only Church is refuted, and the claims of the Romanist party in the Anglican Church are exposed as inconsistent with all the Anglican Church history. Professor Dulles regards the present reactionary tendencies toward ecclesiastical authority as containing elements of danger, and an intelligent discernment of the true nature of the Church as one of the prime necessities of the thinking of our time. The work is thoroughly done, and is greatly needed.

SOUL-SAVING. By JOHN L. BRANDT, LL.D. Cloth, 12mo, 332 pp. The Christian Publishing Co., St. Louis.

The author says in his preface that "these sermons . . . have been instrumental in making thousands of converts to the Lord." They are keyed wholly to the older notes of individual salvation. There are no extremes of sensationalism, and they keep closely to the well-understood pleas of the average evangelist. Sermons of this kind are better when preached and heard by audiences than when reduced to print for reading; nevertheless, there is much in these sermons that will be helpful to any one interested in evangelistic meetings.

THE TEACHING OF THE GOSPEL OF JOHN. By J. RITCHIE SMITH, D.D. Cloth, 12mo, 406 pp. Fleming H. Revell Co. \$1.50, *net*.

Dr. Smith adds one more book to the already formidable list on the Fourth Gospel.

Throughout, the conservative point of view is maintained. It is easy to see that the author is on perfectly familiar ground while writing on the teaching of John. His book will prove serviceable to many who are at present engaged in the study of this Gospel.

SUNDAY-SCHOOLS THE WORLD AROUND. Edited by PHILIP E. HOWARD. Cloth, 12mo, xiv+422 pp. Illustrated. The World's Sunday-School Executive Committee, Philadelphia. \$1.00, *net*.

This book gives an account of the proceedings of the world's fifth Sunday-school Convention held in Rome, in May, 1907. It should be read for the information it gives concerning what the Sunday-school is doing throughout the world to advance the Kingdom of God.

THE TEACHER THAT TEACHES. By AMOS R. WELLS. Cloth, 12mo, 95 pp. The Pilgrim Press, Boston. 60 cts., *net*.

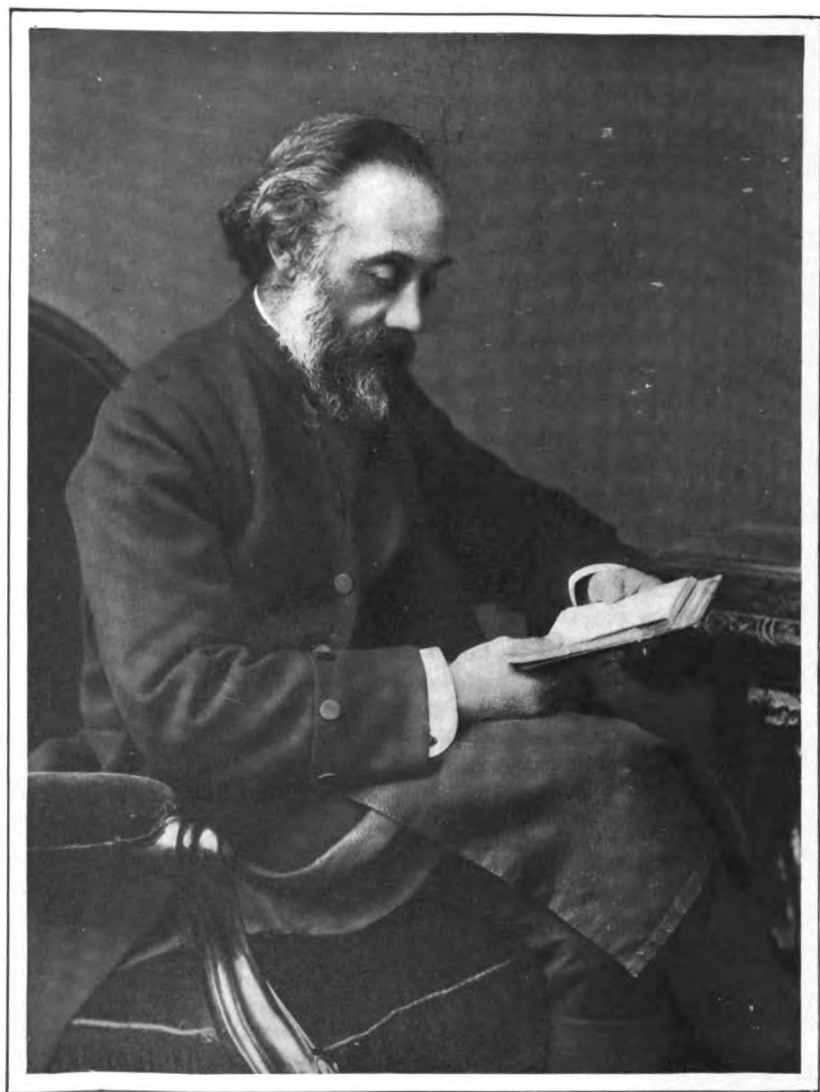
Pastors who are awake to the opportunity that the Sunday-school offers for molding character and who are desirous of having more efficient work done by the teachers, would help them by putting a copy of this little book into their hands. The author's aim is to "transform the teacher that does not teach into the teacher that teaches."

THE OLD YEAR AND THE NEW. By CHARLES EDWARD JEFFERSON. Cloth, 12mo, 61 pp. Thomas Y. Crowell & Co. 75 cts., *net*.

APPRECIATION OF MUSIC. By T. W. LURETTE. Novello & Co. H. W. Gray Co., Agents, 21 E. 17th St. \$1.50.

THE PRICE OF POWER. By Rev. J. STUART HOLDEN, M.A. Cloth, 12mo, 96 pp. Fleming H. Revell. 50 cts., *net*.

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THE VERY REV. H. D. SPENCE-JONES, D.D., DEAN OF GLOUCESTER

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EDITORIAL COMMENT

"Thoughts rule the world."

SINCE we commented on the "crime-wave" last summer the situation has not improved. Bomb out-

Social rages have increased.

Unrest Large districts of Kentucky have been terrorized by an oath-bound organization numbering thousands of men, whose head, says the Governor of the State, "has the power of life and death over the members," who freely employ the bullet and the torch to gain their ends. On April 4 the President of the American Federation of Labor informed a Congressional committee that either Congress must enact the demands of the Federation into law, or "there will spring up secret organizations bound by oath to the service of the cause of labor and to the fight we have already waged." All this is disquieting enough; and besides we have, in consequence of a financial panic, a huge army of the unemployed, many of them bitter and desperate. The social atmosphere is evidently full of electricity. The public peace is in a condition of unstable equilibrium, which, like dynamite, a sudden shock may upset destructively. Here is a many-branching problem. Like the riddle of the Sphinx, it presents the alternative, "Solve it, or be devoured"; but it can not be solved without human sympathy, clear and cool discernment of the roots of trouble, and unselfish citizenship in sterilizing them. The preachers who bracket socialism with Mormonism, the editors of metropolitan journals who accuse socialists like Robert Hunter and John Spargo

of "incitement to bomb-making and bomb-throwing" are as crazy as any of the "Reds." The main thesis of socialism, as stated recently by Morris Hillquit before the New York Economic Club, and applauded in its audience of wealthy men, is incontestable:

"The socialists claim that the system which allows one man, no matter how great or good, to accumulate material wealth enough to last thousands of families through countless generations to come, while innocent babes around him perish for lack of food and air, while sheer privation drives hosts of his fellow men and women into the paths of crime and vice, is inhuman, irrational, and immoral, and the socialists strive to change that system."

THE bottom question in our present social problem is this: Shall patriotic

Americans care most for
Social men or for things, for nat-
Questions ural human rights or for
to be artificial property rights,
Socially for the welfare of the
Treated many or for the privilege
of the few? On this

question "the stars in their courses," the steady drift of events in all civilized lands move toward some form of society, some adjustment of things that is properly enough denominated as socialism. Socialism as a spirit and a tendency rests in a multitude of enlightened and educated minds not yet ready for socialism as a program of specific measures for legal enactment. The question of a program is now up for debate, opportunist experiment, and patient working out by the method of trial and error to ultimate solution, as in all complicated problems. Mean-

while are men to keep their heads, or are they to foreclose argument by drawing pistols, as when capitalist journals accuse the social settlements of fomenting disorder? Intemperate speech from the well-to-do is as mischievous as any inflammatory talk among the sweat-shops, and far less excusable. It was in a time of passionate factional strife that Senator Conkling's bitter denunciation of President Garfield's New-York appointments unwittingly prompted the half-crazy assassin Guiteau. Patriotic citizens should rebuke; and, if this fails, severely let alone every newspaper that pours kerosene instead of water on the already kindled fire of class-hatred. As to free speech by anarchists, most of it does not out-Herod the intemperate denunciation of President Roosevelt by at least one New-York newspaper, and deserves equal treatment. The rest of it is proper matter for lawful penalties. They manage it better in England than here, and so have less hysteria. What we said about the "crime-wave" we here repeat: the difference between the profest anarchist and many who denounce him is just that between big *A* and little *a*. Indeed, the big *A* belongs to the law-defying or law-evasion wealthy man rather than to his poor similar in the slum. Mend our laws and better them we must; but first obey and vindicate the dishonored majesty of the laws we have. This is the lesson now urgently needed for every pulpit in the land.



THE influence of Dr. Charles Cuthbert Hall, whose untimely death all Christians unite in lamenting, was so many-sided and varied that it is not easy adequately to estimate the full extent of his service to the church. Nothing was more characteristic, however, of the fineness of his discrimina-

tion and of the sanity of his judgment than the central place which Dr. Hall assigned to preaching in the work of the Christian ministry. He never wavered in his faith in the central importance of the sermon as the greatest of all means at the church's disposal for the propagation of the Gospel and the building up of the Kingdom of God. His own practise of the art was constant, and afforded him unfailing delight and satisfaction. He was conscious of delivering a message which he had received from a higher source, and that sense of divine stewardship affected both the manner and the matter of his discourse. Dr. Hall was, in a very true sense, a Biblical preacher, seeking his themes from the Bible and copiously illustrating that which he had to say by examples drawn from prophet and apostle. He never left his audience in doubt as to what he wished to say. His theme was always clearly analyzed, and the several points which he desired to make summed up in brief and striking captions which lingered in the memory, and made it possible for the hearer to carry away that which he had heard. Above all, Dr. Hall's preaching was characterized by catholicity. It was the preaching of a man whose sympathies had been enlarged and disciplined by a wide experience, and who had no patience with anything that was narrow and divisive. The Church which he sought to serve was the Church Universal, a Church which knew no barrier of sect or creed; and when he emphasized, as he did, the older forms, as they have come down to us in the ancient liturgies and the great confessions, it was not in any sense as laws imposed upon belief, but as fitting symbols consecrated by centuries of Christian experience, and aptly lending themselves to the utterance of a present faith. Where he seemed to some unduly to insist upon aspects of Christian faith which have grown unfamiliar to the hurrying, bustling,

active life of our time, it was not in the interests of narrowness, but of breadth; because he was fully persuaded that the Christian gospel was comprehensive enough for every human need, and that the man of mystic and contemplative type, as well as his more active brother, could find in the church of the divine Christ a home and refuge for his soul. The men who heard him felt that they had to do with a man broad enough in his visions to enter into their point of view and to see things with their eyes. This catholicity explained the optimism of Dr. Hall's preaching. His idea of the coming of the Kingdom was not of the prevalence of any one type of thought or of experience, even that which he himself held, but of a great brotherhood of men of diverse types and of varying experience, in which each, holding that which he himself deemed precious, should contribute of his best to the welfare and the progress of all.

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THE interesting criticism on theological seminaries in this number, including the article by **Andover** Professor Fiske, and a previous article in our pages by Dr. Mackenzie, may serve to throw some light on the motives that have led to the removal of Andover Seminary to Cambridge. This removal is obviously for the purpose of affording to the future students of the seminary the better opportunities offered by a well-equipped university for a modern minister's education. The immediate contact with the life of a big city that gives the student practical training and experience for Christian work, and a chance to hear the local preachers and the university preachers of nearly every denomination, perhaps the ablest in the country, should be of value to the seminary. The university itself makes it possible for the students of the seminary to pursue special courses on almost every subject, while the atmosphere of

a large university is often in itself an education. Andover's new departure is in line with the movements of the times toward advantageous combinations and correlations of the working forces of the church. We understand that the relations of the seminary to Harvard are to be cooperative, while the seminary maintains its autonomous existence as an orthodox seat of learning.

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AN experiment in bringing workingmen into the church has been instituted by Dr. Percy Grant in the **Proportion** Church of the Ascension, **in** New York. Mr. Alexander **Preaching.** der Irvine, formerly a clergyman who withdrew from the ministry because of having developed views in social directions with which he felt the Church was out of sympathy, has now been added to the ministering staff of this church, and preaches Sunday evenings to large congregations of workingmen. Judging by the common reports, this experiment seems to have succeeded thus far in winning this class of men to a sympathetic interest in the church.

No one, we presume, will question the great value of this kind of work wherever it can be done. We have called attention to it, however, not merely to commend such a form of work, but also to raise the question as to the kind of preaching ministers in ordinary situations can and ought to do. The question is important, in view of the fact that a good many, including some workingmen, are severely criticizing the churches and the ministry because they do not more largely engage in this kind of work and preaching. There is a very wide-spread impression that ministers are not alert and up to date in discerning the need of "a new social order," and do not attend to the labor problem and the trust problem and the dangers that threaten us from "malefactors of great wealth." The average

clergyman in these days is in some peril of risking very important interests under this pressure to preach what is called a "social" gospel. We think the average preacher is not called to this particular form of preaching to any such extent as current criticism would suggest.

To what actual needs and interests is the preacher called upon to minister? Any one who considers this question, will see that "the new social order," "labor and capital," "organized industry," "civic betterment," and the like are not the main interests of any ordinary congregation. The people of every congregation are first individuals, who have deep and pressing moral and spiritual problems of conduct and character to settle; they are heads of families in charge of homes and children, where the best virtues of home life are needed; they are children whose lives are forming for good or ill; they are men of business who must be taught patience, virtue, probity; they are women who must learn to resist vanity, and be taught how to understand and train the children. Possibly ninety per cent. of the area of the average life is covered by duties and recreations that go on in the man himself, in private circles, in the home, the church, the club, the school. Granted that his preacher should teach him civic duties, and his relations to society and the race; the question always is, How much? Shall the minister give ninety per cent. of his preaching to only ten per cent. of a man's actual interests? Shall he preach a new social order with now and then a slant at domestic love and parental obligation? Shall he explain capitalism, and mostly neglect to inculcate personal virtues?

These questions contain their own answers. Preaching should be to man's needs and interests as we find them, and should be proportioned to those interests. There may be pulpits in which the larger social and civic

duties should have the center of discussion, but are not these exceptional? And is it quite fair to scold the church and ministry because they do not turn all their attention to the question of "reaching the laboring man" or cultivating civic patriotism?

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RICHARD HARDING DAVIS in his book on "The Congo and Coasts of Africa" says: "The dogs

Kongo in the kennels on my farm
Conditions are better housed, better fed, and much better cared for, whether ill or well, than are the twenty millions of blacks along the Kongo River. And that these human beings are so ill treated is due absolutely to the cupidity of one man, King Leopold, and to the apathy of the rest of the world."

This is from one who was an eyewitness of the conditions which prevail in Africa. It does not help the situation to say, as is so often done, that what he portrays abroad may be paralleled at home. It only intensifies and aggravates a condition of affairs that is wantonly cruel, unbrotherly, and intolerable to the last degree wherever it exists. Conditions like these produce extremists, socialists of a firebrand type, and revolutionists. The charge is justly leveled against the greed of one, and the indifference of many. This government, with thirteen other countries, agreed to protect these people and to look after "their material and moral welfare." The Government of the United States is the people, and the people are made up of individuals. It therefore naturally comes home to us, Have we, as individuals, done our duty to those millions in this benighted part of Africa? Have we done all that it is possible for us to do through our chosen representatives in Congress? Have we, as representatives of the Christian Church, registered our dis-

avowal of these iniquities by our interest and service on their behalf?

The unwritten obligation to protect the weak is stronger than any promise inscribed on paper. Our survival as a people is dependent upon what we are willing to do, and actually proceed to do, to help others.



THE editors of many dailies are greatly surprized at the sweeping success Prohibition is having.

Success Well, why should it not
of Pro- have a sweeping success
hibition with a practicable people
as is the American when
such truths as the following are fairly understood?

Alcoholic drinking is a constant drawback to American industries, so that intelligent business men with scarcely an exception, as now the great North Western Railroad, discriminate in favor of the total abstainer.

It is never a help but always a hindrance to the healthy man.

Physicians in almost all cases prefer the chances of the patient who is a total abstainer; so do life-insurance companies.

In one way or another it is responsible for a large proportion—it is safe to say more than one-half—of all crime and poverty.

With such arguments prest home by almost all the clergymen of all denominations, Protestant and Catholic, and by the Antisaloon League, now organized everywhere, and other organizations, and by an increasing number of newspapers, it would be more than passing strange if this shrewd Yankee nation would not be found drawing at sight in favor of Prohibition; and yet it is not wholly wise for us to pride ourselves on this vigor as if it were a virtue. Of course, we say Yes to such arguments, while we deem it as inconsequential when told that the tears of the weak and tempted, of the children

and wives of uncounted drunkards will some day be as scalding blood in our arteries. Ah, sentiment! While the loss of high-license ducats is something tangible, a thing to be lamented by a practicable people! Surely Paul should have said, "The greatest of these is the almighty dollar."



"LET us show that we regard the position of the man who works with his hands as being ordinarily, **Dignifying** and in good faith, as important and dignified, and **Labor** as worthy of consideration, as that of the business man or professional man."

This is from a recent address by President Roosevelt to the delegates of the Department of Superintendents of the National Education Society.

To make labor of all kinds dignified and honorable, men are needed who have dignified and honorable motives. So long as the employer of labor seeks to use his employees as only a means to make money, and on the other hand, so long as the employee performs his work in a like spirit, the breach between the two classes will prevail. We should recognize that all men have something to give to the world. Of course, it is not all of equal value if reckoned by dollars, and this reckoning by material values must always have a place in a system where physical needs, and commerce as an outcome of those needs, play such an important part. But only moral values can regulate and adequately govern the relations of men. The laborer with his pickax and shovel, the scavenger with his broom, the mechanic with his tool, the clerk with his pen, should be regarded by the overseer and by the director or employer who supplies the capital, each by the other as belonging to one brotherhood, actuated by a common purpose, and working for a common end. Whenever and wherever these conditions operate, labor will become a sacrament.

THE PRACTICAL EMPHASIS IN THEOLOGICAL EDUCATION

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A SCHOLARLY article recently appeared in this magazine, on "Practical Training for the Ministry," from the pen of Dr. W. D. Mackenzie, one of the leading teachers of systematic theology in this country, whose reputation qualifies him to speak usually with authority. The article was a frank protest against the growing emphasis in many seminaries upon the practical courses, and a plea for relegating such courses largely to postseminary days, in a five-year term in the junior pastorate, to relieve the pressure on the more scholastic work of the curriculum. This protest was surely needed, from that writer's point of view, for the modern trend is wholly against his theory. But his remedy is not feasible, for it is well known that hardly one theological graduate in ten becomes an assistant pastor. The average man must get his technical training for his profession in the seminary, or grope for it amid many blunderings, in his first pastorate. It is surely not less "unspeakably cruel" for the seminary to send him forth untrained in practise, than it is for him to suffer the loss of Hebrew.

This traditional conception of the proper training for the ministry is peculiarly difficult for business men to comprehend. Most benighted but practical men of affairs show the same feelings of awe and respectful veneration for the old-line theological curriculum as they feel toward the antique wrappings which enswathe a mummy.

The author of a notable book of the past year, himself a learned theological professor, states: "The curriculum of most theological seminaries was practically determined two hundred years ago!" Doubtless it is true. I have a strong fellow-feeling for the poor business man who tries to see the light of this world in this uncanny nomen-

clature which he finds in the average seminary catalog: "Theological pro-pædeutics and encyclopedia, apologetics, liturgies, archagics, homiletics, systematics, poimenics, *dogmatics* and *catechetics*." It sounds to him like a program of a sort of holy hippodrome, a "combine" between ecclesiastics and Bostock's!

It is difficult to see why the seminaries should be blamed for all the blunders and follies of ministers, especially since so large a proportion of our pastors are not trained in the seminaries at all. Why not blame the dental schools for the stupid black-smithing of some dentists, and the medical schools for the blundering of experimental doctors; and why not blame the law schools when your lawyer fails to win your suit? Strangely enough, we seldom hear either medical, dental, or law school criticized for inadequate preparation of their graduates. Why is it? To be sure, the minister's blunders are usually made in the open and often in public; while the lawyer's blunders are private, and the physician's are buried. This must be duly considered. But is it not true that these other professional schools make it their business to prevent such criticisms by training their students for the practise of their profession as well as in its theory; whereas it has been all too true in generations past that the young minister has not been trained for the practise of his profession, except rather meagerly in homiletics. He has been trained mainly in theological theory, not practise. He has not been trained to do things, to master his resources, such as they are, and bring things to pass in his parish, to administer the affairs of his church as an enterprise.

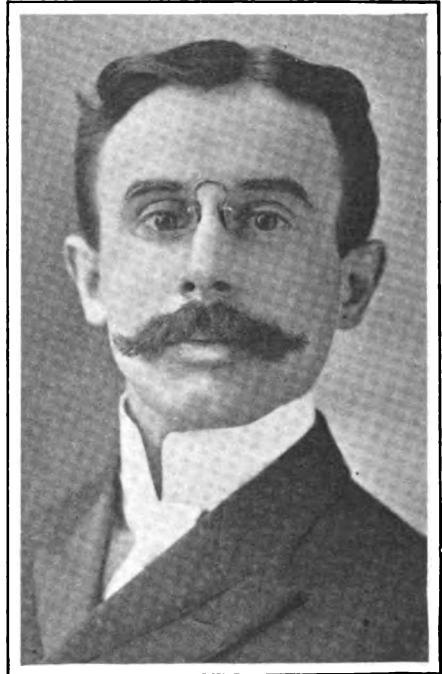
This criticism represents the average

conception of men of affairs as to what goes on in the sanctum of the seminary. They have a persistent idea that we are dealing largely with the past, with dead issues; fighting over, in mock tournaments, the thrilling theological prize-fights of the dead centuries; treading the arid sands of medieval scholasticism, leisurely sitting down for recreation occasionally to split hairs with Anselm or Thomas Aquinas, and watch imaginary angels dance on hypothetical needle-points; and anon to arouse an artificial fervor over antiquated controversies that once rocked the civilized world so violently, but no longer stir even a seismic tremor in all Christendom, except maybe, very occasionally, in the innocuous gymnastics of a Monday-morning ministers' meeting, when we run out of real sensations.

To be sure, we should not be so shortsighted as to undervalue the essential work in church history, in its true proportion, which must always furnish the minister the historical background for all his modern thinking, without which his theology will inevitably lack symmetry and perspective. But let there be all due proportion.

There has unquestionably come in recent years a growing emphasis on the practical departments of the theological seminary, reflecting the spirit of the age and its universal demand for practical efficiency. It is primarily due to the influence of Christian business men. With splendid generosity, often coupled with great sacrifice, they have erected costly temples of worship and centers of religious activity. They have modestly demanded results from their investment. They have mildly insisted that the man to whom they entrust the administration of their religious enterprise shall be a man of affairs who knows not only something of God's truth but of God's ways of working with men; not only the content of the Gospel message, but how to deliver that message most

effectively; not only how to preach a sermon homiletically perfect, but how to do other necessary things with business sense and system, with a keen intelligence in judging human nature, and the ability of appealing successfully to varying types of men, of winning them through brotherliness for the service of God, and enlisting them



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tactfully in the cooperative service of men.

Men are demanding a broader practical intelligence in their minister, which never was so insistently required in the past. They expect that he shall know life, this life, not merely the life to come. They expect him to be well informed about the great social problems of the age, familiar with the ethical principles that are surging for the mastery in the hearts of our American manhood to-day, these problems of social betterment, of civic righteousness, of industrial fairness, and political decency and efficiency.

In a time when men are rigidly applying to themselves in their business world a higher ethical standard than ever in the past, they demand in their minister that sympathy with their own struggles and that quality of high leadership which fits him to become the conscience-leader of the community, with a broadly intelligent capacity for dealing with the business of public morality, with fearless public utterance when occasion demands it, and the more difficult talent of discreet silence, when silence is golden.

In the old days it used to be considered hardly pious for a minister to be healthy! Sallow cheeks and stooping shoulders were the essential credentials of scholarship. To be sure, even now, after a wearisome round of parish calls, a sympathetic pastor may sometimes come home at night with weary steps, feeling all the symptoms he has been looking at and listening to, —unless he be a mollusk or a pachyderm; but he no longer need apologize for his evident good health.

Then it was considered hardly pious, in fact rather scandalous, for a minister really to know the world that now is. The practical minister, well versed in politics and business and the world of affairs, surely must be worldly minded! But it is not so to-day. It is being discovered that the practical is but the obverse of the spiritual; and we reflect that God Himself is the most eminently practical of beings, conducting His colossal business with a perfect attention to details and a minimum of waste and friction.

It is a splendid fact that the ethical principles of the Christian religion are getting into business; and, conversely, some of the successful principles of modern business are getting into our institutional religion, the activities of our churches, for the conserving of energy, the saving of friction and other needless losses, the utilization of by-products and all available resources,

that the Kingdom of God may more speedily come. And Christian business men are to be thanked for this highly desirable union.

But another force is tending to bring the new practical emphasis in theological education. It is the frank dissatisfaction of many ministers with their own inadequate preparation for their life-work.

The old theory of teaching swimming was simply to throw a boy into deep water. If he didn't sink, he suddenly discovered how to swim. It came by desperate inspiration! This is likewise the old theory of teaching young ministers practical theology. It worked very much the same. The change from the hospitable haven of the seminary into the actual struggle of maintaining a little country church, or a little one-too-many city church, struggling against impossible conditions, is a good deal of a cold plunge. But the old plan was, "Throw him in. Let him learn to swim by swimming. Let him learn the practical work of the pastorate just by doing the practical work in the pastorate. He will soon discover his own blunders, and evolve efficiency out of failure." Now some splendidly successful ministers have been developed by this heroic method, or rather in spite of it. But it's mighty wearing on the man, and tougher yet for the churches! And, mark you, such men have never quite forgiven their theological *alma mater* for its failure to fit them for the practise of their profession, thus subjecting them to this needless experimenting in the first parish, in which their blunderings over practical problems made victims both of themselves and their innocent parishioners, who suffered a sort of institutional vivisection in the interest of belated laboratory experiments in practical theology.

From such ministers comes a strong appeal to the seminaries to equip their students better, with a practical train-

ing that shall obviate most of these early blunders and experiments by anticipating them; thus saving many a minister from needless chagrin, premature discouragement, and defeat.

It is a mere truism, as every minister knows, that it is not enough for our seminaries to train subtle philosophers and scholastic theologians who can talk glibly the language of the schools. They must speak the vernacular, and live in the realm of common life. The churches are demanding practical ministers, with a capacity for leadership in church administration. In this day of the changing order the growing complexity of the pastor's life is demanding a broader and more definitely practical preparation, and none feel this more keenly than the conscientious, overworked men in the pastorate.

All the other professions have long since felt the modern demands of the practical spirit of the age, and have responded. The medical school long since made the clinic the central feature of its training. The training of the teacher in the normal school is no longer complete without thorough practise in the model school. The best law schools find the case system the most effective method of preparing their students for the sheep-shearing that is to follow; and a deal of jolly blacksmithing is done by embryonic dentists in the dental schools, in the mouths of the poor, who offer their molars in a real vicarious sacrifice to save the rest of us from the painful blunderings of the novice.

Tardily perhaps, but inevitably, the theological seminaries the past few years have been yielding to this modern spirit, and have been strengthening their curriculum with a new emphasis upon the practical departments. Why not the case system and the laboratory method and the clinic in the seminary as well as in the other professional schools? To be sure, why not? Why not train theological students defi-

nately and thoroughly in the practise of their profession as well as in its theory? Why not fit them to do things, all the varied things they will speedily have to do in the pastorate? Why not accustom them while they are students to the details of pastoral routine and the facing of specific problems of administration, of financing the church, and dealing with people, selecting, enlisting, and training the workers, so that when they actually have to grapple with adverse conditions, they may successfully bring things to pass? Three-fourths of the costly and pitiable floundering in first pastorates can thus be mercifully prevented.

But there is another reason why this new practical emphasis has come to us. It has come very naturally because theology itself is more human and more practical. The spirit of our modern gospel is more distinctly ethical. It is not merely a graveyard matter.

John Holmes, the witty brother of Oliver Wendell Holmes, a citizen of old Cambridge, was once asked, "What's going on in Cambridge in the summer?" He laconically replied, "Nothing but improvements in the graveyard!"

Our modern religion is something more than this. It aims at greater progress than mere graveyard improvement. Its purpose is nothing less than the saving of the whole man and all men, for this world as well as the world to come. It is not satisfied with retail efforts for individual salvation of men one at a time. It aims ever at the social regeneration of the community. It expects the leaven of the Christian spirit to raise gradually the whole lump, not merely the separate grains of wheat. It seeks to raise the level of business ethics and purify the practises of practical politics and straighten the standards of civic righteousness and balance the scales of common justice and cleanse all the channels of human relations. All this,

says the spirit of the modern church, is religion, the Christian religion, and the business of the Church of Christ.

A broadened theology has thus compelled the church to recognize and preach the social gospel; and back upon the seminaries comes the insistent demand: We must have men who are trained, not only with the prophet's vision, and the prophet's fearless utterance; but also the prophet's social sense, his grasp on life, with the broad intelligence and sympathy of the Christian sociologist, the man who knows his times and is equipped to lead in the struggles of his age for social betterment.

The new practical emphasis in theological education has come; the emphasis on homiletics, training men more effectively to preach the gospel of Christ in a modern world; the emphasis on religious pedagogy, to train ministers to be specialists as religious teachers; the emphasis on the many details of church administration, training them thoroughly in the practise of their profession as Christian pastors; and by no means least, the emphasis on Christian sociology, to train men broadly in intelligent sympathy with the human struggles of real life, that they may be worthy followers of the humane Christ, that our churches may truly become leagues of service, "for the union of all who love, in the service of all who suffer."

To be sure, there are still schools of theology of the good old sort, anchored firmly to the traditions of the past, fitting their graduates splendidly to be pastors of eighteenth-century churches! But all progressive seminaries have been for some years responding to this demand for a more practical equipment for the ministry. This is not a new thing, except as it has become particularly noticeable in the past two years. Sociology is a well-established course in all leading seminaries, with strong courses in several city schools;

in some cases perhaps being overemphasized.

Religious pedagogy, and the emphasis on the training of the minister as the teacher of religion and as the Sunday-school specialist, is now fostered at a Connecticut institution, with the splendid advantages of a correlated "School of Religious Pedagogy," really under the same management as the seminary across the street. Another strong seminary has this very year made radical improvements in its curriculum, in direct response to the appeal for greater practical efficiency, three distinct courses being offered, all leading to the bachelor-of-divinity degree; enabling men, if they wish, to specialize in practical training in preference to some of the more scholastic courses of the traditional curriculum.

A seminary in Ohio has kept pace with this modern movement by allowing the student to substitute in place of Hebrew strong courses of study in the English Bible; also by giving the entire time of one professor to the important work of pulpit training, and establishing a new chair in practical theology, thus doubling the practical courses offered to students, including courses in sociology, religious education, and church administration.

An interesting letter was received by the writer from a prominent layman, which is so concrete in its suggestions and so typical of the business man's attitude toward this subject, that I quote a few lines:

"At present most seminaries do not equip a man to handle so complicated and difficult a task as the city pastorate. He is taught how to make and deliver a sermon, but not how to organize and operate a church as an enterprise. We train a man for the ministry generally as follows: twelve years in preparatory schools, four in college, and three in seminary. The result usually is a bookman, with little knowledge of men and less of affairs. Then we turn

him loose in a discouraged, run-down field, and expect success! What is the result? A year of trial, a man discouraged by failure, and a church a year or so nearer its grave.

"I would, therefore," says this practically-minded layman, "take this young man as he enters the seminary, and in addition to the present course of instruction, give him instruction in bookkeeping, church finance, care of church buildings and lands, common and statutory law relating to churches and church property, approved methods of keeping church records and rolls, calling upon and organizing the membership, the conduct of the Sunday-school, *et cetera*; in short, covering as far as possible the entire scope of the church as a human institution."

This layman had the satisfaction to discover that all of these subjects he mentioned as desirable are being taught in at least one theological seminary.

In spite of all handicaps, the ministers

of our churches are a splendid lot of men, broadly intelligent, efficient men, with a more varied program in their week's calendar than any other class in the community. They must do as much writing as a city editor, as much studying as a college professor, as much calling as a busy physician, and more public speaking than a lawyer. The public activities of four professions are rolled up into one; plus the financial shrewdness of a promoter, and the social tactfulness of a society leader, and the shrewd managing of an honest politician, the wise penetration of the man with the sociological sense, and the holy zeal of an aroused Old-Testament prophet; a rare combination of splendidly diverse characteristics and talents; which, nevertheless, hundreds of Christian pastors are measurably combining, in their successful leadership of the church of Christ. For such exacting duties no course of preparatory training can be too practical or too thorough.

AN INTELLECTUAL PRODIGAL'S RETURN

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THIRTY years ago, in 1876, a book was published in England under the anonymous authorship of "Physicus." It was the sensation of the day in two respects: first, for its literary brilliancy, a style that fascinated ordinary readers, and a familiarity with current science and philosophy that drew the confidence of the scholarly; secondly, for its daring assault upon the Christian faith.

It at once became the banner-book of infidelity. It did not stop with ordinary skepticism, not even with the agnosticism which was then, under the christening that Professor Huxley had given it, the fashionable form of doubt. Other works had been content to pay their respects to the old faith, and then turn their backs upon it,

saying, "Since we can not think out religion to its final proof, let us not think of it at all." This book denied the very existence of God, and assumed to prove that there was no need of a divine mind, since nature was sufficient unto itself. It sounded the call of a new heroism, and bade every man bravely to face his hopeless fate.

The writer confest that he had once held the Christian faith, but had set the example of intellectual daring by abandoning it. So we will call "Physicus" an intellectual prodigal; one who had broken away from every tie to the old homestead of the faith, and in proud play of his own resources spent the rich treasures of his mind in riotous exuberance of doubt.

But, like the Prodigal whose story

Jesus told, this man came to grief. The pride of his intellect could not keep him from feeling poverty of soul. Physicus wrote at the very end of his book, "I confess that with this virtual negation of God the universe to me has lost its soul of loveliness. . . . When at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it . . . it is impossible to avoid the sharpest pang of which my nature is susceptible." The Prodigal was among the husks that the swine do eat, for this splendid mind had no other outlook than to die as the brutes die. His only consolation was that death might be annihilation, that there might be no revelation in a coming life. He faced the unknown destiny of souls with this prayerless prayer from the old pagan poet, the ancient oracle to Œdipus—

"Mayest thou never know the truth of what thou art!"

The book passed through edition after edition. The author, being unknown, seemed like a wandering spirit, some fallen angel daring to challenge in the name of science the very throne of heaven.

In 1896 the noted George Romanes died. He was one of the foremost minds of the last half of the nineteenth century. He was well known for several works on scientific subjects which won him titles from the great universities, and gave him an honored place as a fellow of the Royal Society, and close companionship with men like Darwin. He died a humble Christian. On his study-table was found the outline of a reply to the work of Physicus, which was to be published under the name of *Metaphysicus*. Had Romanes lived to complete his work with the argument and style of which he was a renowned master, it is quite evident from his

outline that the poison of the former work would have been largely counteracted.

Among these notes of Romanes was evidence that he himself was Physicus. The infidel book had been written in the pride of his youth, when, flushed with the honors of his Cambridge graduation, with winning fellowships and prizes, he ventured to assail the convictions of the ages. With maturer years, years of wider reading and deeper thinking, years of familiar communing with the strong men about him and of growing acquaintance with himself, he saw that his earlier brilliancy was but a flash—as Professor Tyndall would have said, the flare of a gas and not the steady glow of a solid combustible. Among his scattered notes was found this statement of his new purpose, "to make the rashness of youth amenable to the experience of age."

He proposed to publish the new work anonymously; for he still hoped under a *nom de plume* to shield his own name from the disrepute of ever being known as that of the wayward mind. He had gotten back to his Father's house, and was ashamed of his wanderings.

But, alas! as it too often happens, life was too short to redeem its own mistakes. His pen was seemingly stayed midway a sentence he was writing—for the sentence was begun and not finished.

We have not space to give even an outline of the arguments, of the strength on strength with which he overwhelmed his earlier fallacies. Note simply two lines of his judicious reply to his former hasty self:

1. That even from a scientific standpoint he had taken too narrow a view, and had drawn unwarranted inferences as to the significance of the world.

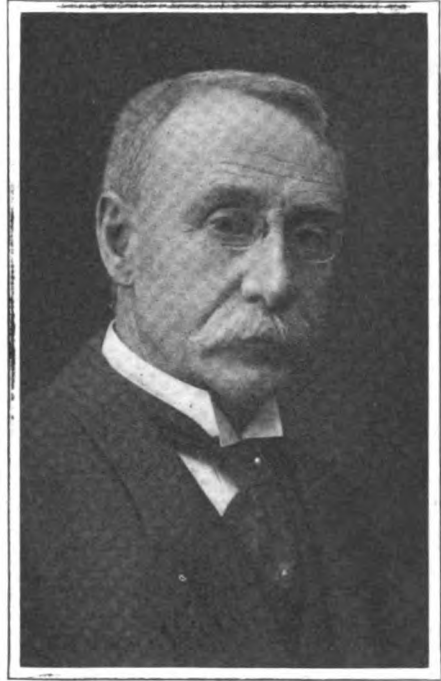
2. That he had been trying to solve this great problem of religion with only one of his faculties, that of reason,

and had left out of account the testimonies of those deeper faculties that belong to the moral and spiritual nature of man.

In scientific judgment he had been too narrow. For example, he had argued that nature showed no designing mind back of it, because we can account for each thing by something which has preceded it as a cause. Thus the tree grows from a seed by a force lodged within itself; so men, so worlds. But he thus condemns this narrow method—"I had forgotten to take in the whole scope of things, the marvelous harmony of the all." We may condense Romanes's argument into a figure. An ant, crawling over a magnificent tapestry picture, might say, "See, each stitch comes out of the stitch just before it, the same thread running through many stitches. There is, therefore, no design in this beyond that of continuance." But when a man steps a little back from the canvas, he exclaims, "Behold a picture! What artist conceived and wrought this beauty?" Physicus had instanced the wastes in nature, deserts and barren shores, as showing no design: just as our ant, crawling over a spot of dull color, might think it due to some failure in the thread; while the man would recognize a lake in the broad landscape. For twenty years Romanes had been thinking himself back, back from the picture; the details gathering unity, the insignificant developing into the sublime, until his soul was simply overwhelmed with the majesty of the creative Mind exprest in His works.

Again Romanes says that he made the mistake of assuming that the divine Mind must be like ours, only greater; that it works by the same logic, taste, and idea of charity; whereas the Infinite must be, not only greater, but unlike anything finite, so that it can not be judged by any finite standard nor understood by any finite processes

of reasoning. Because no carpenter or house-builder would have constructed the earth and sky as they are, it would be foolish to assert that they are not wisely constructed. A brick-carrier can not criticize an architect. Much less have we the right to judge the infinite cosmos by the standards within



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the microcosm of the human mind. We might as well presume to study astronomical sweeps by the laws of rain drops.

Romanes's second point in the indictment of his early folly was that he had failed to take the testimony of his moral and spiritual faculties. He observes the undeniable fact that in all our actions aimed at discovering truth and finding happiness we are influenced more by our feelings than by our logic. A chemist tests certain substances by touching them with acid. John Morley well says that mere logic as a test of truth is "only a thin sour

wine." Ernst Mach in his popular lectures upon science observes that great discoveries have come, not at first from what men have actually reasoned out, but from a subtle feeling that these things were so, which after-inquiry verified. No man can reason out axioms; we have intuitive knowledge of them; yet axioms are the basis of all our knowledge. If this be so in the matters of hard science, it must be more evidently true of our acquiring knowledge that ranges beyond the purely scientific area, in which "beyond" lies all the real philosophy of the universe as related to life. Romanes cites civilization as the result of men following, not mere logical judgments upon sensuous things, but their tastes, loves, sense of right, higher aspirations, hopes for humanity; just as, we may suppose, the rootlets of plants follow the scent of water, and tendrils follow the slant of the sun-

beams. He instances the fact that the greatest scientists, from Kepler and Newton to Lord Kelvin and Faraday, were Christians, yet that their science did not prove to them a single one of the doctrines their hearts embraced with the confidence of experience. They let God in at the door of the heart, and were most surely "found of Him."

In his infidelity Romanes felt that his heart was a vacuum, and "nature abhors a vacuum." His conversion was due to the rational refusal any longer to attempt to keep his heart hermetically sealed against the atmosphere of a spiritual world. He broke off the insulation of his spirit so that spiritual truth could pass through and thrill him. He was bowing over his study-table in joyous, confident faith and communion that day when his rediscovered Lord touched his human hand and the pen fell from his fingers.

THE LAND OF FRANKINCENSE

The Home of the Wise Men from the East and the Country of the Queen of Sheba

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PROBABLY few of my readers have an adequate idea of the immense size of the Arabian peninsula. The length of the west coast from the Gulf of Suez to the Straits of Bab-el-Mandeb, where the Red Sea meets the Indian Ocean, extends over eighteen degrees of latitude. Parallel with the Red Sea was the ancient highway of commerce which started from Ezion-Geber at the head of the Gulf of Aeland, now called the Gulf of Akabah, and ran down to the extremity of South Arabia (1 Kings ix. 26). The old Greek classics tell us that the caravans needed seventy days for traversing this great road. And in these days of quick transit a Lloyd's steamship occupies five days in the passage from Suez to Aden, the British station of Southwest Arabia, or as much time as a liner takes to cross the Atlantic from Queenstown to New York.

From Ezion-Geber, at the head of the eastern gulf of the Sinaitic peninsula, to Jerusalem is a distance of only a few days' journey. Sheba, on the other hand, lay at the extreme southwestern end of Arabia, and was in early Bible times—at the latest 800 B.C.—the power which dominated the region through which the great caravans passed between the two points. And, if we are to credit the ancient Hebrew tradition, this was the part of the world whence came the queen who laid at the feet of Solomon the splendid gifts from the "land of frankincense."

Where Sheba is to be sought will now be clear to the reader; and for this very reason it will be interesting to him to take a close view of the region which has, on account of its natural resources, received the geographical appellation of "Arabia Felix." This section

of the "neglected peninsula" is celebrated not only for its rich fertility, but for the remarkable historic remains, in the shape of ruined buildings and of inscriptions which prove how splendid was the culture of the noble race that produced them.

We reach this region by way of Aden and Sanaa, famous cities of Southern Arabia, indicated on every map and mentioned in every work on geography. Notwithstanding their possession of Aden as a valuable port on the way to India, the British have shown such slight interest in the marvelous *hinterland* that explorers, even of their own nationality, can not count on protection for more than a very few days' journey in the interior. But to Aden come for trade great numbers of natives of South Arabia, and hither have many inscribed stones been brought, collected during the past half-century, for dispatch to Europe, as well as bronze tablets.

Sanaa lies on a small plateau about 6,000 feet above the sea-level, picturesquely environed by mountains, and is about ten days' journey by caravan from Aden and six from Hodeida on the Red Sea. The road from Aden to Sanaa, which with a Turkish passport can be traversed without great peril, has been graphically described by a young Englishman, Mr. Walter B. Harris, in a beautifully illustrated volume entitled "A Journey Through Yemen" (London, 1894). That work first gave the European public a correct idea of the beauty of that Arabian highland.

The somewhat shorter Hodeida-Sanaa route, from the Red Sea eastward, yields nothing in its remarkable charm of scenery to that from Aden to Sanaa, which runs from south to north. The region between Hodeida and Sanaa is well delineated by the famous explorer of Arabia E. Glaser in Petermann's "*Geographische Mittheilungen*" (1886).

Sanaa, now the Turkish capital of Yemen, is fairly well known by the descriptions of various travelers. The Italian Renzo Manzoni, nephew of the author of "*I Promessi Sposi*," has given in his "El Yemen" an exact plan of the city.

Through Sanaa runs a "wady," dry during much of the year, which springs up in the mountains of the south and runs direct north a distance of several days' journey, through a region rich in fruit, especially

grapes; and then, under the name Charid, turns eastward, forming in its latter course a blooming valley perennially watered by various other streams. This is the famous South-Arabian "Dyof," a district dotted with numerous ancient ruins. There is also in North Arabia a celebrated "Dyof" or ravine, the Wady Sirchan, which has been visited by Palgrave, Cutting, and other enterprising tourists. About five days eastward from Sanaa in a northeasterly direction is the Wady Dene, or Adhana, in which is situated the famous metropolis of the Sabean kingdom, Marib, to-day a wretched village with venerable ruins and remains of an ancient dike. We shall see that the region of Marib and the other districts of Sirwach, about a day's journey westward, were the centers of two famous ancient South-Arabian kingdoms, the Sabean and the still older Minæan. In the district of Sirwach, as we ascertain, partly from the inscriptions discovered of late years, partly from Greek and Arabian writers and geographers, were situated the Minæan cities which afterward came under Sabean sway. These, lying in the "Dyof," or ravine, were Harud, Yathil, Harim, Hamna, Naschan, and Maschk. Both the "Dyof" and the district of Marib only nominally belong to Turkey, for the latter power has never effectively held this section of Arabia, which is thus practically inaccessible for European explorers.

The whole region west, northwest, and north of Sanaa, as well as south to the distance of fourteen degrees, north latitude, belonged to the ancient kingdom of Sheba, or Sabea. And this was a part of that "land of spices and frankincense and precious gems" so renowned in antiquity, which extended over an immense area of the vast Arabian peninsula. The once powerful Katabanian and Hadramautian kingdoms existed here, in the regions south and southwest of Marib. The old Greek geographer Eratosthenes records that Katabania was famous for its frankincense, Hadramaut for its myrrh. The districts richest in frankincense, however, were Mahraland, east of Hadramaut, and its tributary dependency across the Red Sea, the African Somaliland. Between these coast regions of two continents lay that island now known as Sokotra, the subject with the ancients of romantic myths, and styled by them the

"Island of the Blest." It was on the edge of the ocean that encircled the whole earth. The less the ancients knew of these lands of fragrant spices and gems, the more eagerly did they attach to such countries an idea of romantic mystery. For the nations of antiquity these were the lands of the marvelous, as the Indies were for Europeans in the Middle Ages. Frankincense, as the most precious ingredient in the worship of the gods, was a most valuable export from these Arabian territories to Egypt, Palestine, Syria, and Babylonia, and later to Greece also. The ancient Egyptians denominated the region producing frankincense Pyene, or Pa-unt (Punt) and also Ta-nuter ("Land of the Gods"). And Homer knew and described it as the twofold Ethiopia, evidently with reference to the Arabian and Somali coasts, describing as the most pious of men the people of these lands who honored the gods, especially the sea-deity Poseidon, with offerings and festive hecatombs, and were beloved of the gods in turn and were visited by them. After the decline of the ancient kings of the "Dyof" the sway fell to the kings of Sheba who by the time of Solomon's accession had achieved paramountcy also over the kingdoms of Katabania and Hadramaut. It is thus doubly easy to comprehend how naturally the Queen of Sheba mentioned in the Biblical narrative (unfortunately unnamed in history) would bring as presents not only quantities of gold and precious stones, but also numerous camel-loads of spices.

We are now able by the help of the inscriptions to follow—with some lacunæ still to be filled—the history of this renowned kingdom of Sheba from about 1000 B.C. down to the beginning of Islam. The poets and geographers of the first century after Mohammed discourse in glowing phrases of the past glories of the Sabeo-Himyaritic empire. The Himyaritic or Erythrean element comes into play, according to the somewhat nebulous Arabian traditions, only about 150 B.C. If the production of the precious frankincense lent a special glamour in the eyes of the Western nations to the Arabian peninsula in olden times, the romantic stories concerning the cities and castles of the Himyaritic *hinterland* helped to constitute what developed into an actual literature of South-Arabian traditions and legends, of the most glowingly imaginative

category. These Oriental historians particularly delight in reciting the doings of Shamar Yuhar, the king who incorporated Hadramaut with the Sabeo empire. They follow up these narratives with stories concerning the Ethiopian power which succeeded, and its subsequent separation into sections under native princes. But most of this literature is purely legendary, that which is authentic being confirmed by the testimony of the names contained in the inscriptions. There are even curious references to Alexander the Great's incursion into the "Land of Darkness," and this Greek conqueror actually figures under the title of the "Two-Horned King" in the list of Himyarite monarchs. A certain Himyarite queen called Bilkis is probably a historic character. If she really was such, she was the mother of a Himyarite king who flourished in the fourth century of the Christian era; and yet has, strange to say, been identified with that very queen of Sheba of the days of Solomon by these Oriental storytellers, and all kinds of later Hebrew-Arabic fantasies have been woven about her name! But these very romances bring up in a new glittering aspect that same kingdom of Sheba with its temples, its castles, and its famous architecture. The famous Oriental geographer Hamdani, who flourished in the tenth century of the Christian era, gives a glowing account of the royal palace of Ghundan in Sanaa, which was already in his day a ruin. Hamdani cites various poets of the first century after Mohammed who vied with each other in their descriptions of the splendor of the ancient South-Arabian empire. Its ruined strongholds and palaces excited their profound admiration. The Sabeo rulers preferentially built their strongholds in lofty heights; thus one of the most majestic of these royal fortresses with a city round it on the slopes was erected on Mt. Tanin, and was known as Naait. Of Naait Hamdani gives an elaborate description. It was a cluster of imposing castellated and battlemented structures. These castles were erected on terraces cut one above another in the mountain rock, and under each was a great reservoir—basement—a pillared hall with columns of solid rock. Two men together could only measure with their arms the circumference of any one of these pillars. Into these huge cisterns ran rain-water from the roofs. In case of a raid by

an invading foe huge torches were kindled on the roofs of these lofty castles to arouse the dwellers in plain and vale.

This same Hamdani not only thus depicts the ancient South-Arabian architecture, but also supplies a picture of the civilization of that time and that region. But it is manifest that he was ignorant even of the alphabet of the Sabean language, for not only is his attempt at historical disquisition for the most part fancifully nebulous, but his lists of names contain gross errors, as we know by the exact information gained from the inscriptions. The native Arabic-Himyaritic traditions have done much more to aid in the interpretation of the numerous monuments in Southern Arabia, especially in connection with the united testimony of the Bible records, the cuneiform tablets, and the Greek classic legends. All these together have combined to tempt intrepid explorers during recent days to brave the greatest perils in order by their researches to supply us with priceless inscriptions, partly in the actual originals, partly in copies or "squeezes."

When in 1841 the renowned Orientalists Gesenius and Rödiger, by their treatises on "The Himyaritic Literary Monuments," laid the foundation of our modern knowledge of the old South-Arabian civilization, the only material available consisted of five brick Sabean inscriptions from Sanaa and one from Hadramaut. For these we were indebted to some British naval officers who had copied them during a journey in the hinterland of Aden. A few more were secured by a physician, but a larger number, of absorbing interest, were brought away in 1845 by the first actual exploring expedition, conducted by the enterprising French chemist, Thomas Joseph Arnaud, into the very heart of the kingdom of Sheba. He copied fifty-six inscriptions, the majority discovered in Marib, the metropolis of Sheba. Others were found in Sanaa and Sirwach. Arnaud made excellent use of the few days allowed him for this work by the fanatical and suspicious natives in Marib. He made plans of the temple ruins and especially of the great dike so precisely described by Hamdani. That structure has excited the amazement of the few explorers who have been able to visit the spot.

The attention of Orientalists being thus permanently attracted to this region, various savants have subsequently attempted to

enrich the stock gathered by Arnaud with further materials; but it was only in the early sixties that a copious addition was secured. Colonel Coghlan, a British officer stationed at Aden, and also the Rev. T. Wilson, of Bombay, acquired from Arab dealers a number of well-preserved bronze tablets from Amran with Sabean dedication inscriptions, one of 20 lines, one of 30, several with 11, 12, and 13 lines, etc. Mr. Wilson secured several genealogical inscriptions on stones from Marib, and also some extremely interesting stones from Hadramaut, one of which contained a thanksgiving hymn to Sin, the moon-god. This whole collection of nearly forty inscriptions came into the possession of the trustees of the London British Museum, who promptly prepared lithographed copies. The first scholar to work at the study of this treasure was a young Württemberg clergyman, Ernst Osiander, who, alas! died soon after commencing his task, but will be forever distinguished as the real founder of Sabean philology. This branch of Oriental investigation was next taken up by Halévy, the learned Parisian. We can from the sketches in Hugo Winckler's "*Das Alte Wellasien*" form a vivid idea of the progressive stages of the art and civilization of Sheba. The presentation excites our wonder, as we see what a stage had been reached in the fifth century B.C. Nevertheless, we can as Bible students comprehend how the queen of Sheba's astonishment would be excited by such displays as those referred to in 1 Kings vi. 29 and Ezekiel xli. 18-20. Those passages give us living illustrations of the scenes on which she gazed—Temple carvings of cherubim, palms, and flowers. To account for the queen's excited wonder let it be remembered that the proper home of high Oriental art, whence this Jewish art-culture was derived, with its cherubim guarding the holy Palm-Paradise, was Babylonia, and that in Solomon's day this culture could hardly have found its way into the South-Arabian lands.

At the beginning of the Franco-Prussian War an expedition in the interior of Arabia was just quietly ending, which, both for the intrepidity of the explorer, and for the rich results of these researches in the shape of valuable inscriptions, will ever be memorable. This was the tour of the French Oriental expert, Joseph Halévy, who, dis-

guised as a Jew of Jerusalem, was the first, and till now the only European who has explored the "Dyof" and penetrated the regions northwest as far as Medjran, and southeast to Marib and Sirwach. On a portion of these routes he had been preceded by Arnaud, and was afterward followed by Eduard Glaser. On this wonderful journey Halévy secured nearly 700 South-Arabian inscriptions, perfect or fragmentary, gathering them in thirty-seven different places, and collecting thus a perfect "*corpus inscriptionum Yemenicarum*." Again and again was he compelled in some dangerous region, by the suspicion of some native, and the consequent fear of his guide, hastily to hide his copy of an inscription or to abbreviate it in disappointing style. Indeed, it is simply amazing that, especially in the hitherto inaccessible "Dyof," he should have succeeded in accumulating so splendid a store. In the ruin of Maain (the ancient Karna) alone he managed to write 80 copies, and 155 in Barakish (the ancient Yathil). These "Dyof" inscriptions inaugurated a new era in philology and history, seeing that they were written in the Maan, or Meyin dialect, a language deviating considerably from the Sabean, and more closely related to the Hadramautian, and that they opened up an acquaintance not only with the kings of Sheba, but also with those of the previously unknown kingdom of Maan or Meyin.

Halévy in a record of his tour gives a striking description of the ruins of Maan (the capital of the old Maan empire), called up to Hamdani's days Karna. Many of the walls and towers contain numerous inscriptions. The temple ruins show by these stone records to which deity the sanctuary was dedicated. Halévy also describes as most imposing the ruins of Yathil (the Barakish of Hamdani's time). The circuit-walls are in good condition, and are richly inscribed. This holy city contained many temples, of which the columns and other relics lie scattered on all sides in immense heaps.

Those who know how immense are the results of the explorations of Babylon and Nineveh may be tempted to wonder that so little, comparatively, has been attempted in Arabia, and that after the beginnings, as above indicated, of research at Marib and other spots, nothing systematic has been

undertaken. What has hitherto been discovered lay all on the surface. We can imagine the precious treasures that await excavation! But we are apt to forget that in regions dominated by no European power, or only nominally held by the Turkish government, anarchy is chronic, and that social feuds, religious fanaticism, and an invincible mistrust of the foreigner are blended with insatiable greed. Hence the difficulty for individual explorers is extreme.

Ten years after Halévy had placed his collection of inscriptions at the disposal of the learned by means of specially founded types, the brave and penetrating Bohemian astronomer and Orientalist Eduard Glaser commenced that extraordinary series of expeditions, extending with brief intermissions from 1882 to 1894, which brought in a new era of South-Arabian research, putting all previous investigations in the shade. The attempts of the first of these four journeys (October, 1882, to March, 1884) were rather of a preparatory character; yet he brought away 250 copied inscriptions from the "Hamdani country" (Kaukeban, Shibban, Haas, etc.). But Glaser, who from the first acted on a much more systematic and thorough plan than any of his predecessors had adopted, regarded this fruitful first residence in South Arabia as a mere preliminary reconnaissance. His second tour (April, 1885, to February, 1886) led him into the country south and southeast of Sanaa, thus bringing him for the first time to explore Zafar, the later residence of the Himyari princes. The third tour (October, 1887, to September, 1888) was to Taaiz, and on to Marib, the city so difficult of access that previously it had been visited only for a few days by Arnaud, and by Halévy only for a halt of a few hours. Glaser was so fortunate as to be able to take copies or impressions of 391 inscriptions—a feat which will ever be reckoned as one of the most distinguished accomplishments by any explorer of the nineteenth century. Glaser's fourth journey (between the beginning of 1892 and the spring of 1894) did not extend very far beyond Sanaa inland, but by a most singular stroke of good fortune he was able to bring to Europe perfect impressions of 708 inscriptions. From Sanaa he wrote to Munich: "I have ever since coming here proposed to undertake a trip to the 'Dyof,' but unfortunately that region is the very

focus of all the insurrectionary elements. A journey thither just now would render the traveler suspected of being a spy, not only by the Turkish authorities, but by the Arabs of the 'Dyof,' and his doom would be sealed before he came near his destination. Now I have a whole corps of 'aides' who, provided with pencil, paper, and purse, go to all points of the compass and seek out inscriptions in the remotest corners of regions where no European has ever set foot. Every one interested in these matters would be amazed to see what splendid 'squeezes' these Bedouin helpers have brought to me. Thus I escape all peril, and can ransack by such means territories which I should be absolutely unable to visit, even in peaceful times."

Thus year by year is progress registered in our knowledge of that South-Arabian civilization and culture which is more and more clearly seen to have been closely related to the civilization and culture of Babylonia. While the religion of the Babylonians as of the Egyptians was emphatically a solar cult, we encounter on the contrary in the old Arabian records an equally conspicuous lunar and stellar worship. The sun indeed finds a place herein, but only as a consort of the supreme moon-god. It is singular that this moon-deity bore in the Minæan cult the frequent titles also of "friend" ("Wadd") and "father," while in the Katabanian worship the same god was styled "Uncle" (in the sense of a fatherly friend and protector)! But it is still more remarkable that such cognomina of the moon-god should abound not only in the South-Arabian but in the Hebrew vocabulary, playing therein a mighty rôle in nomenclature. Such personal names as Ab-ram (Abraham, the progenitor of the nation of Israel) and Absalom denote originally, "The father is high" and "The father is (our) peace." The famous royal name Jerobo-am signifies "the uncle fights (for us)." Such appellations stand on an equal level with those in which, instead of the words Ab (father) or Am (uncle) the regular affix El (God) gleams forth, as in Isma-el (it belongs to

God). It is an absolute rule among all peoples that ancient personal appellations reflect ancient relationships, especially of the religious order. So it is in these instances, and in the great resemblance of Hebrew and South-Arabian proper names lies a significant indication that the ancestors of Abraham were worshipers of sun or moon. As to the ritual itself, that must have been very rich and elaborate, probably in many respects akin to the system established by Moses. Priests and priestesses, sacrifices, altars, and ceremonial apparatus are constantly mentioned in the inscriptions. And it is manifest most magnificently ornamented temples played a much more important rôle than the royal palaces, for it was the glorification of the god, not of the king, that preoccupied the soul of a race steeped in the religious spirit.

Such was the land of the Queen of Sheba and such was its civilization—a country which in the view of the ancients lay at the end of the earth, and which is for us still so unknown that few have thought of looking for it in the heart of the Arabian peninsula, associated as this is chiefly with deserts and Bedouins and pilgrimages to Mecca. But Arabia, notwithstanding its sandy wastes and its nomad tribes, is a veritable wonderland with its palm oases, its plains adorned with rose-gardens, its romantic mountain ranges, its coffee plantations in the highlands, and its terraces of frankincense trees.

As we have in the above brief paragraphs indicated, that country possesses, besides, a history which, if it could be completely ascertained, would throw intensely interesting light on the relations of its ancient peoples with other Oriental lands. But the most enlightening inscriptions are yet to be discovered. They lie there, partly in the ground, partly beneath the soil hallowed by association with the renowned queen. From thence she brought treasures to Solomon. In future years those remaining secrets may be discovered which will show that for splendor and power South Arabia was comparable to Assyria, and Marib to Nineveh.

THE MINISTER IN SOCIETY

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THE very phrase calls up pictures from the past, pictures of clergymen in social companies. In one case, the minister in society was suggestive of a swan in water, at home there—easy, graceful, admired of all who appreciate perfect adaptation to environment. In another case one thought of a bull in a china shop, out of place, awkward, shocking the finer sensibilities, trampling on refined feelings, working harm everywhere.

It is natural for a minister to be in society, for man is a social animal, and a minister is a man. At least he is supposed to be, and ought to be. The manliness of the ministry is not a thing to be insisted upon so much as to be demonstrated. I object most strenuously to the division of mankind into "men, women, and preachers"; yet I see no way to stay the slander except by the clergy showing in their daily bearing all those qualities which go to the make-up of a man. And I think there is progress in this direction. At the Presbyterian-Brotherhood meeting in Indianapolis not long ago, a city minister, himself the embodiment of manliness, said that never before had he seen "so many short-coated preachers trying to pass themselves off as men." If the minister be a man we expect him to be in those gatherings of educated, refined men and women which we know as society.

Not only is it natural, but it is also Christ-like for the minister to be in society. Peter entreats all Christians to "be courteous." The term itself is suggestive of the palace, of the king's retinue of lords and ladies, of good breeding, gentleness, elegance. If this grace is to be found in all believers, it should exist in highest perfection in the clergyman. Paul reminds us that love, which is essentially a social grace, "doth not behave itself unseemly." Indeed, if the apostle's unrivaled description of love be incarnated you have the gentleman. Such love has been embodied in a man, the Man of Galilee. Jesus was the gentleman. He was no ascetic, shunning the company of His fellows. He was perfectly at home at the table of the wealthy Pharisee and the wedding festival. "No one can read the life of our Lord as He mingled with all classes of society, in public and in private,

and not be charmed with the gentleness, the high breeding, the perfect propriety of His demeanor. We are challenged to produce a single infraction of genuine social etiquette. No coarseness of speech, no rudeness of manner, no undue severity or censure, no neglect of the amenities of life." "It is enough for the servant that He be as His Lord."

The minister finds in society his relaxation, that is, if he be at all at home there. For some clergymen whom I have known an hour or two in the company of the cultured was work, the hardest kind of work. The perspiration stood out in great beads on the forehead. Cuffs were soon wilted, collar prostrate. The muscles of the face moved as if strained to the utmost. There was a growing expression in the eyes of weariness, foreshadowing coming collapse. Building sermons would have been in comparison play; splitting rails would have been a welcome recreation. The "blueness" of Monday is cerulean compared with that indigo-deep blueness, not easily distinguished from blackness, which follows two hours at a fashionable dinner or an evening reception. But to the minister who is himself a gentleman (the term is not used in any invidious sense) what is more restful after a toilsome day in the study, after a trying afternoon spent in dealing with the faults and foibles of his fellows, in straightening out family tangles, or serving the sick and sorrowful, than to meet with men and women of genuine refinement, whose outlook upon life is altogether unprofessional? The subjects of conversation are different, lighter, newsy, more sparkling often; the words are fresh, breezy, scintillating; the laughter is emancipating, freeing from dull care; shop-talk is taboo; the depths of thought are shunned; sorrow-stirring topics are forbidden. The parlors, in contrast with the office, the bank, the sewing- or working-room of the home; the evening dress, so unlike the work-clothes put aside when the clock struck six; the flowers and music and lights; all these conduce to relaxation of muscle and mind, to rest and recreation. The average minister would live longer and do better work if he were more in society.

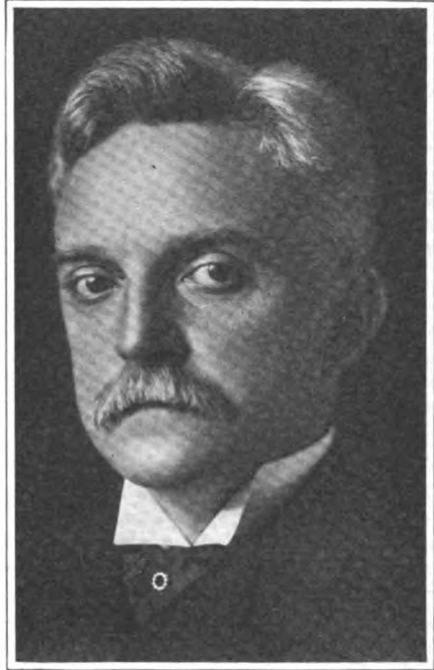
In society, too, the minister has his

opportunity. To know men, for one thing; men in general, and his own parishioners in particular. They have not on their Sunday manners any more than their Sunday clothes. The mind and the heart sometimes are arrayed in an extremely décolleté costume. Indeed, the clergyman is sometimes shocked at the want of reserve in the subjects of conversation, and the freedom with which these are discussed. Religious topics are frequently introduced, and if he listens he will discover that there is an unsuspected amount of heterodoxy in the theological opinion of his vestrymen or elders, or even the women who do most to sustain and enlarge the missionary enterprises of his church. He will learn more in an evening of what the people of his parish believe or doubt than he could discover in a month's formal calling. And if he will get some society woman off in a corner, especially one inclined to be gossipy, and put her at her ease, he will learn very quickly that on the fair planets of the reputations of many of his trusted church-members are dark lines and spaces which go to prove that they, like Mars, are inhabited—by unworldly spirits perhaps. Paul learned from a talkative woman some things about the Corinthian Christians: "I hear that there be schisms among you." Only, we will do well to follow the Apostle's example, and but "partly believe it." If the clergyman would catch his people off guard, and see them as they are, social intercourse is his opportunity.

It is also his opportunity to serve, if he but appreciates it. We think of Miss Havergal—lady that she was, and Christian too, sought in the social gatherings of the cultured people of all England, brilliant in conversation, widely read, trained to appreciate art, a musician of a high order. It was certain that she would be asked to sing. It was equally certain that before she left the piano her listeners would have heard some sweet aria from one of the great oratorios, such as "He shall feed His flock like a shepherd," or some other song that would present winsomely the love of Christ. Unostentatiously, seductively, she had lifted the thoughts of the worldly company to Christ. So the clergyman in society has his chance. The introduction of religious things must be done with exceeding cleverness, but the gentleman, who is at the same time

zealous for Christ, will see and seize his opportunity and use it without offense.

I am not sure that I am not ready to enter here a plea for the talking of "shop" in society. Not in exclusive or dictatorial fashion. That will repel. But about what can a specialist talk so intelligently, so illuminatingly, so interestingly as that which engages to the utmost his thought and effort? Who objects to Peary talking arctic explora-



W. BEATTY JENNINGS, D.D.

tion, to Dr. Cook's narrative of mountain-climbing, to Herny Van Dyke's discussion of poets and poetry at a social function? It is possible to speak about your own work, and do it so adroitly that none will realize you are talking shop, and men will go away helped by you and attracted to you. Study the art of talking shop.

The minister finds in society his commendation; that is, if he himself be a gentleman. I am reminded of the old lady who always bowed profoundly at the mention of the devil's name in the church service. Called on by her pastor to explain such reverence for the name of his Satanic majesty, she said, "Civility costs nothing, and you never know what may happen!" At

any rate, politeness costs little or nothing. But it disarms prejudice, wins friends, captivates hearts, and gains admittance to circles which no other influence will open to a minister. I have known more than one clergyman of whom parishioners and friends delighted to say, "He is a perfect gentleman!" And I have known some others who were rude and boorish in manner, and destitute of refined traits, who offended, repulsed, when they should have conciliated and attracted. I am not pleading for the thin veneering of outside politeness; nor for Chesterfieldian etiquette; but for genuine politeness, which is of the heart. It is the open-sesame to which the door of society—sometimes a palatial den of thieves and robbers—flies open. On the other hand, a minister in society often rinds the bar to his usefulness. A young clergyman whom I knew, was seeking a church, and I was trying to help him. I inquired of his teachers in the seminary as to his ability and fitness. They spoke in enthusiastic terms of his scholarship, his power as a preacher, his spirituality. A near-by town had a vacant pulpit. I felt that I would be doing that church a service by sending to them this young man. Correspondence was opened, and he was invited to preach with a view to a call. The church was filled with men and women predisposed favorably to him. His conduct of the worship was pleasing, his sermon satisfactory. Had the vote been taken at the close of the service he would have been called. But he went home to dine with a woman of refinement. He held his knife and fork as a Chinaman does his chopsticks. At an interesting point in the conversation he leaned upon his elbow on the table, and punctuated his remarks with his knife, from which a drop of gravy fell on the best table-cloth of his hostess. He was fit companion for Mr. Newly Rich and his wife—"Mary," said the matron, "always have your peas well mashed before you bring them to the table." "Ma'am?" queried the maid. "Yes," said the mistress, "see that the peas are thoroughly mashed before you bring them in, because it makes my husband nervous to have them constantly rolling off his knife!" Suffice it to say, the young minister was not called to that church. But, sadder still to relate, a few days later one of the ladies in my congregation received a letter from the

shocked hostess in that little town asking, "What kind of a person is your pastor? Does he know the proprieties? Is he a gentleman? Then how could he recommend Mr. B. to us?" Conclusion: Never again will I recommend a minister to a church until I shall have seen him eat; for when he opens his mouth he may put his foot in it; and drag in my reputation, too.

I might point to clergymen in society who have been to the social life of their time all that Burke says of the relation of the culture of Montesquieu to the Constitution of England, "an endowment, a discipline, and an acquisition." Take, for example, Bishop Samuel Wilberforce, of whom Canon Liddon said, "He was peculiarly like St. Paul in the strength of his tenderness, in the versatility of his humanity—in his power of becoming all things to all men, that he might by all means save some. This was, among his many gifts, the prerogative endowment of this most remarkable man—that he could, without effort, and with the readiness and grace of a perfectly natural instinct, identify himself with human beings who agreed in nothing except the being human. He was ever ready for intimacy with people of all stations and temperaments: he was courtier and peasant by turns; the friend of kings and ministers, and the familiar and accustomed inmate of the penitentiary or the workhouse. He could approach, with the same resistless persuasiveness, the most cultured and the roughest of mankind; and, up to the last year of his life, he could exchange the grave business of his high office at a moment's notice for a children's game into which he entered with the natural and unconstrained enjoyment of a child. He was at home with the most religious and, in a sense, with the least religious of men; ever aiding and elevating the one, and doing what he could—in fact, very much—for the other. With perfect ease he could pass from scene to scene, from man to man, the most dissimilar, as tho, so far from experiencing any strain upon his sympathies, he found positive relief in the sharpest ethical contrasts, and he made each one feel that his sympathy was perfect, so perfect as to seem for the time to preclude the possibility of sympathy in any other direction. To the people of his own parish he came without condescension on his part, or effort on theirs, and they at once felt at home with him; he

entered with a true human interest into their cares, their occupations, their efforts, their failures; from the pulpit he set before them, in all its simple tenderness, the grace and gospel of our Divine Savior, and as they listened and looked at him, they knew that they had in him a friend whom they could trust. And then in a moment he appeared before his own university, where the ripe learning and the choicest youth of England hung upon his lips. And then, perhaps within twenty-four hours, he would be found in the national Senate, swaying by his speech that most unsympathetic and frigid of audiences, and holding his own amid veteran politicians, as if he had been a statesman all his life; or, at some social gathering, where his brilliant powers of conversation, and the incomparable grace which he could

throw into all the minutest details of intercourse, made men think for a moment that he only lived for the entertainment of good society."

This astonishing social and mental versatility exposed him to misunderstanding and criticism, of course. And therein lies my one caution, "*Ne quid nimis*,"—nothing in excess.

Is not a chair of the amenities needed in our theological seminaries, so that the minister as he comes out into the world need not proclaim, "I am a gentleman"; but the man in society will discover it immediately upon the preacher's approach, and will say: "I'll be sworn thou art;

Thy tongue, thy face, thy limbs, actions,
and spirit

Do give thee fivefold blazon."

THE THEOLOGICAL SEMINARIES

Views of Graduates

In view of recent discussions and criticisms of theological seminaries a number of questions were sent to clergymen of various denominations, which, together with answers received, are embodied below.

THE QUESTIONS.

1. What are the most important differences between the training received in the theological schools of your time and that required to-day?
2. Do theological schools now fulfil their functions relatively to the present needs of the student, as well as in former times? If not, in what particulars are they deficient?
3. What should be emphasized in the preaching of to-day as compared with that of former generations?
4. Has there been a decline in the influence of the preacher, and of preaching, in recent years? If so, to what extent have seminaries been responsible? Especially do you regard it as due to deterioration in the quality of the ministry? If so, in your judgment, what is a remedy?
5. If you would advise young men to seek the ministry to-day, what chief reasons would you urge?
6. Is a university and seminary training absolutely necessary in every case or are there exceptions?

THE ANSWERS

Harry P. Dewey, D.D., Minneapolis, Minn.: A few of the seminaries are, I think, awakening to the necessity for more adequate preparation. They are giving more attention to the social problems, and facilities of testing them on the "case-system" plan are being provided. There is a franker and more scientific study of the Biblical literature. The most serious lack seems to me to be on the homiletical side. The seminaries are making Biblical scholars, and philosophers, and ecclesiastical organizers, and sociological diagnosticians, but only now and then do they deliver to the churches a preacher. I

am waiting for the day when the holders of the chairs of homiletics shall be distinguished for spiritual insight, for evangelistic passion, and for the most impressive gifts of pulpit power; men who shall have the magnetism of a profound sense that they have been sent to a seminary to teach and to preach—men like unto certain men we could name of a former generation, who set on flame many a preacher who is to-day telling a living message. One or two institutions can boast such personalities, and it is not difficult to believe that they are doing most to meet the real want of the churches, for the greatest need is for preachers.

Frank M. Coodchild, D.D., New York:

1. The duties of the Christian minister in the days of our fathers were simpler than they are to-day. The work of training the preachers was, therefore, simpler. To-day, life everywhere is complex. Perhaps the theological seminaries have not adapted themselves to the change as much as they should. And yet I do not believe that half the criticism of the seminaries is just. They have changed. Doubtless, they still deal a little too much with things that are past, and too little with things that are present. They concern themselves too much with abstractions, and too little with the practicalities of life, so that the men who "go by the book" are not able to meet the practical demands that are made on the pastor, especially in the cities.

2. The theological school of to-day probably does not meet the needs of a student to-day quite so well as formerly. And, yet, perhaps the only change that is needed is in the method of presenting the truth. The greatest needs of men are the same in every age. But the methods of approach to men differ in different ages, and indeed in different lands. Each age has its own peculiarities of speech. Each age has its own way of expressing its faith in God. The language of the seminaries has not changed as much as it should. Many of the arguments which wax hot would be settled instantly if the arguers could see that while their ideas are essentially the same, one is using an old form of speech and the other a new form. Preachers and sociologists alike should avoid the use of technical speech. It shuts them off from the multitude. No change could be more acceptable than to have the seminaries impress upon their students that simplicity of speech wins men, and that the greatest thoughts can be expressed in short words, and can be taken in by plain people.

3. The most important needs of men are substantially the same in every age. I aim to preach the same gospel that Paul preached. But I try to see to it that the message is put in words that are in daily use, and that it bears on the duties and trials my people have to meet every day.

4. No doubt, there has been a decline in the power of the ministry as a class. And yet the preacher who lives with the people and strives to help them in their needs is the most influential man there is still. Relatively,

not so many men of power are entering the ministry to-day as formerly. Opportunities to make money and enjoy life have turned many aside to other pursuits.

5. If I were making an appeal to men to enter the ministry I should appeal to the heroic spirit that is in every man's heart, and show them that, tho the material returns are small, the opportunities to serve men are unsurpassed.

6. Ordinarily I should advise the full university and seminary course. There are exceptional men who do not need it. There are some fields that do not demand it. There are some men who would be spoiled by it. But the fullest possible training is usually best. In all our denominations I would supplement the minister's work with lay service in preaching and pastoral work.

William E. McLennan, D.D., Chicago: In a paper which I had the honor of preparing for, and reading before, our Presbyterian ministers' meeting some time ago, on the subject of "The Saving of the City," I was moved to write—regarding the preparation (or rather the lack of preparation) by our theological seminaries of young men for the gospel ministry in our cities—as follows:

"This training (of ministers by the seminaries) may not be medieval, as the late President Harper is reported to have charged, but it is inadequate. It does not reveal the current problems with which the average graduate of the seminary must cope. It does not fit him for meeting those problems, nor for meeting and winning the citizens who every day are forced to solve life's puzzles in a practical way. It does not make it possible for him to sit down beside a newly arrived foreigner and be the friend to him that he should be and possibly wants to be. It does not prepare him sympathetically to enter into the purposes and plans of labor, or, on the other hand, to appreciate the difficulties in the way of capital. It does not make him a citizen in the broadest sense. . . .

"I have before me the catalogs and year-books of the theological seminaries representing the leading denominations of this city, and I am unable to find in any of the regular courses anything that even recognizes the city as a distinct field for Christian work. . . . In most of our seminaries the endowments do not seem adequate to support

more teachers than are now employed. Nor does it seem to those responsible for the curricula that less Hebrew and Greek, ancient history, theology, comparative religion, ethics, apologetics, homiletics, and the rest should be taught; tho one might, without offense, raise the question whether it is not as important to know as much, say, of the thousands of Italians, Poles, Bohemians, Germans, and Scandinavians who make up so large a proportion of our cities as of the inhabitants of Timbuctoo, and whether it would not be as profitable to drop out an hour, now and then, from the study of Hebrew, Greek, Aramaic, Arabic, Coptic, Egyptian, Samaritan, Phœnician, Sabean, Ethiopic, and Assyrian,* to learn to speak to a German in the language in which he was born, or whether an hour, once in a while, might not be spared from the discussion of the authorship and construction of the Hexateuch, to consider sympathetically the wonderful history of the labor movement and its influence on the average man, whom the minister is supposed to win to the Carpenter of Nazareth. In all candor, I believe the young ministerial graduate is better prepared to enter into the life of a non-civilized community in Asia or Africa than into that of a city like Chicago."

The inadequacy of the preparation for the gospel ministry in the city is, I believe, representative of a general weakness. The seminary curriculum has been arranged apparently on the *a priori* basis; that is to say, on the basis of what the instructors think the ministry ought to be, not on what the age demands; so that the graduate, instead of being able to be all things to all men, that he may by all means save some, is prepared rather to be all things to the seminary, that he may by all means reflect the training and idiosyncrasies of his instructors. There will be, in my opinion, no real reform until all concerned are prepared sincerely to ask, and intelligently and courageously answer—without too much reference to the past—the question, What instruction, what influence can best equip young men to win the people to Jesus Christ? and then resolutely introduce whatever will help most to that end, even if it means

the elimination of venerated studies and methods.

The Rev. Claude R. Shaver, St. Louis, Mo.: 1. Being removed hardly six years from the seminary class-room, I have only a narrow margin from which to speak of "differences" since my "time." However, I am coming to appreciate more and more the broader opportunity afforded me by an institution whose horizon was not restricted to the five or six conventional departments. While I would not be without those time-tried subjects, I have found increasing satisfaction in such supplementary courses as Biblical theology, criticism, archeology, English-Bible work in exposition and hermeneutics (based on the foregoing); philosophic apologetics, sociological missions, and evangelism.

2. Like other professional schools whose courses must be of necessity theoretical, the seminary of to-day is possibly as far removed from the actual business of the ministry as ever; but I question whether it is any farther away. Owing to the diversity of talent and temperament in the classes, a closer approach to the practical seems most difficult. No David can wear Saul's armor—especially in these days of complex social conditions. I am aware that some phases of sociology and psychology are being suggested; but I believe the logical position for these subjects to be antecedent to the seminary course. Then the future mold of character would be in position to harmonize the secular theories here presented with the life principles enunciated in the sacred literature which is ever afterward to be the basis for his authority. This mention of "life principles" to which preaching should be devoted, suggests the only possible "deficiency"—which I would mention—and it is individual rather than general, personal rather than institutional. I refer to the "atmosphere" which sometimes pervades seminary classrooms as well as those of other schools. In some cases the temperature might be raised from the unfeeling scholastic and scientific degree to the vital and inspirational; implying dealings with virile humanity rather than by-gone theories of "the Fathers" or vague eschatological definitions. Since the seminary is denied the inspiration of the fascinating laboratory periods (which vitalize the atmosphere of medical and other professional institutions) it devolves

* Opportunity is given for the study of each of these languages in some one of the theological seminaries of Chicago.

upon the "chair" to vivify and illumine principles which, here of all places, ought to be charged with the magnetism of divine love, evangelistic zeal, and righteous enthusiasm.

3. Since preaching is "designed to save men" rather than entertain or inform them, and since the pulpit, in this day of abundant secular literature, is being relieved of these secondary functions, the way is clear for all energy to be concentrated upon vital rather than theoretical topics; being inspirational rather than educational, suggestive rather than dogmatic, "leavening" rather than revolutionary, imminent rather than transcendental; preaching ethics, sociology, esthetics, theology, and philosophy only as they touch life as Jesus estimates it (not merely physical)

4. If the preacher is neither a mere entertainer nor a teacher of terrestrial subjects, and if the church is not a social institution purely, then the apparent "decline in influence" is only apparitional. The seminary can only develop the talent sent up from the homes and preparatory schools, where, as all admit, the present materialistic atmosphere is tending to depress spiritual aspiration. In the face of this modern tendency, the seminaries seem to be holding their ground very well. The ordinary "remedy" I see is a deeper consecration to the real mission of Christianity; turning more decidedly from the "loaves and fishes," to the eternal "Bread of life" (John vi. 26, 69) and praying for a fuller holy enduement of practical wisdom (Matt. x. 16) which shall enable us to adapt, tactfully, our imperfect earthly means to perfect heavenly ends.

5. The ministry to-day offers the supreme opportunity of unfolding life after the "measure of the stature of the fulness of Christ"; enabling a young man to work above the materialistic, mechanical occupations in that realm where God is working with man for the redemption of life through a plan whose visible manifestation is a pulpit-led church.

6. University and seminary training may not be absolutely necessary, but it is preferable. The untrained natural endowments, however, are being used of God to meet some of the unnatural and abnormal peculiarities these days.

The Rev. Pliny A. Allen, Jr., Orange, Mass.: 1. Hebrew elective; greater emphasis on child study, religious psychology, and pedagogy; science made an essential part; broader curriculum in the direction of culture studies; theology and homiletics made inductive.

2. I think the schools are as good as they have ever been; they fail, if anywhere, in keeping up the spiritual enthusiasm with which a young man enters the seminary, and in training the young men to meet changed conditions in society.

3. Fatherhood of God and brotherhood of man; need of development and harmony as fulfillment of humanity and essential to success and happiness.

4. There has been a decline in the power of the pulpit for which the schools are partially responsible in not training their men to understand and meet the changed conditions of society. The chaotic condition of the message of the pulpit is responsible for some of the decline. Many men do not seem to know what they do believe, or what they ought to preach. I believe the average quality of the ministers of to-day is as high as it has ever been.

5. The good they can do in comforting the troubled, uplifting the fallen, strengthening the weak, helping men to develop their souls.

6. No! Many of the best ministers the world has ever seen have been trained in the university of "Hard Knocks." A man should take all the training he can get, but he must train himself after all, and he can often do this as well outside as inside the seminary.

J. Howard Suydam, D.D., Philadelphia, Pa.: From fifty years' experience and observation I feel that I may venture the following improvements upon my seminary training: 1. A pregraduation mastership of the English Scriptures. 2. A practical knowledge of vocal music, and, if practicable, also of the piano and organ. 3. Voice culture, and much more drill in elocutionary exercises. 4. Methods of sermonizing adapted to the times. 5. Directions to a varied literature, and its illustrative uses in public discourse. 6. A guide to a wise participation in public affairs, and, 7. To mingle with men of other callings—or in club life—to get a view of ministerial service from the standpoint of the practical world.

(To be continued in our June issue.)

THE RELIGIOUS OUTLOOK ABROAD

OUR LONDON CORRESPONDENT.

Splendid New Discoveries.—The most startling and brilliant results of archeological explorations are crowding in upon us. The German, French, American, and British expeditions are more and more successful in their Oriental excavation. A few weeks ago at Akmin in Upper Egypt a number of Biblical manuscripts were unearthed. It is expected that these will prove to be of real value in connection with the textual criticism both of the Old and New Testaments. The lexicographers and grammarians are now regularly using the results of excavation with great effect. Old ideas concerning the grammar of the New Testament, such as prevailed in the days not long ago of Weiner, Green, and Cremer, are being greatly modified. Destructionist criticism is not the gainer, for it is remarkable how wonderfully the whole series of the modern discoveries of ancient relics uniformly contribute to the confirmation of conservative views. Gezer, Oxyrrynchus, and the Hittite valleys have during recent years astonished students by the altogether unexpected corroborations furnished in these localities of the records by ancient prophets and historians. These discoveries constitute fresh evidential chapters, which are by no means final. For now comes one of the most remarkable of all such announcements. The report just issued by the German Oriental Association of the recent researches in Babylon and Assur is equal in interest to any document of this category ever issued. The German excavators have unearthed on the extensive site of ancient Babylon a magnificent palace, called the Southern Castle. They have also unearthed portions of the famous Wall of Babylon, finding it to consist in reality of three concentric walls of clay bricks. These circumvallations excited profound admiration because of their massiveness, the innermost being 23 feet thick, the second 25 feet, and the outer 11 feet. The walls were separated by spaces of 39 feet. But a still more interesting discovery was that of numerous skeletons at great depths which were evidently remains of men slain. The German experts believed that these are skeletons of soldiers belonging to the army of King Sennacherib of Assyria, the host destroyed in 689 B.C. At Assur, the great temple to the gods Anu and Adad has now been

completely investigated, and immense bastions, towers, and walls of brick and stone have been unearthed, the extent of which shows how mighty that fortified city once was.

The Conflict of Ideals in Korea.—A young Korean Christian, Mr. P. K. Yoon, is visiting England with the object of creating sympathy for his fellow countrymen under present painful conditions in Korea. He denounces Japanese military rule, actuated by unbridled national ambition, as being so brutal and tyrannical that it is converting portions of the beautiful peninsula into a veritable hell. Mr. Yoon speaks of what he has seen and known. In Korea there is a wonderful movement of the people toward Christianity, but this is accompanied by a spirit of national awakening of which the Japanese entirely disapprove, seeing that they have abolished Korean independence. They have imported hundreds of Buddhist priests and teachers, thus seeking to counteract the marvelous success achieved by the American and British Christian missionaries. This misrule is the more inconsistent because not long ago that most enlightened of all living Japanese statesmen, Count Okuma, said that the reason why Christianity is so successful in Korea is that Korea has never suffered wrong at the hands of any Christian nation. That was a most discriminating dictum on the part of the Count. It is deplorable that he does not, or perhaps can not, use his influence to prevent his own nation inflicting injustice of the most atrocious species on the unfortunate people whose lovely country has for ages been "the cockpit" of the Far East. Mr. Yoon says that the temperament of Koreans lies midway between that of the Japanese and the Chinese, and that his compatriots can be much more easily approached and more readily understood than either the Japanese or the Chinese. It is to be expected that the terrible ordeal through which the Korean nation is passing will result in evoking a strength of character which has been lacking, and that this will be reenforced by the extraordinary absorption into the national mind of the principles of Christianity. In other words, it may eventuate that, after all, the future

mysteries of the East will not be China or Japan, both of which remain persistently pagan in the mass, but the long-despised Korea, which is, almost as if miraculously, assimilating, not in the first place Western civilization, but Christianity.

Reaction in Spain.—Deep disappointment is incurred by those sanguine spirits who cherish the hope that the marriage of the king of Spain with an English princess would advance the cause of religious liberty. Some ominous incidents of the last few weeks furnish melancholy proof that the hopes thus raised have not been realized. One of these proofs is that the Cortes has just authorized to religious communities indemnification of ecclesiastical edifices which had been taken possession of by the Government many years ago. This is a distinctly unconstitutional act. One of the most distinguished of Protestant missionaries in Spain, the Rev. Lopez Rodriguez, in a mournful letter which I have just received gives a sad account of the turning of the tide the wrong way. Pastor Rodriguez is the director of the important Evangelistic Mission at Figueras, in the province of Gerona. Some years ago he married an English lady, and last summer, when they were visiting England, they gave me, in an accent of sadness, a description of the signs of papal reaction. No Protestant is allowed to speak in the open air, excepting at a funeral. But a singular incident has happened, showing that the spirit of persecution is as much alive as ever, and that many of the priests are seeking opportunity to display it. In December last a boy of five years of age, the son of members of the Figueras Evangelical Mission, who are also teachers in the school, died, and the pastor was requested by the parents to conduct the funeral service. He did so, assisted by his brother, Don Alexander. Permission was easily obtained from the judge and the mayor, most friendly officials, so that there was no irregularity. This incident took place in the village of Aviñonet, close to Figueras, and the priest of that village at once stirred up the bishop of Gerona. The result was that the matter was carried into court, in an action against the mayor, the father of the child, Pastor Rodriguez, and Don Alexander. The ground of the persecution was that they had disobeyed various royal decrees by not

allowing the priest to bury the child, seeing that he was a minor and had been baptized by the priest. Pastor Rodriguez and his brother have been condemned to pay into court the sum of £160 as a guaranty for the costs of the action; and if they had not complied, their property would have been mortgaged. Señor Joaquin Salvatella, the deputy for the town of Figueras, has appealed to the Cortes to inquire into the case, and the result is awaited; but it is expected that the final sentence will be condemnatory, owing to the fact that now neither the law nor justice rules in Spain; ecclesiastical influence is paramount.

In German East Africa.—The conscience of Germany has of late years seemed to wax obtuse or to have lapsed into deep somnolence over many pressing considerations in which international morality has been deeply concerned. The collective conscience of a great nation is often the most vital factor in the welfare of those weaker nations which the powerful peoples are under obligation to protect or to help in battles for freedom, especially in conflicts over the achievement of civil and religious liberty. Neither the state nor the church during the last quarter of a century seemed awake to the cry of the suffering communities which had a special claim on Germany. That country has been from time to time accused of callous indifference regarding the acute problems caused by the sufferings of the Armenians, the Macedonians, and the Kongolese. A better day appears to be dawning. German statesmen show signs of yielding to the increasing pressure of Christian sentiment. In German East Africa the treatment of the natives, who have been compulsorily prest by planters into their service, has constituted such brutal tyranny that Herr Dernburg, in the Berlin Reichstag, has just described the procedure as "but little different from the slave-hunts of the Kongo." General von Liebert attempted to whitewash the reputation of the planters, but Dr. Spahn, the famous and eloquent leader of the great Center party, strenuously defended the views of Herr Dernburg. He imparted a new tone to the Parliamentary debate, striking that key-note which has been so lamentably silent of late in Teuton politics.

THE PREACHER

"You are there (in the pulpit) not simply to speak what people care to hear, but also to make them care for what you must speak."

ENGLAND'S GREAT PREACHING DEAN

A Talk on His Homiletic Methods With the Dean of Gloucester

THE REV. WILLIAM DURBAN, LONDON, ENG.

DR. SPENCE-JONES is one of the leading authorities living, on ecclesiastical history, and at the same time one of the pulpit favorites of the masses of the people. Whenever he comes up to London to preach in St. Paul's Cathedral the Dean of Gloucester attracts a vast throng of hearers. Though he is seventy-one years of age he is as youthfully vigorous as when in the prime of life he was a London vicar, and his splendid voice fills the vast space under the immense dome with a musical resonance that only a few preachers can command.

As a scholar Dr. Spence-Jones stands in the first rank. He has been an ardent theological student from his collegiate days, for he took a first-class honors degree in the Theological Tripos at Cambridge, where he was Carus University prizeman. He is one of the most expert of living Hebraists, and started his professional career as Hebrew lecturer at Lampeter College. Few clergymen have had so versatile an experience. He is son of a member of Parliament who was also a noted barrister, and he married a lady whose father was an M.P. also. A few years ago considerable wealth came to the Dean through his wife, and he then hyphenated her maiden name with his own. That is why Dean Spence, under which appellation he became famous, is now known as Dean Spence-Jones.

This distinguished clergyman's busy life has been of the most varied kind, and his sympathies are therefore socially very broad. For ten years he was Vicar of the immense parish of St. Pancras, one of the most thickly populated districts of London. Here he took a most active part in public life, interesting himself particularly in education and in the great public institutions that serve the poor. He was one of London's most esteemed Anglican preachers, but was equally in request as select university preacher at both Oxford and Cambridge. Few men in the same degree combine the power of academic appeal

with oratorical influence over the common people. For a few years Dr. Spence-Jones was principal of Gloucester Theological College, where he proved himself one of the most efficient of "minister-makers." His extraordinary erudition is so blended with an attractive demeanor as to render him one of the most charming of personalities, and he is one of the most brilliant of social conversationalists, lighting up his fluent talk with all sorts of allusions possible only to a man of profound and wide learning.

In reply to my query concerning the Dean's special methods of preparation for the pulpit he said—"I always bear in mind that the people at large take little or no interest in such questions as evolution, higher criticism, and other matters supposed by some to be popularly interesting. The vast majority of those who wish to hear a preacher are as anxious as their fathers and mothers to listen to the 'old story,' whatever certain preachers may imagine. That opinion is a result of my long experience in the pulpit, ministering as I have done during a long life-time in great cities, in little towns, in country villages, and in University congregations. There is no greater error on the part of a preacher than to conclude that he will either excite wide and lasting interest or strengthen his pulpit influence by departing from the homiletic lines generally defined as 'evangelical' or 'orthodox,' using these terms of course in no narrow sense. You are fully aware that I am reckoned to belong to what is conveniently termed the 'broad evangelical school' of present-day theologians. I have often preached on modern investigations and discoveries, in order to throw light on what has been accomplished in the way of research, and to give due credit to the reasonable higher critics. But I am always glad for my own sake to come back to that same 'old story.' That is the preacher's stronghold.

"I never go into the pulpit without much

serious and painstaking preparation. Often I carry this to what some of my brother ministers might consider an extreme degree. For instance, in September last I was appointed to deliver a special sermon in Hereford. The occasion was a great one, and I was at intervals studying my discourse for two months beforehand. I utterly disbelieve in hurried preparation. I have no faith whatever in impromptu preaching, that is, in impromptu thinking on the spot. Hard study is needed for the production of a sermon of real value. Yet the best sermon will not raise in the mind of the ordinary hearer any suspicion of the trouble and pains involved in its making. In this homiletic business the Horatian maxim is emphatically true—'*Ars est celare artem*,' art is to conceal art. The longer the study of the discourse has been, the easier will be the delivery of it."

I interpolated the observation that of course the Dean did not deliver all that he had prepared.

"By no means! I cut down as much as possible. The ordinary length of my sermon is measured by twenty-five minutes. I very rarely preach longer than half an hour. I may say that I prefer the written sermon to one merely sketched out and then left for elaboration in the pulpit. I am not then apt to be carried away by sudden impulse. Yet I may remark that only last night I preached without a single note before me to the vast Sunday evening congregation in the nave of this Gloucester Cathedral. But the secret of my facility was that I knew my subject intensely well, as I always take care to do. Then I can be happy in extempore delivery. I like an effective peroration, with a Christological appeal. But at the very beginning of the discourse I believe in securing the attention of my congregation by an interesting exordium. A sermon should be built up on a definite plan of arrangement. The sermon which I preached last night had been written three times over; I then took with me into the pulpit the mere outline on a half-sheet of note paper, with certain texts at the head which I wished to quote in the course of the address. But though I had this with me I never once even glanced at it.

"For my sermons I study off and on. I consult many authorities. The simpler the discourse sounds, the more exacting has been its making. You want to know what are

my favorite helps? Well, I look much at Ellicott's Commentary, because there is more in that than in any other in certain directions, especially in the Patristic allusions. Ellicott is more useful than even Lightfoot for exegesis. The latter is best for history. His four volumes on the Ignatian Epistles to me are marvellous. I have mastered Lightfoot, but this kind of study means a long training which not every preacher will undertake. And here I must pay a tribute to dear old Alford. I believe in ancient versions rather than in ancient manuscripts. My preparation owes very much to Alford. I have never seen anything equal to his Greek Testament and Commentary for reference to the versions with all their *variae*."

As in my younger days I had heard Alford, when he was Dean of Canterbury, preach in his wonderful style, a mixture inimitable of classic beauty of diction, of fascinating allusion to Oriental travel, and of simplicity of thought, I felt sympathy with Dr. Spence-Jones in his admiration. I found that, as usual with him, the Dean of Gloucester would only speak modestly of his work as chief editor of the great Pulpit Commentary being used now by multitudes of preachers. He and Mr. Exell have put at the services of their brethren in the ministry an invaluable aid, that Commentary being in itself a library, including contributions from pulpit masters of our time in many denominations. Lying on the Dean's table was his latest work, a volume fresh from the printer, "The Golden Age of the Church." This is one of his masterpieces of ecclesiastical and historical research. It deals with the Early Church during the third and fourth centuries, and especially with the "Solitaries" and the beginnings of monasticism. What treasures of special knowledge are enshrined in the Dean's various works: "Teaching of the Apostles"; "Introduction to the Talmudical Commentary on Genesis"; "History of the British and Saxon Churches"; "Chronicle of the Norman Dukes"; "Cloister Life in the Days of Richard Cœur de Lion"; "Christianity and Paganism"; "White Robe of Christianity"; and his numerous articles in the reviews and magazines! His books are eagerly sought and are invaluable for their unique recital of facts generally overlooked and their romantic realism of style. Indeed, as the historian of Ecclesiastical Romanticism he stands unapproachable.

PREACHING IN THEATERS

WILLIAM CARTER, D.D., NEW YORK

FOR many years I had felt that the church was not in touch with the masses; that, altho it gave the formal invitation "strangers cordially invited," the strangers and great mass of people felt that no special effort was being made for them, and therefore felt that they were not welcome. With this thought in mind, I laid before my officers a plan that was certainly revolutionary, and that I expected would meet with severe criticism, since the church I am serving is an Old Dutch Reformed church of a most conservative type, and much inclined (as Dutch Reformed churches particularly are) to follow historic precedents. There certainly was no "historic precedent" for this plan which I then laid before them, for it was none other than to go into a downtown theater and hold evangelistic services where the masses were, and try to influence them for good, and lead them into the Christian life.

Strange to say, and I say this for the encouragement of brethren who are pastors of conservative churches, tho this was so revolutionary, and tho there was some doubt and hesitation, there was not a particle of definite opposition on the part either of the officers or of the congregation.

A committee of nine was appointed from the consistory, or official board, to consider the whole matter, and they reported back unanimously in favor of the movement. The consistory then voted unanimously in favor of it, and instructed the pastor to bring the matter before the congregation for their approval and support. This was done in a sermon on the following Sunday, in which I outlined the whole plan, and asked for a thousand dollars, to carry on the work through the Lenten period, or for six Sunday evenings. The response that was given showed how heartily the people approved of the idea, for instead of contributing just the one thousand dollars asked for, they gave over thirteen hundred, which has since been increased to over sixteen hundred dollars.

Now, as to the plan itself. The idea was not to go and preach any new fads or fancies, but to preach the simple Gospel, and to make the evangelistic appeal, and try to influence men to decide for Christ.

Many said it would never succeed, one Y. M. C. A. secretary even saying that they

had found it better not to make such an appeal even in their regular men's meetings, nor indeed to preach on evangelistic themes. He "warned" me that if I tried to preach on the old Gospel themes, and asked men to decide for Christ by standing, or raising their hands, or holding an after-meeting, the whole thing would be a failure, for he said: "The people that you want to reach don't understand the terms of the Gospel, they would not know what you were talking about, and therefore they could not respond even if they wanted to, as they would not know what you meant. We have found it better to ask our people to talk on great characters, and urge men to try to emulate these, and by appealing to their manhood, we at least make them try to live better lives, even if we do not get them to decide for Christ."

Well, I did not preach on great characters—save one, and that the greatest of all! I did not hesitate to preach "Jesus Christ and him crucified," and urge men to make the definite personal decision for Jesus Christ, and the result has certainly been most gratifying.

First, as to the interest of the people; I found that tho the unchurched masses were dissatisfied with the Church, they were not dissatisfied with the Gospel. Altho the first meeting was inaugurated in a pouring rain-storm, the Belasco Theater which we engaged and which seats with the stage accommodations over twelve hundred people, was packed from pit to dome, and scores turned away.

The second night, altho another rain-storm, still worse than the first, had poured down up to half-past six, the place was again packed to the doors and, according to the papers, hundreds were turned away. And so the meetings have been progressing. At every service thus far held every seat has been filled, as many standing up as the police would allow to fill the standing-room, with crowds turned away.

This much then for the interest of the people. Now, as to spiritual results. At our first service, after preaching on the text "God so loved the world," and making the appeal for men to decide for Christ, twenty-seven definitely took this stand, and twenty-four asked for prayers that they might be led aright.

In the second service, sixty either asked

for prayers or made the definite decision, as against fifty-one in the first service, and in our third service, more stood up after the appeal than in any of our other meetings, but as cards could not be passed to them all by the workers, the number was not definitely tabulated. Thus far, however, in these three meetings, over one hundred and fifty have been reached by the appeal, and have definitely decided to lead the Christian life, or asked for prayers that they might be led to that decision.

As to methods in general, this article is already too long to describe them in detail. I can say, however, that much has been made of the singing—having harp, organ, violin, cornet, and piano accompaniment. The choir has been made up of a male chorus, a mixt chorus, and a full chorus of one hundred and fifty voices, under George C. Stebbins, with special soloists from Sunday to Sunday.

Much money has also been spent in advertising, altho' we have found the movement so popular that very little advertising has been necessary after the first sent out. In this we used large posters for the bill-boards, placards for the store windows, and tickets gotten up in the form of theater tickets, which were distributed through various sections of the city.

In the meetings themselves, I used a church-census card, with five forms upon its two sides, that would apply to every individual in the house: the resident church-member's form, a non-resident church-member's form, a non-church-member's form, a form asking for prayers, and a definite-decision form. Through these, two holes were punched, in which to slip a short pencil, and every person in the house was given a card with pencil attached, and asked to sign one or the other of the forms. In this way we found who were church-members and who were not (and found by the way that more than one-half were not church-members, and therefore we were reaching the people we wanted to reach), and also by this method encouraged those who were desirous of asking for prayers or of making a definite decision, the more readily to do so, as everybody else was signing a card at the same time.

Of course, in addition to this we had the people rise publicly to testify their desire for the Christian life, or in other ways to manifest it, and used the card only to have

their names and addresses, in order to follow them up. Through the week I then dictated a letter to each one signing, and enclosed a little tract that I had prepared entitled "Steps Toward God, or a Guide for Enquirers."

By this plan I had an opportunity of saying another personal word to them in addition to what I had said in the main meeting and after-meeting which we had held, and then inviting them, as I did in the letter, to meet me in my study through the week, on a definite afternoon or evening, so as to accommodate all classes. I thus found I was able to get a very definite hold upon them.

If the brethren only knew the marvelous scenes which have been enacted, not only in the theater, but in my study here also, of men and women saved from drunkenness, shame, and suicide, of men that had not been in a church for ten, fifteen, and in one case even twenty-five years, and these same men accepting Jesus Christ with strong cryings and tears, and with as definite evidences of conversion as I have ever seen, they would not hesitate as to the advantages and opportunities of theater-meetings, but would immediately start the work in their own community.

I have been urged to formulate some plan or organization whereby the movement may be made a national one; but I feel, at this time at least, that I can do no better than to give the plan with as great detail as I have given it here, to the readers of *THE HOMILETIC REVIEW*, and urge them to go and do likewise.

Be sure of this, brethren, the people are eager enough for the Gospel, if you will take it to them. They will respond to the Gospel, if you preach it in sympathy and power, and show them especially that you want them, not theirs, as we did by saying we would take no offering, the whole amount necessary for the meetings having been raised in the church before the services commenced.

Working the matter out along these lines, I am sure that wherever the meetings are inaugurated, the success will be great, and the results will be large, as we have found abundantly demonstrated in this great city with its godlessness and indifference, on the one hand, and church ritualism and conservatism, on the other, so that nowhere could the test be more rigorous or exacting.

LIVING ISSUES FOR PULPIT TREATMENT

The Progress of the Negro

In a chapter of his new book, "The Negro in business," * Booker T. Washington says:

Reliable statistics concerning the economic progress of the negro are difficult to be obtained, owing to the fact that few of the Southern States keep a record separating the property owned by negroes from that owned by white people. The State of Virginia and one or two Southern States do keep such a record. Taking the matter of taxes as a basis for indicating the negro's value, Prof. J. W. Cromwell, of Washington, D. C., gave the following statistics bearing upon the colored people of the State of Virginia, at a recent conference held at the Hampton Institute:

"The colored people contributed in 1898 directly to the expenses of the State government the sum of \$9,576.76, and for schools \$3,239.41 from their personal property, a total of \$12,816.17; while from their real estate for the purpose of their Commonwealth there were paid by them \$34,303.53, and for schools \$11,357.22, or a total of \$45,760.75; a grand total of \$58,576.92.

"The report for the same year shows them to own 978,118 acres of land, valued at \$3,800,459, improved by buildings valued at \$2,056,490, a total of \$5,856,949. In the towns and cities they own lots assessed at \$2,154,331, improved by buildings valued at \$3,400,636, a total of \$5,554,967 for town property and a grand total of \$11,411,916 of their property of all kinds in the commonwealth. A comparative statement for different years would doubtless show a general upward tendency.

"Thirteen counties in this State—all agricultural—show an aggregate of 114,197 acres held by negroes in 1897, against 108,824 held in the previous year, an increase of 5,379, or nearly five per cent. The total valuation of lands owned by negroes in the same number of counties for 1897 is \$547,800, against \$496,385 for the year next preceding, a gain of \$51,415, or more than ten per cent. Their personal property, as assessed in 1897, was \$517,560, in 1896 \$527,688, a loss of \$10,128. Combining the real and personal property of 1897, we have \$1,409,059 against \$1,320,504 for 1896, a net gain of \$88,555, an increase of six and one-half per cent."

* Published by Hertel Jenkins & Co., Boston.

"The Elimination of the Tramp"†

AN army of 500,000 tramps of which a large percentage are boys of sixteen to twenty-one years of age, all of them tending to graduate from vagrancy to crime.

Out of these, 23,964 trespassers killed and 25,236 trespassers injured between 1901-1905, most of them tramps.

Twenty-five million dollars of annual loss to railroads, viz.: property destroyed by tramps, partly through accident, such as explosions of dynamite due to fires lit by tramps and direct damage by fire, partly through robbery, obstruction of tracks, interference with signals, stopping of trains, injuring and sometimes killing of employees; damages for injuries.

An immense police force, elaborate criminal and justices' courts, municipal lodging-houses, Salvation-Army institutions and missions tending to increase the evil they seek to diminish.

An alarming increase of crime, the United States standing first in the record of crime among the nations of the world.

This is the problem before us.

The labor colony is the only possible solution for the tramp problem. That it is a solution is amply testified to by all who have sufficiently examined the question; there are no tramps either in Holland, Belgium, or Switzerland. The Belgian Minister of Justice, in his annual report of 1898 on the Colonies of Merxplas and Wortel, said: The tramp has disappeared from Belgium."

The State Farm of Massachusetts is one of the institutional farms in America. It is not an almshouse; it is a workhouse, and a very good one. Its inmates are inebriates, tramps, and vagrants. Last year the whole number of admissions was 4,316.

Of this 3,404 were for drunkenness; 295 for vagrancy; 113 for tramping; 49 for idle and disorderly conduct; 8 for "vagabondism"; 51 for sundry other offenses.

Vagrants are generally committed for a period of from nine months to two years, but the sentence is indeterminate and the men are generally discharged after an average term of nine months. They are then, however, discharged only on probation.

† By Edmond Kelly, published by G. P. Putnam's Sons.

There are a number of industries on the farm, but there is no system of rewards, and the inmates therefore have little incentive to work. The average weekly cost per capita is \$2.27.

What will be the general aspect of a proposed labor colony?

It will be divided as at Witzwyl into two totally different institutions, the inmates of which will be kept strictly apart; at Witzwyl the forced-labor colony is on the left and the free-labor colony on the right. Every inmate of the forced-labor colony will have his cell, well lit and comfortable, but in which he will be enclosed every night. He will be encouraged to make his cell attractive and will be furnished with books from the library and such periodical literature as is fit for him to read. In the daytime he will work in the open fields, attended by wardens who will work with him and thus serve the useful purpose of not only directing the work but sharing in it, influencing the conversation, and acquiring the confidence that can only be secured by companionship.

On the right will be the free-labor colony where all the inmates, save those under surveillance, will be under no restraint whatever except that of their contract and the wearing of a suit of clothes that belongs to the institution and not to themselves. They will work in the open fields without the attendance of wardens, except the very few that will be necessary to direct their work. Midway, however, between the fields and factories in which the forced-labor colonists will be working always under the eye and in cooperation with wardens, and the fields and factories in which, on the contrary, the free-labor colonists will be working without the attendance of wardens there will be a comparatively smaller area in which colonists under surveillance will be put to work, either in factories or in closed vegetable gardens, with just enough wardens to keep them under surveillance and yet not enough to give them a sense of the surveillance.

The Shortened Work-day

ONE result of labor-organizations is the shortening of the labor-day. Going back about thirty years, there were almost no legal limitations on the workman's hours of labor. In most New-England factories eleven hours was the rule. For ordinary day-labor ten

hours was expected, and hired farm laborers worked in the summer from sunrise to sunset. The change from all this is indicated by the following table of the present conditions, compiled by the *American Federationist*:

Carpenters—Eight hours; Saturday half holiday generally.
Electrical Workers—Eight hours generally.
Plasterers—Eight hours generally; some places seven hours.
Bricklayers—Eight hours generally.
Granite-cutters—Eight hours, universal.
Masons—Eight hours generally.
Painters—Eight hours generally.
Decorators—Eight hours generally.
Paperhangers—Eight hours generally.
Plumbers—Eight hours generally.
Gasfitters—Eight hours generally.
Steam and Hot-water Fitters—Eight hours generally.
Tile-layers—Eight hours generally.
Roofers—Eight hours generally.
Building Laborers and Hodcarriers—Eight hours generally.
Compositors, afternoon papers—Eight hours generally.
Compositors, morning papers—Seven and one-half hours.
Compositors, book and job—Eight hours generally.
German Compositors—Eight hours, five days constituting a week's work.
Stereotypers and Electrotypers on newspapers—Eight hours.
Coal-miners in bituminous regions—Eight hours.
Coal-miners in anthracite regions—Nine hours.
Cigarmakers—Eight hours generally.
Coopers—Eight hours generally.
Brewers—Eight hours on Pacific Coast, nine hours elsewhere.
Iron and Sheet-steel Workers—Eight hours, three shifts.
Stationary Firemen—Eight hours, 50 per cent.
Paper-makers—Eight hours.
Bookbinders—Establishing eight-hour day, generally successful.

The Production of Books

THERE were published in this country last year 9,620 books. To read them all one would have to get up very early in the morning and average twenty-six new books a day. In the same year England published 9,914 books, France about 8,000, and Italy 7,040. America is rapidly pulling up to England, as in 1906 we fell 1,464 behind that country, and only 294 behind last year. Of the American books published last year, 1,171 were works of fiction, and 876 were on theology and religion. Religious publications were 40 per cent. greater last year than they were the year before, so that religion is increasing its pace.

THE PASTOR

"The office of the Church is to heal and to teach as well as to preach."

[Dr. McComb will be pleased to answer any questions pertaining to the practical workings of the "Emmanuel Movement" in an early number of *THE HOMILETIC REVIEW*, for the information and help of pastors who may be considering the feasibility of introducing similar work in their churches. Address all communications to the Editor of *THE HOMILETIC REVIEW*.]

THE PROBLEM OF THE RURAL CHURCH

THE REV. O. WARREN SMITH, SURING, WIS.

THE number of country churches with closed doors is simply appalling. In a recent nine-mile drive I passed eight English Protestant churches without pastors, and my experience can be duplicated in a great many localities. The cry has gone up "save the city and you will save the country," and the country has been neglected; but unless we save the country we shall never save the cities.

Many causes have combined to produce the present condition of things, chief of which is emigration and immigration. I have in mind one struggling country church which has lost seven influential families by emigration during the last year; another that has lost five; another—but why continue? From almost every country church comes the same depressing complaint. In the country a church is often built about a single family, and that family bears the responsibility and burden of the church work; when they "go west" the church often never recovers from the shock. Natural leaders are not to be found in every country community.

Again, in some localities the leadership has fallen into the hands of a clique of self-satisfied, narrow-minded, bigoted folk; this evil I think is more common in the country than it is in the city. I have in mind one congregation paying less than five hundred dollars, and yet the leaders (God save the mark) will not welcome outsiders to their services, manifesting no desire to see the membership of the church grow. The rules of this church allow a certain number of the members of the official board to be outsiders; and yet when a certain preacher induced two influential men of the community to take positions on the board, the other members of the board, members of the church, drew out, saying, "If the outsiders are going to run the church, let them run it." Perhaps some reader thinks

such narrow-mindedness is unusual; but no, it is common, a feature which the country pastor has to face, alas, often to his own undoing.

Lack of financial support closes many a country-church door. Taking 43 churches of a certain denomination numerically strong in Wisconsin, the average salary is \$723. Deduct the 11 highest, whose average salary is \$1,275, and the average salary of the remaining 32 preachers is \$565. Deduct the 10 next highest whose average salary is \$762, the remaining 22 receive as an average wage the munificent sum of \$429 a year. The last 22 we may safely call country pastors, for they are either in the country or in small villages. Probably some of them receive aid from the missionary society, but too inadequate to be of much help. Think what a long siege of sickness must mean to one of these last twenty-two. A country pastor's wife recently said to me, "I suppose a country preacher has no business to have children, but we have them, and as we can't kill them, we must do the best we can." Shocking? Granted, but imagine yourself in her place if you can. We sing the praises of the missionary who goes to foreign fields when we have as great and greater heroes struggling away here in the country, unnoticed and unsung. No wonder that the church in question is often put to it to secure young men to fill her vacant pulpits.

Another reason for the rural religious degeneracy is found in the ministers themselves. A young man going to a rural church looks upon it not as an end, but as a means to an end; in other words, he regards the country church as but a stepping-stone to something better. Remaining but a year or two, he seldom becomes acquainted with the real needs of the work. His one idea is to make good and get out, and we can not much blame

him when we think of the long cold winter drives and the poor pay. Sometimes he knows little or nothing of the farmer's life and difficulties. When I was a boy the "new preacher" visited my father in harvest-time. Stepping up to a load of rye which we were unloading, he shelled out a head—he had learned how to do that—and remarked, "I think this is about the best *wheat* I have seen this year." My father never went to hear him preach again. I do not excuse my father, but I do say that such men have no business in the country ministry.

One cause of country moral degeneracy is the cross-roads saloon; too often the cross-roads store is almost as bad; here the boys and young men meet evenings and Sundays to drink liquor in the one, and soft drinks in the other, while listening to lewd stories that should bring the blush of shame to any right-thinking young man's cheeks. I believe that the lawless wayside saloon and the unpoliced country village is responsible for our most dangerous criminals. I have lived in the country and in country villages all my life, and I know whereof I speak when I say that I had much rather that my child should be brought up in the "dangerous" city than in the evil, licentious, lawless country places which I know only too well.

Now as to remedies. The two evils first mentioned are not easily resolved. If some of our country churches, through emigration now in the midst of a foreign population, are to be kept open at all, it will have to be through the ministry of a traveling preacher somewhat after the style of the old Methodist circuit-rider. Using the train and trolley, and speaking week-nights, he can supply a number of such churches. It will be objected that people will not come out week-nights, but I have found that I have secured better congregations on week-nights, save, perhaps, during the busy harvest season, than I have on Sunday.

As to the narrow-mindedness, this savage dog-in-the-mangerism: What can we do with those "who will neither go in themselves, neither suffer those that are entering to go in"? Our only hope is to get hold of the young people and "hang on." New blood alone will solve the problem; but how to get hold of the young people when the older members maintain such a pharisaical attitude is a problem indeed. Sometimes we wish that we might relegate the modern country

pharisee to a state of "innocuous desuetude," but, as a rule, where it has been tried, it has resulted disastrously for the pastor.

As to lack of financial support, here it seems to me that the problem is at least solvable. I would have the country preacher a farmer, not on a large scale, but raising food enough for his family. Ten to twenty acres would be land enough. The country minister should be an able farmer, a graduate of an agricultural school, able to lead his people in agricultural matters as well as spiritual. The farmers would be proud of their pastor if he could take part in the discussions of the farmer's institute. Let him be an educated man by all means, but let him be a specialist in agricultural matters as well as in spiritual. He should not look upon the country charge as a "stepping-stone" to a city appointment, but as a God-given life-work. The country pastor should be well trained, so much of a man that he would become the natural leader of the community.

Now the church: Let the church do something practical for the young men and women of the country. We have noted the pernicious influence of the cross-roads saloon and store, but what is the church doing to counteract that influence? In most cases absolutely nothing. Closed six days a week, save perhaps for "prayer-meeting night" and the occasional "social," which is usually gotten up to make money for the church instead of merely a social function! As a rule, the young people are left to their own devices for other amusement; whose fault is it, then, if every country place has its band of hoodlums, embryonic criminals? I believe that if the country church would turn its prayer-meeting room into a gymnasium and reading-room, open every night in the week, more actual good would be accomplished than by the drowsy prayers of the "saints." Thus shall the country church save itself by saving the young men. I am told that my ideas are revolutionary, and perhaps they are; but the closed doors of our churches are a constant mute appeal to save the young men. Where is the needful money to come from? From the young men themselves. Let them learn that the church is interested in their welfare, and they will not be backward in support. Let men, properly equipped, dedicate themselves to the service of the country as they now dedicate themselves to the missionary work.

OUR RESPONSIBILITY IN RELATION TO THE BOY

THE REV. A. W. H. STREULI, MANCHESTER, ENGLAND.

ACCORDING to Herbert Spencer, "the education of the child in its order and development should accord with the education of mankind considered historically." And thus in the youth between fourteen and eighteen years of age we should expect to find the type of the knight of chivalry with all the delight in physical strength, the love of adventure, and the capacity for hero-worship which distinguished that age. The rapid growth in mind and body which marks the transition from boyhood to manhood is accompanied by a corresponding development of personality. The youth is stirred by imagination and ambition and a certain impatience of control. He naturally revels in strong sensations and awakening ideals; he begins to take a new interest in life; books have a new fascination for him; he begins to read the newspaper, and may even become a budding politician. Youth is the age when friendships are most readily formed, and, above all, when the heart is most susceptible to religious impressions. At a recent conference, out of a congregation of a thousand, more than six hundred bore witness to decision for Christ between the ages of fifteen and eighteen.

What, then, are the churches doing to-day in discharge of their responsibility to the youth? It is notorious that the youths of our great cities are found to be by far the larger proportion of pleasure-seekers at the music-halls and cheaper theaters. We have all seen, not without heart-break, the long queues of youths of both sexes extending from the doors of questionable places of amusement, and have asked why the churches had failed to compete for the interest of our young people at their most impressionable age. Nature abhors a vacuum, and there is little wonder that this period of transition is marked by the loss of our young people from the Sunday-school when so little effort is made to meet the cravings that come with growing youth. Added to this, the long hours of employment which not a few of our young people have to endure are tending to sap the strength and stunt the finer growth of their manhood and womanhood to a degree that is all too little realized; while the rush from the villages to the towns only adds to the difficulty of the problem and the urgency for its solution.

There is a gospel of the body, as well as a gospel for the soul, and in dealing with the

youth the physical comes first in the order of our consideration. "You've seen many changes here in your time, I suppose," said an American to the sexton of a famous church. "Aye, sir," replied the old man. "Everything changes here except the boys!" The boy is a product *sui generis*, and mainly physical. "He is a race by himself," says Ian Maclaren "a special creation that can not be traced; for who would venture to liken his ways to the respectability of his father, or who would ever connect him with the grave and decorous man which he is to be? By and by, say in thirty years, he will preside at a meeting for the prevention of cruelty to animals, or make enthusiastic speeches for the conversion of black people, or get in a white heat about the danger of explosives in the house, or be exceedingly careful about the rate of driving. Meanwhile he watches two dogs settle their political differences with keen interest, and would consider it unsportsmanlike to interfere if they were fairly matched; and the sight of a black man is to him a subject of unfailing and practical amusement; if he can blow himself and a brother up with gunpowder he feels that time has not been lost; and it is to him a chief delight—altho stolen—to travel round at early morn with the milkman, and, being foolishly allowed to drive, to take every corner on one wheel. For you may train a dog to walk on its hindlegs, and you may tame a tiger, but you can not take the boyiness out of a boy." It is difficult to say where the boy merges into the youth; but, from the physical point of view, there is very much of the boy left in the hobbledohoy. The energy so rapidly developed in adolescence must have vent, and everything depends on directing it aright. Many a lad would have been kept from going wrong if only his superfluous energy had been rightly directed. Much, too, of secret sin, to which youth is all too prone, would be avoided if, in addition to wise instruction concerning the functions of the human organism, healthy exercise were encouraged and even insisted upon.

That large numbers of young people are left at the most critical stage in their lives without wholesome guidance in their reading and thinking is manifest from the great bulk of cheap novels that circulate, and other literature of an equally unhealthy character. The

cultivation of a love for good literature might be fostered by the formation of reading-circles and the illustration of great biographies by means of lantern slides. The youth's love of adventure will readily respond to such efforts to create a taste for history and science and the higher class of fiction. At an age when a youth begins to think for himself, and manifests a desire for knowledge and self-improvement—the age which is said to be the best remembered by men in after-life—it is important that he should receive intellectual stimulus and find opportunities for mental development. A general-knowledge class, together with talks on science, citizenship, and topics of general interest, if given in a recreative form, will not fail to attract the interest of young lads, even after a busy day in the office or warehouse.

It is our responsibility for the youth from the standpoint of religion that concerns us most. A student once asked Professor Drummond, "What is cant?" "There is a kind of religion," was his reply, "which is natural to an old woman, and there is another which is natural to a young man; but if the young man professes to have the religion of the old woman, that is cant."

During a visit to the Sunday-school of Calvary Baptist Church in Washington I observed the legend on the young people's department, "Youths for Youth." That hits the point exactly. To win the youth for Christ you must meet him on his own ground, look at religious truth through his

eyes, present the truth in a way that will appeal best to his sympathies.

There should be room in our churches for the institution of a class on the lines of the confirmation class in the Episcopal Church. Do we sufficiently expect the conversion of our youth and make preparation for it? I have letters from teachers and parents who not only followed their young people from place to place in their prayers, but wrote to the ministers in every town where they had gone, beseeching their interest on behalf of those whose decision for Christ they so much longed for. But, alas! in some cases, just when our young people begin to feel their need of God, their education is entrusted to those who have no sympathy with our deepest convictions. They are sent to public schools at home, where the faith of their fathers is depreciated, or to other schools abroad, where religion, as we understand it, is at a discount. Do we wonder, then, that the heart-stirrings of the young are choked by the carelessness which our own example has induced, and that we fail to hear them say, "Thy people shall be my people, and thy God my God."

Our hearts yearn to win the youth for God. Their early enthusiasm is worth securing for the Redeemer's service. There is work for them to do in the Church which those of older growth can not possibly do. Surely, their devotion is a sweet savor to Him who "grew in wisdom and stature and in favor with God and man"!

RELIGION AND HEALTH

THE REV. W. E. GLANVILLE, PH.D., CHICAGO.

CHRISTIANITY comes to us with the gospel of life. Sickliness is not saintliness. Epidemics, plagues, and pestilences are no longer regarded as Providential chastisements to be endured uncomplainingly. The spiritual adviser, who during a severe epidemic counseled the people of Douglas, Isle of Man, that they would better be engaged in cleansing their filthy harbor than in beseeching the Almighty to avert the plague, was the exponent of common sense. The works of God are seen, not in the writhing forms of disease, but in straightening the crooked limbs, pouring life into the palsied frame, giving sight to the blind and speech to the

dumb. Alexander Pope, the poet, Robert Hall, the pulpit orator, each had a body aptly described as "an apparatus of torture"; but their genius was not the result of their suffering, and, unharassed by pain, their genius might have shone forth more resplendently.

From one view-point the ministry of Jesus was a ministry of healing. His works of mercy and power attested the transcendent importance He attached to the physical well-being of man. If it be objected that these works of power were intended to demonstrate His divinity, the reply is that there were other works He might have done

were that His main or only purpose. The world's supreme master in the science of living, Jesus knew that physical health is one of the indispensable factors in a well-rounded life. Soul and body meet in that sovereign organ, the brain, and any physical derangement has an instant effect on the brain. The life of blessedness in its complete sense is impossible to one who is racked with pain or half-deadened with disease. Disease is dis-ease, lack of ease, lack of comfort, lack of joy, lack of poise, lack of strength. Jesus was not stoical in his attitude toward sufferers, but intensely human. No one sympathized with sorrow and suffering more deeply than did He. And He exemplified His sympathy not by pious platitudes, but by routing the forms of disease and filling the suffering with health and sanity. Mental obliquities and moral errors are often the natural, inevitable product of physical disorders as our physiological psychology is teaching us. Nervous, irritable temperament, rude, ill-mannered speech and behavior, and pessimistic, dark-hued minds are the product of physical deformities full often.

To any that contend that suffering is a means of grace, that its office is to make people better, it may be replied that there is no virtue in suffering *per se*. It is a question whether disease has not blighted and spoiled more good than it has created. Heroic fortitude, patience, and unyielding loyalty to duty may make suffering sublime, but can not change the nature of suffering. If suffering be the graving-tool of virtue, the royal road to moral empire, then the remedial and ameliorative enterprises of philanthropy which we laud as the glory of present-day civilization are to be condemned because their declared purpose is the diminution of suffering. The Venus de Milo ranks *facile princeps* as a masterpiece of sculpture in spite of, and not because of its mutilation. Disease and suffering mean mutilation, vandalism. From the universe of a good God suffering and disease ought to disappear. The key-note of progressive civilization should be the abolition of suffering and disease in every form.

It was right that the Good Samaritan should alleviate the distress of the disabled Jew; but it would have been better if the road from Jerusalem to Jericho had been

patrolled with soldiery and cleared of bandits. It is good to see open-handed sympathy extended in practical form to the maimed victims of railroad wrecks, but it would be better if means were devised to make such misfortunes impossible. It is good and right to sympathize with the sufferers who are afflicted with fevers, pneumonia, and tuberculosis, but it would be better if by means of pure water, pure air, pure milk, and proper sanitation in homes, stores, factories, and cities the people were protected from the devastating germs of disease. "Prevention is better than cure," and prevention by means of education, sanitation, disinfection, and every other possible means should be the watchword.

There is a "physical basis of life" other than that intended when Professor Huxley first used the phrase. Physical exercise, physical cleanliness, sufficiency of food (and that of good quality, well prepared), sufficiency of clothing, in short, every means conducive to the building up of buoyant bodily health should be sought out and practised to the end that we may have a "sound mind in a sound body." Clergymen and churches should be enthusiastic in promoting sound physical health. Our religion means temperance, purity, sober-mindedness; and the example of Jesus should furnish a strong suggestion in favor of the outdoor life and its unquestioned resultant benefits as respects physical well-being. Of course, no true advocate of physical health would claim that physical health is everything. Excessive physical strength, brute force, is certainly not the *beau ideal* of human existence. Athletics are good not as an end, but as a means to an end, and that end a useful life. Keep the end in mind, and the danger of excessive athleticism will be minimized. Our religion calls us to service. The service of humanity is the noblest possible, and was never more urgent than it is to-day. To devote one's life to that service it is necessary that one should not be physically a torso or a collapsible tube, but should have and enjoy and preserve the maximum of physical vigor. Churches in which 75 per cent. of the members are valetudinarians and patent-medicine fiends can count for little in such world-redeeming service. "Be strong" is the trumpet call of God and Christ to twentieth-century Christians.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

Prayer-meeting Topics, May 4-30, as found in the "Union Prayer-meeting Helper" * with full text, notes, memory verses, and other helpful matter. *The World and its Blessings*: May 4-9. Man's Relationship to Earth's Products. Gen. i. 26-31. May 11-16. Making Friends of Mammon. Luke xvi. 1-10. May 18-23. Labor and Capital. Luke xii. 13-15; Matt. xxii. 17-21. May 25-30. Prosperity vs. A Disinterested Religion. Job—A Book Study.

KINDLING THE FIRE

THE REV. J. F. FLINT, HARVEY, ILL.

EVERY pastor longs for a prayer-meeting at white heat. Such a meeting means joy and assurance and the salvation of sinners. To kindle the fires of the mid-week meeting until they sparkle and glow is like starting a fire in a furnace—all the conditions must be favorable. Psychological moods and conditions are involved, inertia must be overcome, tongues limbered up, a clear vision and deep emotions aroused. Time, patience, insight, skill—in a word, the highest qualities of leadership are involved.

The starting-point is always with the pastor himself. Spiritual life and fire being so strictly a matter of personal experience, the leader in his own person must set the example of what the entire membership is expected to become. Loving the pastor, they will wish to emulate his attainments; therefore, his manner, look, the very tone of his voice must proclaim the spirit-filled man. There must be a cheerful confidence, an irrepressible good humor, a total unconsciousness of the possibility of failure, so that the skeptical member who is forever saying, "I don't want to discourage you, pastor, but this is a very difficult field,"

will have the wind taken out of his sails! And so also must the man who is just waiting for a chance to stiffen into determined opposition, be forestalled by the obvious policy of the pastor never to threaten or scold.

Obviously the next step in kindling the fire is quietly to draw the already spiritually-minded members a little closer to you, get them committed to your purpose, and show them how and where they can back you up. Carefully prepared themes of the highest import, presented with all the fervor at the leader's command, and further enforced by his trusty lieutenants, are now in order. Right here is where probably the greatest difficulty will arise—keeping up a high order of spiritual expression until the ice breaks. Persistency, however, will work wonders. The next step is to surprize the habitual attendants into fresh and spontaneous freedom of utterance. Get them to see things from a new angle, follow up every advantage gained by still greater demands on their witnessing power, remembering always that facts and truths kindle emotions, and stirred emotions lead to fulness of utterance.

PRAYER-MEETING POINTS†

PROMPTNESS. A meeting begun behind time carries a sense of weakness all through.

AIR. A musty room is anti-devotional. Bad ventilation and a chilled furnace are twin devils.

ORDER. Whispering, low talking, laughter distract from the worship. Scolding, irritation in leader or speaker may spoil the meeting.

DISTINCT SPEAKING. Announce hymns by number twice or more, and very plainly. It is no use speaking and praying so low or mumblingly that none, or but a very few can hear.

UNITY. Keep the theme of the meeting. Avoid all distractions and diversions.

PLANS. Do not overplan the meeting. Leave room for volunteers and the spontaneous contribution. But have a plan.

CHEERFULNESS. Do not sing doleful hymns, Do not be afraid of a little laughter. Talk brightly. Sing heartily. Sound the triumphant note.

PARTICIPATION. A leader's plans should include a chance for everybody to take part.

VARIETY. Do not harp on one string at every meeting. Get something new—both thought and phrases.

LISTENING. Be a good listener. If you can not speak or pray, help those who do by good attention.

BREVITY. Pray briefly, speak briefly. If your words are good, a little will help; if not, a good deal will be tiresome.

THE BIBLE. Always carry one to the prayer-meeting. If you neither speak nor pray, you can read better things from the Book.

* Funk & Wagnalls Company. Price 25c.

† Adapted from "New Life in the Old Prayer-meeting," by John F. Cowan, D.D.

implies His whole human nature. "This true spiritual heavenly bread or sustenance is represented to us, and conveyed to the faithful recipient, in proportion to his faith, in the most comfortable sacrament of the body and blood of Christ; to be by us received in remembrance of his meritorious cross and passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven." Jesus started from the loaves in the wilderness and the manna of the wanderings to explain the doctrine of the true bread; we are reminded of the doctrine of the true bread by the bread (and the wine) in the Lord's Supper.

When the time came for Him to die, He would leave them a solemn and simple rite which would enable them now and again to concentrate their faith, love, contemplation, devotion, and so be filled with that spirit, and thus be nourished by the true spiritual bread, Himself, His living grace and power.

They did not yet understand, as they stood listening in the synagog at Capernaum. "Many of his disciples, when they heard this, said, 'This is a hard saying; who can hear it?'"

Then comes the declaration which lights up the whole passage, and clears away every difficulty; it has alas! been too much neglected: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life." The Ascension would show them that the true bread was spiritual, and the eating and drinking of the flesh and blood of the true bread was spiritual also. The very point of the whole discourse was to insist on the infinite grandeur and force of these spiritual doctrines. So far beyond any mere earthly sign or fact, such as manna, or the loaves in the solitary valley, or even the Passover, eating His flesh was a spiritual and figurative expression, otherwise it would have been wholly impossible to use it. The true bread was a spiritual and figurative expression, the only importance, the only possibility of such language, was spiritual and figurative. The flesh as mere flesh was no good; it was its meaning that was to be grasped; it was the Spirit that gave life.

II. It has already been said that the style of the conversation reported by St. John is unlike the terser and more epigrammatic style of those in the writings of St. Matthew,

St. Mark, and St. Luke, and that while representing the truths which Christ taught, their forms and phraseology have been largely colored by St. John's own mind. Professor Sanday says: "In the Fourth Gospel many of the characteristics [of the Synoptists] are changed. Speaking strictly, it contains no parable. The expanded metaphors of the tenth and fifteenth chapters must rather fall under the more general name of 'allegory.' The action is stationary, and not moving or dramatized; and the thing figured is not cut loose from the figure as in the parable. Then the discourses are as a rule longer, and not progressive or self-evolving as with the Synoptists, but frequently returning to the same point, appearing to revolve round a fixed center; and that center is, not indeed exclusively, but very largely the speaker Himself, His works, His person, faith in Him, and that divine paraclete who was to take His place when He was gone. . . . We conclude then, that if the Evangelist is also the apostle, the discourses must have undergone a sensible modification in his own mind, before they came to be written down. . . . There is a certain kind of modification which would be quite compatible with apostolic origin; that is, such as might naturally result from a strong intellect and personality operating unconsciously upon the facts stored up in the memory, and gradually giving to them a different form, tho without altering their essential nature and substance. There is something very remarkable in the way in which the Evangelist, without announcement and almost unconsciously from reflection, seems to have put into the mouth of the *dramatis personæ* thoughts of his own. In ii. 11, for instance, he is already wavering between the original preaching of the Gospel and the missionary experiences of the apostles. And he very soon glides into the exposition of his own theoretical view of the scheme of salvation; on which theorem the remaining verses to the end of v. 21 are a comment."

"A still clearer and more decisive instance of a similar transition is supplied by the end of chapter ii. The objective element in the discourse attributed to the Baptist gradually diminished till it reaches the vanishing-point about v. 31. There is probably a kernel of objective fact in that beautiful figure of the friend of the bridegroom who hears the

bridegroom's voice, and when he hears it is glad, tho his own functions should cease. But the beauty, the tenderness, and the pathos with which it is clothed belong less to the stern prophet of the wilderness than to the apostle of love. The remainder of the chapter we may say with confidence is purely Johannean.

"We notice as one mark of the perfect naiveté with which the Evangelist permits himself this procedure, that the historical notices usually occur before and not after these Johannean climaxes. The introduction is the purest history; and to this, the first few sentences of the discourse keep more or less closely. It is only gradually that it, as it were, drifts from its mooring and is carried away into the open sea of Johannean theology. But the historical substantiation does not occur at the end as it does at the beginning. If the Evangelist gives the reins somewhat

to his imagination, he nowhere endeavors to claim for it more than a subjective authority. How different from the proceeding of a forger! How natural if the writer is really St. John—one who felt that his own words were clothed with authority, and who was conscious that he had so put on the mind of Christ, that he did not care to distinguish, and probably could not distinguish if he had tried, the constituent elements in the thoughts and memories that thronged in upon him."

At the same time, the ground common to the fourth and to the three earlier Evangelists in the discourses is much greater than it had often been supposed to be. It should be noted, as confirming the Johannean authorship, that by far the larger number of the parallel passages with the Synoptists are with St. Matthew, who was the only other apostle besides St. John among the four Evangelists.

AMEN

CHARLES H. RICHARDS, D.D., NEW YORK.

A WORD oft repeated may easily become a mere formality of expression, emptied of its true meaning and force. The word "Amen" is one which has suffered in this way. In accordance with the universal Christian custom, we add it at the end of a prayer or hymn of praise, but frequently without much thought of its real significance. It is a bit of final ornamentation, an appropriate finish to the work in hand, rather than the utterance of a deep religious sentiment.

But "Amen" is in itself a prayer. It is the shortest, simplest, most concentrated, and most ancient form of prayer in the world's liturgy. There is no other devotional phrase, in habitual use in all languages, of such remote origin.

When you say "Amen" you are uttering the same prayer in the same syllables as that which rolled up its mighty diapason from the great worshipping multitudes between Mount Ebal and Mount Gerizim nearly thirty-five hundred years ago. It was even then an expression which had probably been in use for many centuries. You are uttering the same prayer as went up in a glad shout from the hosts of Israel after David's psalm of praise, when he brought the ark of God home to Mount Zion from the house of Obed-Edom. You are voicing your desire in the

same word as echoed and reechoed the people's praise in the impressive Temple-service in Jerusalem. You are in unison with the primitive Christians in the early church who carried the selfsame word into the Greek "Amen." All through the Christian centuries this word has been the earnest response of millions of hearts and lips to the songs and prayer of the ages.

What is the burden of this ancient prayer? The word comes from a Hebrew verb, "Ah-man," meaning "to prop, to stay, to support." It has a secondary meaning, "to stay oneself," to be steady, trustworthy, and sure. Christ, therefore, is called "the Amen, the faithful and true witness." He is one who can be trusted as implicitly as the immovable, impregnable rock; He is the Gibraltar of our hope. Again, it is said that "the promises of God in him are yea and amen"; that is, they are absolutely to be depended on, certain as the inevitable processes of nature, like the sunrise or the progression of the seasons.

From this the adverb readily gets its meaning of "truly," or "certainly," and is used to mark the absolute trustworthiness of our affirmation. When Christ wished to put emphasis on some important truth, He said, "Amen, Amen, I say unto you," which we render, "Verily, verily, I say unto you."

Twenty-five times in the Gospel of John does He stamp His utterance of a great truth with this guaranty of its verity.

From this the transition is easy and natural to the expression of deep desire. "Amen" then means "Truly let this be so; yea, verily, so may it be." This was the customary meaning of the word in the synagogue and Temple-service, which the Septuagint version has aptly expressed by the Greek word meaning "so let it be." This is its meaning in the last verse but one in the Bible, when the Son of God predicts His speedy return, "Behold, I come quickly"; and the apostle whom He loved devoutly responds, "Amen! Even so, come, Lord Jesus!"

This was its meaning in Luther's mind, when he made his famous response to the imperious demand of Charles V. that he recant: "Here I stand. I can do no otherwise. God help me. Amen." It was at once his fervent affirmation of his position with regard to liberty of conscience and the right of private judgment, and his earnest prayer that God would give him strength to stand fast in that position, and defend him in it.

This is the meaning in that beautiful doxology which closes the seventy-second Psalm:

"Blest be Jehovah-God, the God of Israel,
Who only doeth wondrous things;
And blest be his glorious name forever;
And let the whole earth be filled with his
glory.

Amen, and Amen."

This also is its meaning in that fine paraphrase of this Psalm which Dr. Watts has given:

"Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen."

When we conclude our prayers and songs of praise with this word, we sum up our worship or our supplication with the epitome of our ascription or petition, "Truly, may this be so." Having set forth our longing desire or our loyal praise, voicing the feeling of our hearts toward God, we concentrate the whole utterance of our homage or supplication into one condensed prayer, "Amen, so let it be." We expand our longing at first, and let it exhale in a fuller account of itself; then we crystallize it into a single glowing gem at the end.

This word not only summed up for individuals their personal prayer and praise; it has been for ages a congregational response, expressing unitedly the religious aspiration or homage of the people. It is the throb of the people's heart in unison with that of the leader. They stamp his expression of the common worship with the signet of their indorsement, and wing it with a mighty "Amen" to the throne of God. So the hosts of Nehemiah, in his great praise service after the walls of Jerusalem were rebuilt, responded to the devout thanksgiving of their leader: "And all the people answered, Amen, Amen, with the lifting up of their hands."

So in the Temple-service, after the great antiphonal companies of musicians had sent to and fro their jubilant cries of praise, when the climax was reached, all the people thundered out a glad "Amen and Amen"; "Yea, verily, so let it be."

Thus for thousands of years this little word has been the utterance of concentrated desire; it has been the voice of intense conviction and purpose. Everybody could worship by the use of this word. Few had the gift of prophecy; few could stir the multitude with the power of the preacher; few could express devotional feeling in the lofty lyrics of the psalmist; not all are gifted with the voice or skill of the singer; but every one could say, "Amen." This has been the solemn refrain, or the mighty and jubilant chorus in which the great congregation, after the leader has uttered plea or praise, has taken up and accented with its own passion of desire or joy the thought he has expressed. Conviction, aspiration, and holy purpose have declared themselves in this word.

The value of religious expression is clearly shown by the well-nigh universal use of this little word. In the New Testament nothing is plainer than the intent of the Master that His disciples shall be frank and outspoken in their loyalty to Him. They are to "confess" Him. They are to be His "witnesses," testifying to His work and His worth. They are to speak out their faith, and give a reason for it. Silence and concealment tend to produce a narrow and stunted religious experience. Not repression, but expression is needed to secure a vigorous and vital Christian character.

The congregational "Amen" was one of

the features of the early church. The liturgy of Clement marks the fact that "all" the people said "Amen." Justin Martyr remarks that the whole assembly say the "Amen" after prayer and thanksgiving. The Emperor Justinian ordered that in the Eucharist the consecration-formula should be said aloud, expressly on the ground that the people might respond "Amen" at its conclusion.

Dean Stanley tells us with regard to this: "The consecration of the Lord's Supper was not complete till it had been ratified in the most solemn way by the congregation. For it was at this point that there came, like the peal of thunder, the one word which has lasted through all changes and all liturgies—the word which was intended to express the entire truthful assent of the people to what was said and done—the word 'Amen.'"

Various causes have conspired from time

to time to check the hearty participation of all the people in congregational worship, and sometimes they have brought it to the vanishing-point. But it is safe to say that when spiritual feeling has risen to a great height there has been a spontaneous tendency to return to this custom of the early church when "all the people said Amen." A church which is content to worship by proxy only, which is preached to, sung to, and prayed for without any participation in the service by its members, may well fear lest its religious emotion dwindle to zero, and the mighty motive power which should impel it to action be lost. It will be a happy day for such a church when all the people give united expression to their deepest feeling in praise and prayer. And the simplest and easiest form for such united expression is found in this little dissyllable.

STUDIES IN THE PSALMS

THE REV. J. DINNEN GILMORE, DUBLIN, IRELAND.

A Citizen of Zion Described

Psalm xv.

"Lord, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill?" 1. His walk. "Walketh uprightly."

2. His work. "Worketh righteousness."

3. His speech. "Speaketh truth." 4. His tongue. "Slandereth not." 5. His friendship. "Doeth no evil." 6. His neighborliness. "Will not hear a reproach." 7. His loyalty. "Despises a reprobate." 8. His brotherhood. "Honoreth them that fear the Lord." 9. His faithfulness. "Sweareth and changeth not." 10. His business. "Putteth not out his money to usury." 11. His integrity. "Nor taketh reward against the innocent."

"He that doeth these things shall never be moved."

Confidence in God

Psalm xvi.

I. PRESERVATION desired. "Preserve me, O God," verse 1.

II. Confidence declared. "In thee do I put my trust," verse 1.

III. Trust defined. "O my soul, thou hast said," &c., verses 2, 3. 1. He trusts in God only. "Thou art my Lord." 2. He trusts in God for all. "I have no good beyond thee" (R. V.). 3. He trusts in God

with all His saints, verse 3. 4. Trusting in God he delights in all God's people, verse 3.

IV. Idolaters denounced. "Their sorrows shall be multiplied," &c., verse 4.

V. Jehovah accepted. "The Lord . . . mine inheritance," verse 5.

VI. Joy experienced. "The lines are fallen unto me in pleasant places," &c., verses 6, 7.

VII. Faith reliant. "I shall not be moved," verse 8.

VIII. Hope exulting. "Therefore my heart is glad," &c., verses 9-11.

Confidence in Jehovah's Righteousness

Psalm xvii.

I. INNOCENCY protested. "Hear the right, O Lord," &c., verses 1-4.

II. Guidance and protection sought. "Hold up my goings," &c., verses 5-9.

III. Enemies described. "My deadly enemies," verses 9-12. 1. Their character. "Deadly," verse 9. 2. Their number. "Compass me about," verse 9. 3. Their boastfulness. "Speak proudly," verse 10. 4. Their strategy. "Let their eyes," &c., verses 11-12.

IV. Deliverance craved. "Arise, O Lord, disappoint him," &c., verses 13, 14.

V. Precious anticipation. "As for me, I will behold thy face," verse 15.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Study the sermons of a period and you will reach . . . the height and depth of the spirit of that period."

PARTIAL DISCIPLESHIP

HENRY W. CLARK, HARPENDEN, ENGLAND.

Upon this many of his disciples went back, and walked no more with him.—John vi. 66.

DISCIPLESHIP up to a certain point—that is by no means an unknown thing to-day. A following of Christ which will not pass beyond certain clearly defined limits—we have heard of that and seen it, perhaps even practised it ourselves. And our study just now is to help us in ascertaining whether we are prepared to go all the way in obedience to this leadership, or whether we have already (possibly without knowing it) turned back. There is such a thing as being a disciple part of the way, and then refusing to carry the matter through. And it is not—let us understand—about anything like hypocrisy that we are to think. These men of whom the text speaks had been sincere enough in the partial discipleship they had shown. There is no hint to the contrary. They were waverers, not hypocrites. They were cowards when the deeper meanings of discipleship broke upon them, but they were not deliberately false. They began to see that there was more in Christ, and consequently more in following Him, than they had suspected; and at the critical moment, when it was necessary for them to decide whether in face of the newly discovered significance of Christ and of discipleship they would persevere to the end, they failed. The sudden revelation of what Christ really was and of what Christ really meant was too much for them. They turned back and walked no more with Him.

See, then, the three stages in the relation between these men and Christ. Christ had first of all attracted them, evidently; for they had been followers up till now. Then He surprised them: they were not prepared, evidently, for these deeper utterances which were coming from His lips. And then, finally, He repelled them: the new understanding of Him was too much for them, and they turned away. Let us see whether there

be in our relation with Christ any stages to correspond.

Christ had first of all drawn these men. That, at least, has been paralleled in our experience. There are some things in which Christ attracts nearly all; and it is these things about Him which are in most cases the first to be grasped. He brings so many comforts, so many promises, so many keys to unlock the doors which have hitherto barred us away from fair and shining lands of joy: all His earliest voices seem to be gentle and wooing and sweet, no trace of sternness in them and no note that could inspire fear: the whole thing breaks across the dreary wastes of human life like a sudden outburst of sunshine; and the first appearance of Christ comes as an invitation rather than as a test, an invitation to which the soul assents with unhesitating delight. What hesitation could there be in taking up an attitude of acquiescence toward a Christ who brings a gospel so sweet to those who have sat in darkness and in the shadow of death? Follow this Christ—yea, surely, we will follow Him! There need not be any deliberation about that! Who would not leap out into the embrace of a love like this—so generous in its offers, so all-sufficing in the range of its ministry to the lives of men? And even Christ's ideals of goodness, as the soul first begins to discern them, are magnetic: what sacrifice is involved in the realization of them is easily, at first, overlooked: these ideals of Christ are like marvelously painted pictures held up before our watching eyes, and we are captured by the artist's skill, won to praise the beauties He has depicted there. It is upon these things—upon these things by which Christ appeals to our native hopes and desires and offers to satisfy them, by which Christ soothes our sorrows and heals our wounds and drives away our fears, by which Christ sets life to music and transfigures death itself, that the attention,

as it turns itself toward Christ, is first fixt. It is natural, of course, that it should be so. The conditions of life bring it about. These difficulties with which Christ promises to deal—these burdens which He undertakes to make light or to carry for us—these clouds that hang over life, these terrors looming up from the realms of death—these are the matters which daily and hourly we have with us; and the first question, when Christ and Christ's message appear in the midst of it all, is bound to be, "What do Christ and His gospel say to these things, which are the most pressing things, the most real things, to us?" It is natural that the gospel of Christ should be first seen in its magnetic attractiveness as the solver of life's mysteries and the destroyer of death's sting—that Christ's earliest impression upon the soul should be an impression of the glamour He throw sacross many things which have been hitherto unlit, and of the marvelous magic with which He conjures all the specters of evil away. Under the first impression of Christ, and of what discipleship to Him seems to involve, the whole nature is ready to fling itself unhesitatingly into allegiance, and to greet with outstretched arms the Author of this gospel which appears to be set in no other key than that of love.

And it is needless to say that this impression of Christ as the sweetener and transfigurer of life and death is an impression wholly right, and an impression which the heart will never be required to give up. Only we are not to conclude that our discipleship is made perfect, that we have passed the really vital test, because we have been won by the graciousness of Christ's offers, because we have caught the light of promise in His eyes. These men had got thus far!—but there came a time when they turned back. Do not be too sure of your own faithfulness because the Christ of large promise has magnetized you. There may be another Christ you have yet to meet; and it may be by your acceptance or your rejection of that other Christ that the truth or falsehood of your discipleship will be made clear.

Next, Christ had surprized these men. He had shown them another side of His mission and His ministry: He had spoken deep words which were too much for them to take in. The Christ who had attracted them gave place, so to say, to another Christ. There came to these men a moment when they saw

new meanings in Christ; and that moment was the testing-time, the moment when they were compelled to reconsider their attitude toward Christ, to decide whether they would continue to follow or would turn back.

And that, also, has its parallel in the experience of many souls. There comes an hour—aye, and it is not too much to say that there ought to come an hour—when the soul understands that from its first impression of Christ some essential elements were left out. There comes an hour when Christ surprizes us by showing us a new side of things. We begin to comprehend that He comes to ask something from us, as well as to give something to us: the words "obedience," "sacrifice," "cross," "self-denial" begin to mingle with those other words "rest," "joy," "immortality," which we had supposed were the only words this message contained: sometimes the Christ even frowns upon us, or upon some things in us, instead of wearing always that smile of encouragement and graciousness which we fondly fancied would never be absent from His face; and the whole thing unfolds before us in unexpected ways, lays open before us page after page of meanings in token that we had only got through the preface when we imagined that we had read the entire book! The second chapter in the book of discipleship which Christ makes His followers read is not always so fascinating, nor so easily read, nor so swiftly to be put into practise as the first! Christ, at some point or other, surprizes those who thought they knew all about Him, and speaks with new accents, and reveals Himself in sterner aspects, and says, "Yes, but there are deeper things to be faced, and more exacting experiences to be endured, and harder lessons to be mastered, than any you have yet gone through!" We do not know all about it, all about Christ, all about discipleship to Him, in those first ecstatic hours when Christ's invitations and promises sound upon our ears and fling their charm upon our hearts. Christ has still to show us the other side, the side to which we may perhaps be much less ready to turn. He has to speak to us of the world of holiness into which He wants to lead us, as well as of the world of joy into which we want to be led. He has to tell us of the price we have to pay, as well as of the gifts we have to receive. Following upon the first attractiveness of the promise, there comes the surprise of finding that Christ has

a quite different aspect of His ministry to show.

And I say that this moment when Christ surprises us is the moment of test. It is when the dazzling glory which blinded us to all except the greatness of the promise, changes to the sober light in which we discern also the greatness of the command—it is then that the soul reconsiders its attitude to Christ, takes its fresh decision, proves the strength or the weakness of its resolve. We are not entitled to say that we have demonstrated our faithfulness till we have faced that test. We do not know ourselves, we can not know how far genuine our discipleship is, unless we have stood, not only before a Christ who makes large promises, but before a Christ who asks great things, speaks of deep experiences, issues far-reaching commands. We have not been in full contact with Christ if we have not found that in some measure and in some directions Christ is against us—against some of the natural instincts of our hearts. Do you say that it is difficult to reconcile this with what we are always being told about Christ's fitness, adaptation, to the nature of man? It is one of the testimonies to the truth of the Christian gospel, is it not, that man finds Christ to suit exactly to his need—finds that Christ's influence matches, corresponds with his own instinctive movements and capacities? How can it also be true that man finds Christ to be against him? Yet both statements are true. It is quite true that contact with Christ enables a man to find himself: the hitherto hampered energies of man's being are set free when Christ touches them: lines of development never possible before are made possible now. Christ brings us out into a large place. But there is the other side. Contact with Christ does not enable a man straightway to proceed in a quiet evolution in which no conflict is left. Under contact with Christ a man finds himself—aye, but under contact with Christ a man finds a twofold self, a self that welcomes Christ and a self whose first impulse is to resist Him. Christ is, in a most true sense, both friend and foe to the natural heart of man. And I repeat that we have not really been tested as to the final attitude we are going to take up toward Him, unless we have gone through some hour when we have realized that this is so. Christ may have won us by His sweetness—has He surprised us by showing us the

other side? Have we seen the other Christ? That, too, must come.

Last of all, Christ repelled these men. When the testing-moment came, when the new understanding of Christ broke upon their minds, they turned away. "Upon this many of his disciples went back, and walked no more with him."

Is that our story too—or is it going to be? Have we come thus far along the path of discipleship, and then refused to go all the way? It is not a question which any man can answer for other souls, but it is a question which every man needs most emphatically to ask and answer for his own. And, altho one would not presume to place oneself upon the judgment-seat, one is at least entitled to say this—that the condition of the whole Christian world would be very different from what it is, that Christianity, both as an influence making for the transformation of individual lives and as a moral force making for the establishment of righteousness in the community, would have far larger results to show, if profest disciples had been disciples indeed. Surely there must have been many, and surely there must be many still, who have stopt or are stopping short of accepting the ultimate meanings and responsibilities of discipleship—else sainthood would not be the exceptional thing it is, and the Christian heaven would have gone much further toward leavening the whole lump. And since there must have been somewhere a turning back from the larger revelations of Christ, let each heart ask itself, Is it in me?

But the point I want specially to make is this—that, under the conditions of life to-day, this turning back at the critical moment is not always an obvious and patent thing—that we may even in a manner turn away from the fuller significance of discipleship without knowing it—and that the need for self-examination is therefore all the greater. I have been saying that after the stage of being attracted by Christ's sweetness there has to come, and ought to come, the testing-hour when we see that there is something more than sweetness in Christ. But for some of us that testing-hour has come and gone, and we may have failed beneath the test, and we may have left Christ to go without us on those higher, farther paths where He called us to follow Him—and we may not know it to this day! Then, when He walked

our earth, when discipleship had something external about it, when allegiance to Christ meant an actual physical companionship—then a refusal to go the whole way, of course announced itself at once. When the heart refused to go on, the feet retraced their steps or stopt short. But to-day the refusal of the heart is so easily disguised; and men and women who have really severed themselves from the Christ imagine that they are with Him still; and souls are complacently unconscious of the fast-growing distance between themselves and Him who has vainly called them to come over the farther stretches of the disciple's way. There is no outward sign. Ah! to imagine that we are going on and on along the way in obedience to a Christly leadership, while all the while the larger revelations have really arrested and checked us, and we are faltering or going back—I believe that there is far more of that than we suspect, that this is, indeed, one of the most blighting curses resting upon the Christianity of the day! People remain in contact with their own imagined conceptions of Christ, while they are really parted from Christ Himself; and they take their imagined conception for the reality, and grow enthusiastic about it, and I dare say get a certain amount of good from it (I am not going to say otherwise), and the warmth of emotion roused in them by the contemplation of it is held to be evidence of a whole-hearted consecration and of a dis-

cipleship that is ready to go all the way! I repeat—people remain in contact with their own imagined conceptions of Christ, while they are parted from Christ Himself! The moment when He surprises them with His new revelations and His new tests has come and gone, and they have failed beneath the test, and Christ has gone on without them. But the Christ whom they have imagined for themselves, the Christ whom they have preferred to imagine for themselves—always a smaller Christ, a less exacting Christ than the real—that Christ remains with them; and they forget, even if they did for a passing moment realize, that they have refused the real Christ's higher call. All the greater need for self-examination, then, to see whether, all unconsciously, we have turned back, and are walking no more with Him to-day.

Discipleship up to a certain point—there has been so much of that pitiful imitation of the real thing! And we shall not rise to the real thing—to a discipleship which does not turn back however much Christ surprises it—except as we write this upon our minds and hearts, that in discipleship it is not so much we taking Christ as it is Christ taking us. Whatever else we remembered or forgot, let that at least be held fast. So, if He say to us, when others prove faithless, "Will ye also go away?" we shall but draw the closer to Him, and bid Him do what He will with His own.

A PARABLE FOR A TIME OF CHANGE

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Then shall the kingdom of heaven be likened unto ten virgins, &c.—Matthew xxv. 1-13.

THIS parable has a close application to the modern church that needs to be better understood. Indeed, one may say that it has hardly begun to be understood. It is usually taken, as a familiar hymn takes it, to apply to the individual soul. "Behold, the bridegroom cometh in the middle of the night, And well for him whose loins are girt, whose lamp is burning bright." That is, the death angel comes to each unexpectedly; let

each be ready for the call. This is sound doctrine, but it is not taught in this parable any further than as a lesson to the church as a body is applicable to its members one by one. That the parable speaks to the church as a body is a fact on the face of it. It gives the story of an association of girls banded for a purpose, a company gathered for a festive march and celebration. That precisely, as we shall see, fits the primitive church, which during the first century was looking for the immediate coming of Christ to set up in

triumph His kingdom in the world. According to the parable, there was a delay. The bridegroom did not come as soon as the company expected. Meanwhile they all fell asleep. When the call came, some were not ready to join in the procession; these lost their share in the rejoicings that the others were ready for. These are the salient and instructive features of the story—a company with common expectations, a time of waiting in drowsy unconsciousness of what was coming on, a sudden crisis supervening, which only a part were ready to respond to, while a part had to fall out of the ranks, disappointed. All this finds a close parallel in the history of the church. Unmistakably is the parable address to the church as a body, the church of that time, and equally the church of our time; particularly to the church at any such time of transition and change as that time was, and as our time is.

The great mistake made in the first century, and made in the present century, is to suppose that the parable enjoins readiness for a winding up and end of things. The primitive church thought of the end of the world as near, and that they must be ready for it. The modern church thinks not so; but thinks of individual life as liable to end at any moment, and that each must be prepared. True as this is, it is not the truth Jesus teaches here. What He wanted His church to be prepared for was not a closing up, either of the world's history or of individual life. It was, on the contrary, an opening out into an advancing career of power and of joy, for the church, and so for its individual members, in new triumphs of the heavenly Leader.

Now, just this is what we shall see in the history of the primitive church. We find there an experience which so closely corresponds to the prophetic description in the parable that it leaves no room to doubt what the parable means. The key that fits the lock is this history. There is no better commentary on the teaching of Jesus than the experience of His disciples.

This, as given in the book of Acts and the Epistles of Paul, shows two distinct groups in the church, Jewish and Gentile; Jewish Christians preferred to hold on to the ritual of Judaism; Gentile Christians thought this burdensome, and under Paul's teaching let it go, deeming brotherly love and a pure life in imitation of Christ enough. At first these two groups were not so sharply parted as

later. The infant church was unconscious of the crisis that was to come; its unity was still unbroken; the wise and the foolish "all slumbered and slept," till the ripe hour came with its call for an advance.

It was at least fifteen years after Jesus that the crisis appeared. A council was called to consider it. Was Christianity to become a world-religion? Then it must give up the ancient sacrament of circumcision and other peculiar ordinances of Judaism. But how stubbornly this was opposed Paul found to his cost. The Acts and his Epistles tell what he suffered as the leader of the Gentile section of the church, its emancipator from the yoke and fetter of the Mosaic ritual.

Pass over a century now. See how things turned out. The Jewish-Christian group is found dwindling and presently is lost to view. The Gentile-Christian group is found including nearly all who bear the Christian name, established in the populous centers of the Roman world, and well organized for its victorious career. Evidently, this is a history of the wise and the foolish among Christ's disciples—the wise who made, the foolish, who refused to make the great renunciation of some venerable and ancient rites in order to make the religion of Christ a religion for mankind. Here seems to be a clear and close correspondence between the salient features of the parable and the salient facts of history. The key fits the lock. Jesus was surely aware of the revolutionary tendencies of His teaching. And if He had intended to forewarn of the crisis that in time would come, with a call to follow where His teachings led, He could hardly have made a parable that would prove truer to experience than this. Nowhere does the prophetic foresight of Jesus receive a finer illustration than in this parable as interpreted by history.

Were this only ancient history, it need not detain us. It is modern history also, and we need to pursue it further. But, especially for the present practical lesson, the question must be answered here, What is meant in the parable by the oil which the wise had, but the foolish lacked? What was the one thing needful, the having or not having of which made all the difference between the wise and the foolish—between failure and success?

Only moderate acquaintance with the Bible is enough to show that oil is the constant symbol of the divine Spirit, as the source of light, insight, wisdom. Kings, priests, and

prophets were anointed, to signify the Spirit's gift of light and leading. So Jesus Himself was named the Christ, i.e., the Anointed One, spiritually gifted. And the spirit of the Christ was manifestly a sacrificial spirit, freely devoting its best to the great hope and endeavor, the establishment of the Kingdom of Heaven, the divine order upon earth. The facts will now show that just this sacrificial spirit was the oil which the wise and ready had, the foolish and unready had not, when the crisis came with its call to advance.

Refer again to the history. The crisis that Paul faced was to settle whether the religion of Jesus should break away from the limitations of Leviticus, and sacrifice whatever ancient ordinances hindered it from being adopted by all mankind. The crucial question for every Jewish evangelist was this: Was he ready to surrender much of his Judaism that he was attached to, for the sake of making Christian disciples among the Gentiles? We easily underestimate the struggle that it must have cost a patriotic Jew like Paul, "a Hebrew of the Hebrews," to part with much that the past had hallowed, to say even of the great sacrament of his hereditary faith, "Circumcision is nothing," that he might win the Greeks to Christ. But this great surrender of the partial to the universal interest was the proof of his wisdom. Only so could he and his Jewish helpers have become the fathers of churches that overspread the Roman world. And it was just because his Judaizing opposers could not surrender their precious ritual to the exigencies of the crisis, that their churches fell into decline and withered up. Thus it was as in the parable: "The foolish took no oil with them, but the wise took oil in their vessels with their lamps"—the oil of the sacrificial spirit, the spirit of the Cross, without which there may be much religiosity but little religion.

It is the way of history to repeat itself. The experience of the church in Paul's time reappeared in the church of Luther's time, with the same contrast of wise and foolish, the ready and the unready to respond with a sacrifice to the call for an advance. In the sixteenth century, as in the first, these two groups appear in the Catholic Church, all unconscious of the nearing crisis. Each group desired reform of intolerable abuses. But the root of evils was in the papacy itself, with its claim to lordship over the conscience. To break with it was necessary for any radical

reform. But to break with the Pope was to cut oneself off from the venerable organization outside of which most men then believed there was no salvation from hell-fire. To become a Protestant, a "come-outer," was to become excommunicated from the church of one's parents and ancestors, to defy the censure of the Christian world. In coming out from Romanism, Luther faced conditions essentially the same as Paul faced in coming out of Judaism. He met them with a sacrifice as great. How great the sacrifice of each, we who inherit its fruits quite poorly appreciate. Only those who had the oil in their lamps could have made it. As for those who lacked the oil for the great emergency—the spirit of sacrifice that alone can light the path of progress—history tells of these foolish ones, as of the wise. The issue on which they parted was fraught with a sequel which runs through the after-history of the Protestant nations on one side and the Roman Catholic on the other. Pass over the glaring contrast between these national groups, the progressive and the laggard nations, and contrast their churches in their influence on the life of the people. What do we find in any Protestant country as compared with any country where Romanism has had the field to itself? Compare England with Spain, the United States with any Spanish-American republic. In which does the church count much, in which little, for education, general intelligence, the popular standard of morality? Said the rector of the University of Salamanca (1904): "In Spain to-day the majority of the people are illiterate or little more, and the education given by the majority of the religious orders is generally detestable." Thus we see in fact what the parable shows in foresight; the open door for the wise who have oil in store for the call to move onward, the shut door for the foolish who have no oil.

Other such contrasts, tho on a smaller scale, might be traced. One of these may be briefly mentioned. It appears in the history of the Church of England. In the seventeenth century she drove out the Puritans, in the eighteenth century she drove out the Methodists. To-day she retains less than half the population of England; her branch in our own country includes barely one per cent. of our people, and the twenty-five million Methodists dispersed through the world are permanently lost to her communion. How dif-

ferent it might have been! What if, at the critical moments now noteworthy in the past, as in the time of James I., in the time of Charles II., in the time of William and Mary, in the time of Wesley, she had exercised the sacrificial, instead of the persecuting spirit, ready with the oil of sacrifice preventing schism, with charity, conciliation, concession, how enlarged her influence in the world might have been to-day! On the other hand, the early history of Puritanism and of Methodism is a history of wise sacrifice, but its sequel is a story of power and progress, both in Church and State.

Now we may well believe that a parable thus repeatedly illustrated in church history is destined to further illustration. There is reason to think further illustration is not far away. The history which gives us the key to the parable has shown us that, while the old is ripening for change into the new, men are unconscious of what is coming. New thoughts are striking root in many minds, new opinions are gaining headway, repugnance to existing conditions and yearnings for better are deepening; but the movement is underground. As in the parable, all slumber till some unexpected event sounds the call that wakes all sleepers to some sort of action: "Behold, the bridegroom cometh"; go forth to meet the bringer-in of the new order.

The attentive student of the world's passing show can hardly resist the conviction that we have been moving through just such a period of unconscious waiting for some momentous change, for which it deeply concerns the church to be ready with oil in her lamps. During the nineteenth century, science and machinery wrought in industrial, social, and intellectual conditions a change that was simply revolutionary. But it can not be said that the church has adapted herself to any commensurate change to meet the new demands. There are signs that she has lost influence with the toiling machine-workers on one hand, and the highly educated on the other. The one class does not find in the church the sympathy and brotherhood found in the union or the lodge. The other class finds the church indifferent or hostile to the conclusions which science constrains them to hold. And so it has become to-day a seriously debated question whether the church is to retain or to lose her ancient leadership for the brawn and brain of the world.

For the church that is awake to such facts the question is simply one of readiness to cope with them—a question of oil in the lamp or no oil, the sacrificial spirit of Christ, which alone can cope with the facts and satisfy their demands.

If, now, the church is to serve at God's altar of human need so effectively as to win men to Him and to His Christ, then the brotherhood of men in the full religious equality of rich and poor, educated and ignorant, before their Father God, must be shown by the church as clearly as Jesus showed it, putting aside all the differences of culture, or wealth, or race. But to meet the hunger of the multitudes for the human sympathy they have not yet discovered in the church may require some leveling of social barriers between class and class; probably also no small devotement of great possessions to enlarge the opportunities and uplift the life of the lowly.

So, also, if the intellectual need of the twentieth century is to be met by statements of religious truths in agreement with the statements of modern learning, then some theological formulas that squared well with ancient learning will have to be reverently laid aside in the museum of things once useful, but useful no more.

As in the time of Paul and in the time of Luther, so now, the air, long vibrating with the note of change, is resonant with the call of a critical moment to the slumbering church, "Behold, the bridegroom cometh." Those who doubt it, who do not hear it, are simply asleep. The need of to-day is to heed the lesson writ so large in the history of the church as commentary on this parable, for every time of change when the old order is blossoming into the new. The open door of fellowship with the divine Leader of the world's advance, in His victory over all that divides, defiles, degrades humanity, awaits the church that is ready to respond to His call with lamps alight and full of oil, wise, through the sacrificial spirit, to renounce whatever cuts the nerve of human brotherhood with private interests or with class distinctions, and to abandon all that burdens Jesus' sole requirement of a loving and a righteous life with the extra demands of creed-makers.

But this lesson for the Church as a body necessarily carries a lesson to its members one by one. Each has part in the duty of the whole. Opportunity comes with the same question both to the society and to the

individual. What can you do to promote the divine order of the world, the kingdom of heaven? And the Cross of Christ points to the same answer as this parable: that our furtherance of the kingdom is measured by our effort, our sacrifice, to remove the hindrances in its way. What is there, then, each earnest-minded one will ask himself, in my conduct, my business, my use of money, my bearing toward neighbors or rivals, my behavior toward servants or dependents, my temper and spirit as a man with fellow men, that tends to discredit the fundamental law of the Kingdom, the brotherhood of man with man that roots in the Fatherhood of God? To

cast any such stumbling-block out of his neighbor's way is as effective a thing as any one can singly do for the fulfilment of the great hope, "Thy Kingdom come." Let no one underrate what he can do for this, or undervalue the power of a good example. One unselfish action inspires many. One brave man emboldens a hundred cowards. Nothing is more contagious than spirit; nothing more potent than the spirit of sacrifice for our fellows.

Readiness for that is the oil in the lamp of the wise, the sign of their wisdom, their passport to the open door of triumph and of joy.

THE LAW OF FORGIVENESS

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[Dr. Bennett was born at Blackstone, Va., in 1866, prepared for college in private schools in Richmond and in Ashland, Va., graduating from Randolph-Macon College in 1883. The degree of Master of Arts from Randolph-Macon College was conferred in 1885. He was tutor and postgraduate student at Randolph-Macon College 1886; entered Virginia Conference Methodist Episcopal Church, South, in 1889, was pastor and presiding elder, 1889 to 1903, from 1903 to 1907 professor of moral philosophy and the English Bible at Randolph-Macon College, Ashland, Va.; was appointed pastor of Court Street M. E. Church, South Lynchburg, Va., 1907. Dr. Bennett has published quite a number of magazine and newspaper articles, and several series of European letters of travel. The degree of Doctor of Divinity was conferred on him by Hampden-Sidney College, Virginia, in 1905. In 1906 he was a delegate from the Virginia Conference to the General Conference of the Methodist Episcopal Church, South.]

And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.—Mark xi. 25.

FORGIVENESS of injuries is the exclusive teaching of Christianity. Revenge was extolled by all great teachers until Christ came. It was not until the teachings of Jesus had permeated society that Pope was able to perceive and write that "to err is human, to forgive divine."

The revelation of this truth comes as a new and startling principle to the minds of unregenerate man. For until Jesus Christ revealed it by His teachings and illustrated it in His life, the wisest teachers in the most enlightened nations had proclaimed that the passion of revenge was the mark of a noble mind, and that he who could not and did not shed blood for blood was a poltroon and a weakling, and that one element of true manliness was to love one's friends and hate one's enemies; so that to-day the man who exults with pride in being "a good hater" does but proclaim his creed as a heathen.

Forgiveness is of the heart, and not of the head. It does not force us to approve of wrong, thus doing violence to our mental

processes. We may freely forgive an enemy without believing that his conduct is right. Indeed, we may strongly disapprove, and even abhor and detest, the evil of his course. And we may go even further, as we sometimes should, and rebuke, and, if possible, convince him of sin, not for the pleasure of victory, but for the sake of a soul in peril. Nor do the teachings of our Lord permit His followers to violate their self-respect by forcing an unasked forgiveness upon an unwilling offender, who will trample like a swine the pearls underfoot and turn again and rend the peacemaker.

But even if forgiveness can not at times be gratuitously expressed, it is a heavenly grace that must ever exist in the soul toward all mankind, and every true Christian will endeavor to clear away any ill feeling or misunderstanding between himself and another, and frame within his heart a message of pardon and love to be sent to his enemy so soon as the way opens for reconciliation. And when the sin or trespass against us is confessed, then the expression of this preexisting forgiveness in the heart must be prompt, hearty, and free from all mental reservation. There must be no grudging nor reserve, no

evil surmising entertained as to the motive of the apology, and when once extended, the olive branch must never be recalled. When once interred, the corpse must never be dug up again.

There is a false forgiveness which speaks in this wise: "I will deal him one more blow and then forgive him." "I will forgive, but I will not forget." "I forgive him, but let him never cross my path again; let him keep out of my sight and never come near me, lest my anger rise again." "I will forgive him, but he would better not do so again."

True forgiveness is unreserved and promptly extended. It does not keep the suppliant kneeling in the snow all through a bitter winter's night at the gate of the Vatican, as the Pope did Henry of Germany, but even while the prodigal is a great way off it sees him, runs, and falls on his neck, and kisses him.

A friend said to me some time since: "I have thought it out, and it seems to me I ought to treat a man in business who has injured me just like I treat all others." But does not our Lord command us to go further, and to give him better treatment than the others? Are we not under special obligation to do him good?

For deep and genuine forgiveness extends further than the mere overlooking of offenses. Cordiality and warm-heartedness must displace coolness and inert dislike and slumbering hatred. Forgiveness is permanent and abiding. The best that his confessor could get old Frederick William of Prussia, whom Carlyle called "that knarled and unwedgeable specimen of a man," to do on his death-bed was to allow messages of forgiveness to be sent to his personal antagonists after his death, declining to send them while alive. And the story is told of a former neighbor of the writer, who, when stricken with what it was feared was a mortal sickness, stubbornly yielded this question and sent expressions of amity and reconciliation to one of his bitter foes. "But," added the old gentleman, with some of the old fire reviving in his eye, "tell him if I get well he is the same grand rascal he has always been." Such forgiveness is, of course, of little value, and that heart has not truly pardoned its enemy who learns with grim satisfaction of affliction that has come to its quondam foe. Old Cotton Mather of New England had many enemies because of his faithful stand

in reproving sin. Many abusive letters were sent him, all of which he tied up in a packet and wrote on the cover: "Libels; Father, forgive them." And it was his ambition to say: "I do not know of any person in the world who has done me any ill office but I have done him a good one for it." And in the days of the saintly martyr, Cranmer, it passed into a byword in England, "Do my Lord of Canterbury an ill turn and you make him your friend forever." It is our business as followers of Jesus Christ to feel an especial concern for those who think unkindly of us or who do us ill. There is a peculiar obligation upon us in their case.

We can not afford to be even indifferent toward our enemies, if we are to abide in Christ. As the next step, active love must supplant indifference. Our hearts must go out in a warm and friendly concern for the one who has injured us. Not until we feel an ardent spiritual affection for such a one are we in accord with our Savior's teaching and example. Love does not say, "Behold the concessions I make toward my enemy," or, "Well, I was right, but I will forgive him," or, "If he will only concede this point, I will strike hands with him." Love forgives freely, fully, and forever, and continues to pardon until seventy times seven in a day, which is forever and forever. "For I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

"But I am in the right. Shall I sue for pardon when I am the wronged party?" By no means; but, without compromising your self-respect, you can afford to take the first step toward reconciliation, and this from the very fact that you are right. And you are not the best judge as to whether you have been blameless in the difficulty. Where there has been trouble between two parties there is not one man in a thousand but has some bad feeling, if not some act, of which to repent. But even if you have deported yourself with entire Christian propriety, you can on that very account afford to be magnanimous. Joseph Bradford was for many years the traveling companion of John Wesley, and considered no assistance to him too servile, but was subject to changes of temper. Wesley directed him to carry a package of letters to the post. Bradford wished to hear his sermon first. Wesley was urgent and

insisted. Bradford refused. "Then," said Wesley, "you and I [must part]." "Very good, sir," replied Bradford. They slept over it. On rising next morning Wesley accosted his old friend, and asked if he had considered what he had said, that they must part. "Yes, sir," replied Bradford. "And must we part?" inquired Wesley. "Please yourself, sir," was the reply. "Will you ask my pardon?" said Wesley. "No, sir." "Then I will ask yours," replied the great man. Bradford melted under the example, and wept like a child.

True and genuine forgiveness, that which our Lord commands, buries all offenses beyond all hope of resurrection in the deep bosom of the ocean, and knows them again no more forever. Indeed, a friendship cemented by forgiveness is like iron-welded—stronger at the point of juncture than elsewhere; or like a broken bone repaired—it will break anywhere else sooner than at the place of former fracture.

The failure to exercise this vital grace results like a cancer eating into the very life of the soul, destroying our very religion itself. The unforgiving spirit violates the fundamental principles of the Gospel, and extinguishes in the heart the light of the immortal hope. What a cage of unclean birds is the heart that harbors ill-will against a fellow mortal. It is the vulture gnawing at the vitals—Prometheus chained to the rock. What a place of strife and woe is the habitation miscalled a home where this vice is suffered to effect a lodgment and abide! How paralyzed is the church of God, and shorn of her strength is that congregation into which the demon of discord has entered! Samson, blinded and bound, is grinding at the mill of petty spite, instead of leading the armies of Israel into victorious battle. And how like unto the regions of eternal hate themselves is that state of society where brother treasures a grudge against brother, and allows the sun to go down upon his wrath. Gone are the doves of peace and good-will of which the angels sang over Bethlehem at the birth of the Prince of Peace. Departed is the Holy Spirit. Empty are the altars of God of seekers after the way of life, and hope, sweet hope that springs eternal in the human breast, lies encoffined and ready for the tomb, until the angel of forgiveness speaks into her ear the word of a blest resurrection. And even the doors of Heaven themselves are

closed to the soul that can not speak to them the open-sesame of pardon and affection for its enemies. Did you say that you could not forgive him for the deed of offense? Did you say you could not overlook the cruel word of slight or scorn that she had spoken against you? Then may I whisper it in your ear in all the love of a deep concern for your immortality, you are burning down the only bridge upon which you are to cross to a better world than this. Is such a soul aware that it is rendering its own acceptance and forgiveness with God impossible? that it is barring itself out from all the joy of communion with Him? that it is severing itself from the divine strength which is so indispensable in meeting the trials and temptations of this life? that it is closing the door of heaven against itself and, as far as its own influence goes, turning the world over to the chaos of night and sin?

Forgiveness is the only cure for feuds and troubles of all kinds. If we try to retaliate, the warfare is endless. If we endeavor to explain and adjudge to each side its portion of blame and praise, we shall but sow dragon's teeth as seeds of future bitterness, and furnish new occasions for strife. Forgiveness alone will utterly and forever eradicate all wrath, malice, hatred, envy, jealousy, and cool any latent dislike which so soon flames forth again. Our opponent can return bitter words with the like, and meet plot with counter-plot, but when we forgive him we disarm him.

To forgive all men is to take all discord far out to sea, like the sewerage of seacoast cities, and sink it forever beyond all knowledge of its resting-place. And only a sense of true greatness can rise to this. How manly, how like a king to forgive and forget and let the dead past bury its dead while we go into a cloudless future! When Louis XII. of France was made king, the magistrates of Orléans, who sent a deputation to ask pardon for indignities he had suffered while a prisoner of that city, were dismissed with the generous and celebrated answer: "It does not become the King of France to resent the injuries of the Duke of Orléans." There is only one higher bliss than being forgiven, and that is to exercise this blest grace ourselves in pardoning others. Forgiveness is the pearl of Christian character, which love forms about the galling grain of ill treatment that has penetrated the soul and found a lodgment there. If there be a single case of

improper feeling between any two members of any congregation, nothing would bring more quickly and gloriously upon the Church, and the hearts and homes of those concerned, a mighty baptism of the Holy Spirit than a heartfelt reconciliation. And nothing will prevent the coming of the spirit of God upon that Church more effectively than failure to do this.

Some one may be asking, "But if my heart is unwilling, how shall I cultivate this state of grace and come to the blest condition of being willing to pardon all offenses against me?"

Consider our own great sins against God, and the trifling character of our neighbor's offenses against us. We have infinitely offended the majesty and purity of Heaven, and yet He freely pardons. We owe God fifty thousand talents; our neighbor us a hundred pence. Shall we take that neighbor by the throat crying, "Pay me that thou owest"? Or shall we, as our Heavenly Father does to us, freely forgive him all?

Think of your enemy as dead and your ill-will will decline. Napoleon is said to have stood with tears in his eyes after the battle of Wagram, looking down at the body of one of his favorite colonels with whom he had had a misunderstanding and who had been slain in the battle. At last the Emperor spoke: "I would I had seen him before the battle to tell him I had forgotten all."

Let us consider, too, if we are troubled with these feelings in our hearts, how soon we will pass away and be lying cold in the embrace of the grave. How our petty differences all vanish when death stalks into the home, and the shadow of the undertaker's wagon is seen round the corner! How different life appears from the promontory we call death! Those bitter foes, Queen Elizabeth of England and Mary Queen of Scots, lie peacefully in neighboring chapels in Westminster Abbey. And Pitt and Fox have ceased their titanic warfare and sleep side by side in that "great temple of reconciliation where the enmities of so many generations lie buried."

Let us study that prayer of our Master for His enemies. If ever there was a time when a curse might have fallen upon enemies it was when the holiest and best of all creation was crucified as the lowest of earth; it was when the Son of God, having suffered every indignity, was being baited by a howling pack of wolf-like enemies. And He might with entire propriety have uttered a curse upon them, for God has cursed sin. But how much grander and nobler and immeasurably more precious is that revelation of God which burst from those lips, white with unmeasured agony, speaking from the unplumbed abyss of torture into which He was falling, "Father, forgive them; for they know not what they do." Would we be like Him? Let us follow Him.

SERMONS TO THE JUNIOR CONGREGATION

J. M. FARRAR, D.D., BROOKLYN.

WONDERS OF THE STARS—MAY 3

Canst thou bind the sweet influences of Pleiades?—Job xxviii. 31.

"HITCH your wagon to a star." Our month of May is like a boat filled with fragrant flowers and hitched to a star. May is from the Latin *Maius*, *Maia*, goddess of growth. *Maia* in Greek mythology is the eldest and fairest of the Pleiades. The name Pleiades is from a Greek word meaning to sail, so called because the rising of this group of stars indicated to the ancient mariners the time for safe navigation. In May they unhitched their boats from the shore and hitched them to the stars. Every sailor, during the winter of his discontent, longed for the sweet influences of Pleiades. These influences were sure to come, for beyond the stars was God. He controls the

movement of the stars, and no man can bind them. God asked Job, "Canst thou bind the sweet influences of Pleiades?" God has the stars under His command, Job could not bind them. While living in a month that is hitched to the stars we certainly should study astronomy.

The wise men who wrote our Bible were students of the stars, and spake of them sixty-six times. They made the stars as windows through which we look through the sky to God. Read some of the inscriptions on these memorial windows: "The morning stars sang together, and all the sons of God shouted for joy." "He telleth the number of the stars; He calleth them all by their names. Great is our Lord." "They that be wise shall shine as the brightness of the firmament; and they that turn many to

righteousness as the stars forever and ever." Christ is called "the bright and morning star." Every child should study the stars.

The stars are a long distance from us. If some of you boys and girls will help me, we shall try to measure the distance from where we stand to the stars. We will take a ray of light as our measuring-rod. Light travels 186,000 miles a second, 11,760,000 miles a minute. The light that starts to us to-day from the nearest star will reach us in September, 1912. The first lovers of the stars had nothing to help their eyes, and had therefore to look very carefully and steadily.

This great distance discourages you. Can children, you ask, study the stars? It was children who brought the stars close enough to earth for men carefully to study them. Nearly all we know about astronomy we owe to children. There are many things that God hath hid from the wise and prudent, and revealed them to boys and girls. The telescope, by which the stars are brought close to us, was discovered by some little children. They were Dutch children whose father was an optician in Holland. They were playing with some concave glasses and chanced to hold them in such a way that the face of the church clock seemed to come close to them. Previous to this, when their father or mother asked, what time is it? they had to run several blocks before they could see the hands of the clock. If, when returning, they tript and fell, the time of day was forgotten. Now they could stand in the door or at the window and tell the time without leaving their play. At night they could play with the stars. Galileo, who gets all the credit, took the children's discovery and made a telescope. I think stars should belong to children. God hitched wise men to a star, which led them to the manger in Bethlehem, led them to the child who made the stars. In May, the star-month, let us begin to study the stars, the stars God chose to make Job wise. "The heavens declare the glory of God; and the firmament sheweth his handiwork; . . . night unto night sheweth knowledge."

"A few years ago there appeared in our skies the most brilliant comet of the century. It was six millions of miles distant from our globe. Such was the speed of its movements that if it had been aimed higher in its march it would have come crashing upon us in less than two days, with the momentum of a

hundred and fifty thousand miles an hour. Yet God held that blazing meteor in its appointed groove, worn by millions of years of travel, so that it glided gently across our world's orbit, with motion imperceptible. It had the stillness of a painting. Our infant children looked out upon it, and bade it good-night, as a beautiful plaything in the sky, without so much as the closing of an eyelid at the eternal rush of its progress. So calm, so facile, so beautifully silent, are God's wonder-workings."

APPLE-BLOSSOM SUNDAY—MAY 10

As the apple-tree among the trees of the wood, so is my beloved among the sons.—Solomon's Song ii. 3.

MAY was the month when the Roman children watched the growth of plants and trees, and gathered flowers with which to decorate the doors and windows of their homes. It is the month of the May-pole and the May-queen; the time of flowers, dance, and song. Stars are called "sky-flowers," and there is an earth-flower called "aster" because it looks like a star.

Apple-blossoms are May's most beautiful and fragrant flowers. Let us bring arms full of them to our church, and decorate our May-pole, the cross, and make the church look like an apple orchard. After the service we can take the flowers to the hospital, and put them on the beds and walls of the children's ward, and crown each child with flowers as a May-queen or king. It will be like taking a breath of Heaven into the sick-room, a smile of God for those who suffer.

Our text gives us a beautiful picture. "As the apple-tree among the trees of the wood, so is my beloved among the sons." We think of God as beyond the stars, but we often find Him among the flowers. It was in a garden that God first talked with man, loved him, and blest him. In a garden Christ rose from the tomb, the great event we celebrate at Easter.

The story of "John Chapman" tells us how a man served God and blest humanity by planting apple-trees. He preached without talking, served God by walking, and built churches by planting trees. His words were apple-seeds, his parish a homeless country through which he walked, his churches apple-trees, his sermons apple-blossoms. Ripe apples were his benediction upon the people who came after he had gone.

The organ-loft was a nest on the limb, and the choir were birds singing their praise for the shelter of the trees. Dr. Hillis tells us how "Johnny Applesseed" served and blest humanity by drifting down the Ohio in a boat filled with apple-seeds. His plan was to go in advance of the settlers, planting orchards in the wilderness. When he had found an open glade in the forest, he dug up the soil, planted several thousand apple-seeds, wove a brush fence to keep the deer away, then drifted down the river to repeat his work in another open glade. When the early settlers came to these open glades they found the fruit-trees that to them seemed to have been let down from God out of heaven.

When you read "Gulliver's Travels," you will find this sentiment: "He gave it for his opinion that whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind and do more essential service to his country than the whole race of politicians put together."

If we can not plant a tree we can plant a flower. Everything beautiful is like a blessing let down by God from Heaven. The more beautiful and fruitful we can make the earth the more we shall see of God. He steps down from the stars and meets us among the flowers.

THE MAGIC DIPPER—MAY 17

I was thirsty and ye gave me drink.—Matt. xxv. 35.

HANG your dipper on the sky. In the country the dipper, or tin cup, hangs on the side of the pump. To-day you are to listen to the story of a dipper that hangs on the sky. The Greeks taught their children to associate May with the stars. In this beautiful month of May when we begin to live "out of doors," I am going to give our junior congregation some lessons in astronomy. In a short time you can be as familiar with the stars as you are with the flowers. An astronomer is a skilled observer of the stars. We shall begin by looking at some of the stars. There are several stars in the northern heavens so situated as to look like a long-handled dipper. Get some one to help you to find them and to show you how much they look like a dipper. The two stars forming the further edge of the bowl are called "the pointers" as they point up to the north star. This is the star to

which we hitch our ships when crossing the ocean.

There is a story or legend which pretends to tell how these seven bright stars came to form the dipper. Once in a country far away the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse that they could not sing, and the whole land was sad and mournful.

One night a little girl crept out of her house with a tin dipper in her hand and passed quietly into a wood near-by. Kneeling down under a tree, she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find her dipper full of clear, cool water.

Remembering that her mother was dying of thirst, she did not even wait to moisten her own parched lips, but, taking up her dipper she hurried home. In her haste she stumbled and, alas! dropt her dipper. Just then she felt something move in the grass beside her. It was a little dog that had almost fainted for want of water.

She picked up the fallen dipper and, to her great surprise, found that not a drop of its precious contents had been spilled. Pouring out a few drops of water into her hand, she held it out for the dog to lap up. He did so, and seemed much revived. But as she had poured out the water the tin dipper had been changed into a beautiful silver dipper. Rushing to her home, she gave the dipper to her mother.

"Oh!" cried her mother, "I will not take it. I shall not live anyway. You must drink it. You are younger and stronger than I."

As she gave the dipper back untouched it changed to shining gold. She was just about to give each person in the household a spoonful, when she saw a stranger at the door. He looked sad and weary, and she handed Him the dipper. He took it saying:

"Blest is he who gives a cup of cold water in His name."

A radiance shone all about Him, and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain which supplied the thirsty land with water.

The seven diamonds rose into the air. Higher and higher they ascended, until at last they reached the sky, and there they changed into the seven bright stars which form the Great Dipper.

A legend only, but in it there is a lesson—a lesson from the study of astronomy. The story teaches us the value of unselfish service.

MEMORIAL DAY—MAY 24

The land was wide and quiet and peaceable.
—1 Chron. iv. 40.

ON Memorial Day we cover with flowers the scars of war. The longest scar on the face of our country is known as the "Mason and Dixon's line." You will find the story of this scar-line in your school history. For years it broke our wide and quiet and peaceful country into two parts. The boys and girls of the North and the boys and girls of the South would not play together, and their fathers and brothers quarreled with each other. Brothers on one side of the line fought with brothers on the other side of the line. Then followed the awful scourge of war when this long line was cut deep by cannon-balls and filled with blood. The graves of the brave soldiers were like broken pieces of this blood-line. This year brings the 141st anniversary of the Mason and Dixon's line, and the 43d anniversary of the deepening of the line and the filling of it with blood. The flag-pole and the May-pole are found to-day all along this old battle-line, and the children of the South and of the North are no longer separated. A lingering memory and a scar-line alone remain. Why then do I ask the junior congregation to learn about the lines that should be forgotten? Because I expect you boys and girls of the North to join with the boys and girls of the South in planting seeds of kindness until not on Memorial Day only, but also on every day of the year the memory and the scars of war will be covered with vines and flowers.

The war is over. The wounds are all healed. We should cover the scars. If any of the boys or girls in your neighborhood are from the South, make them your friends. This will help to cover the scars. When you have grown to be young men and women, we may have weddings in this church for which the decorations will be blue and gray.

A member of our senior congregation, who

was one of the soldier boys, sent me the following for our junior congregation:

1.

Appomattox, May, 1865.

The Blue and the Gray came together one day,

And this is how it came true;
The boys in blue were gray with dust,
And the boys in gray were blue.

2.

Decoration Day, May, 1908.

The Blue and the Gray are together again,

But not in the selfsame way;
The boys in gray are now "true blue,"
And the boys in blue are gray.

You boys and girls have no right in this land which is wide and quiet and peaceable if you are not helping to make it better and happier. I lay it upon your hearts to make perfect peace between the North and the South, and to hide the scars with your love.

OUR ORPHEUS AND THE MUSIC OF HIS LOVE —MAY 31

The morning stars sang together.—Job xxxviii. 7.

THE "Great Dipper," into which the north star pours its stream of light, was the subject of your last lesson in astronomy. Some distance southeast of the north star there is a cluster of stars known as the Lyre. The sky is the dome of God's great temple of music where the morning stars sang together. Plato said the "immortal gods listened to the music of the spheres." The ancient astronomers thought they saw musical instruments hung on the stars. The Lyre hangs on a bright star named Vega, the third brightest star in the northern hemisphere. You may not now be able to find this cluster of stars they called the Lyre. I shall, therefore, tell you a story to help you to remember the cluster until you can view it through a telescope.

This Lyre, the star-gazers said, once belonged to Orpheus, a musician of ancient Greece. In mythology we have some wonderful stories concerning Orpheus and his lyre. Wild animals were said to be tamed by his music, and savage men to be transfixed to the spot upon which they stood when Orpheus played. All living creatures turned to hear, and the stones rolled over to listen. So charmed was Jupiter with the man and the music that he carried the lyre to the sky when Orpheus died, and placed it among the stars.

One of the charming stories is that, when the wife of Orpheus died and went to the under-world, the musician obtained from Jupiter permission to take his lyre and to go after her and bring her back to earth. The dog guarding the entrance to the lower world growled, and each of his three mouths threatened to tear Orpheus to pieces. Then Orpheus began to play his lyre, whereupon the furious beast wagged his tail and permitted the musician to pass into Hades. Orpheus so charmed Pluto, king of the under-world, that he promised to let him take his wife back to earth provided he would return the way he came and pass the three-headed dog, Cerberus, without once looking back. If Orpheus obeyed, then Pluto would permit his wife, Eurydice, to follow him back to earth. Near the exit Orpheus, while keeping his feet in the right direction, turned his head to look back. He disobeyed, and the door between him and his loved one closed forever.

As young astronomers, I want you to fasten a great truth to the star upon which Jupiter is supposed to have hung the lyre of Orpheus. Christ is our Orpheus, who came into this under-world of sin, to rescue His loved ones and bring them back to God. Satan withstood Him and tried to close the door. The sweet music of Christ's love, and His obedience even unto death, conquered sin and Satan. If His followers had not shouted with joy, the stones would have cried out.

The text tells us that morning stars sang together. The Bible also tells us that Christ is the "bright and morning star." We can therefore think of Him as the leader of the great choir. Your heart is the lyre upon which He asks to play. Do not forget that He is the friend of every boy and girl, and that He wants to keep you here, and to change your discord into harmony and your sighs and moans into music. He is trying to bring Heaven to you on earth.

THE HERO OF APPOMATTOX

JOHN WESLEY HILL, D.D., NEW YORK.

[Dr. Hill was born in Kalida, O., in 1863. He is a descendant of the famed Rowland Hill, and unites in his pedigree English, Irish, Scotch, and Welsh elements. He was educated at Ada, O., High School and Ohio Northern University, from which he graduated in 1885 with a degree as Bachelor of Science. The same year he was admitted to the Methodist ministry. After a year and a half ministry in Washington Territory he returned to college, completing the junior year at Baldwin University and graduating in 1887 from the classical course of Northern University. He was called to Eggleston Square Church, Boston, where he also pursued theological studies at Boston University; thence he went to Ogden, Utah, where he engaged in a struggle with Mormonism, and was the means of building a fine church edifice. He also had successful pastorates in Minneapolis, Postoria, O., Harrisburg, Pa., and Jones Street Church, Brooklyn. At the Metropolitan Tabernacle, New York, his present charge, he succeeded Dr. S. Parkes Cadman, preaching to congregations that tax the capacity of the large auditorium. Dr. Hill was a personal friend of President McKinley. Ohio Northern University gave him the degree of D.D. in 1891. The sermon below is abridged from a printed report, and revised by Dr. Hill.]

How are the mighty fallen.—2 Sam. i. 19.

PROVIDENTIAL men are priceless. They turn the trend of history. They become the beacons of human progress, kindled upon the dome of the centuries. They illuminate the mental and moral atmosphere of the world. History is the story of their epochal deeds. Civilization is the lengthened shadow of their exalted souls. They come at great intervals, representing vast issues, opening new doors, founding new institutions, and framing new civilizations.

The silent centuries are the solemn priests which anoint and enthrone them. Bunyan is greater by far to-day than ever. The "soft raiment of his dream" has given him the right of way into the palaces of kings. Shakespeare communes with the whole world; Wesley has found a pulpit in every land; the name of Washington is a star of the first

magnitude in the new heavens of humanity; Lincoln is enthroned in the Westminster of universal love; Grant sits in the war council of history with Alexander, Hannibal, Martel, Marlborough, Napoleon, and Wellington, exceeding each of these colossals at the point of his greatness.

It requires the skill of a specialist to discriminate between the legendary hero of Appomattox and the silent soldier yonder in the wilderness, with his back against a tree and his face against the future, determined to fight it out on that line tho it should require all summer.

Ulysses S. Grant was born in poverty, yet through it he made his way, single-handed and alone, with no chart save his own untutored mind, no compass except his own undisciplined will, no light but that from Heaven. His was the poverty in which

the germ of manhood grows, unrestrained by the demands of luxury and untainted by the poison of prodigality. It was the poverty of plain food, rough clothes, and clean hands; the poverty in which genius grows, where fortitude develops through wrestling with the forests, and where men are lifted into immortality by the "arduous greatness of things achieved."

He was a providential man. Until his genius was uncovered by God his life was a failure. Neither in hauling wood, planting crops, raising cattle, nor tanning hides, was he a success. He found no gold in the tan-vat, no money in farming, no profit in cattle-raising, no fortune in business. Had he died in the tan-yard, behind the counter, or on the farm, the world would not have mourned the loss of a hero. His time had not yet come. He was in hiding—not from duty, but for it—taking a course in the school of adversity that he might conquer adversity, learning the trade of a tanner, in order that he might practise it upon a national scale. He was waiting for something, he knew not what!

It was Henry Ward Beecher who, while addressing an excited and tumultuous audience in Manchester, England, during the Civil War, after frequent interruptions, was challenged with the question: "Why haven't you Yankees put down the rebellion in sixty days, as you said you would?" to which Mr. Beecher replied, as by a stroke of inspiration, "Because we are fighting Americans, and not Britishers!" For two years the war raged; not unmarked by deeds of valor and heroism, but the end was not yet in view.

Lincoln, disappointed and sad, felt the weakness and moderation of his generals, and longed for a man of iron fiber, a man with fighting blood, a man who could condense his military vocabulary into two words—victory or annihilation! That man was coming! He had been heard from at Henry and Donelson. Every step of his steady, triumphant march for the rescue and salvation of the republic is worthy our most careful study. Donelson, which Grant called "our first clear victory," marked a new era in the issue between the North and the South. It transformed the conflict from a parade into a war. It sent North thousands of prisoners, more than had ever been taken at once on any field since the surrender of Ulm to Bonaparte.

Not until Grant appeared was the mili-

tary policy outlined which resulted in the triumph of the Union. He said: "The problem of the country is not to take Richmond, but to destroy the military power of Lee's army." He said to a friend, as he went out to confront Lee: "It is a question of numbers and supplies; Lee has 100,000 men; I have 150,000 men. I shall kill as many of his men as he does of mine. By and by, he will have 50,000 and I will have 100,000. Then I shall capture him!" And he did.

In his report as lieutenant-general, July 22, 1865, he says: "From an early period in the Rebellion I had been imprinted with the idea that the active and continuous operation of all the troops that could be brought into the field, regardless of season and weather, was necessary to a speedy termination of the war. From the first I was firm in the conviction that no peace could be had that would be stable and conducive to the happiness of the people, both North and South, until the military power of the Rebellion was entirely broken. I, therefore, determined first to use the greatest number of troops practicable against the armed force of the enemy; second, to hammer continuously against the armed force of the enemy and his resources, so that by mere attrition, if in no other way, there should be left nothing to him but submission to the Constitution and laws of the land."

It was out of these profound convictions that he dictated his famous statement to General Meade: "General Lee must be our objective point"; and so when General Grant took command of all the armies of the Union he formed one plan covering all the country, and reaching every officer and soldier: "Every soldier must set his face toward Lee's army."

Thus, from the day he left the Rapidan, it was a constant, persistent, resistless purpose at all costs to wipe out Lee's army. The order was simple: "Fight along the whole line," and the order was obeyed by every officer and soldier along the line, until after many days "of continuous hammering" he had driven Lee's army within the defenses of Richmond. And then following the vantage with lightning-like rapidity, he massed the forces of all the great armies for one supreme effort at Appomattox, where Lee was obliged to lay down his sword, the Confederacy was destroyed, and our glorious flag, tho bullet-riddled and blood-stained, was lifted to wave once more in all its original splendor, the emblem of a Union maintained and the guar-

anty of liberty and equality to every man beneath its ample folds.

Great are these results achieved, and great is the Union maintained through them, a union enthroned in the hearts of eighty million freemen, whose arms, as Kossuth said, are "bayonets that think."

And on Memorial Day we celebrate an epoch in the evolution and establishment of this Union, and that the glory of this occasion may be full to overflowing, we see our land at peace, and the veterans of the armies whose tremendous conflict interpreted the Constitution, mingling together in fraternal gladness, the Blue and the Gray, once pitted against each other in the heat and hatred of war, now toiling side by side in common devotion to the flag, and rejoicing in the fruits of a victory too great to be monopolized by any one section of the country, too broad to be absorbed by one nation, a victory for all the peoples of the earth, in the achievement of which every soldier was a hero, and, as many a fond tradition tells, the truest and tenderest and loftiest qualities of American manhood were equally displayed.

Such gallant men, arrayed in mortal combat over principles maintained with equal valor, account for the countless heroic and chivalric incidents which found their thrilling consummation yonder under the apple-tree where the magnanimous conqueror refused to humiliate the conquered.

No, my friends, we need not go to the fabled story of antiquity, to the chivalrous deeds of knights of old, to have our enthusiasm kindled and our wonder startled by romances of gallantry and love. The present is better, grander than all the past. Themistocles, standing upon his galley and driving the enemy at Salamis, is not to be compared with Dewey at Manila shattering the Spanish fleet, withdrawing leisurely for breakfast, and returning leisurely to complete the work of destruction. When Timoleon, the patriot general of Corinth, liberated Sicily, the citizens of Syracuse put even the wives and daughters of the opposing general to death; but when Grant met Lee at Appomattox, with what chivalry did he negotiate the terms of surrender, returning the proffered sword to the proud and dignified Lee, and with his hand upon the gate of Richmond, refusing to enter lest that act might be misunderstood to the humiliation of the sensitive, tho silenced South; and when at last we see this silent

citizen, seated yonder upon Mt. MacGregor, his life slowly ebbing away, the things of time gradually fading from his vision, what thoughts occupy his mind, what words drop from the pen which at last has become his tongue? Need I tell you? Can you not divine his innermost consciousness, the final thoughts and feelings of this simple, modest, unostentatious man, whose strength commanded the admiration of the great, and whose gentleness won the affection of children?

And now, my friends, the Union of to-day, the republic restored through the victory of Appomattox, how grand and glorious she stands!

Like springs leaping from mountains of snow, melting quietly into the earth, moistening and fructifying the seed waiting for the harvest, the mighty armies engaged in the Civil War have swiftly and silently disappeared, and now all that military energy, discipline, and skill, pouring into a thousand industries, are as beneficent in peace as they were blasting in war, and all over this mighty land, from Maine to the Golden Gate, and from the Great Lakes to the blooming gardens of the tropic South, peace and plenty are the guardian angels of our national prosperity.

Surely ours is a goodly heritage, a country boundless in resources, prodigious in enterprise, phenomenal in growth, rooted in a soil more generous than the Valley of the Nile, environed with mountains of silver and gold, irrigated with rivers like rolling lakes, and beautified with lakes like inland seas, possess of a natural basis for the greatest continuous empire ever established by man, orphaned of the solemn inspiration of antiquity, yet compensated in area for all that she lacks in age, only beginning to be conscious of her power, just stepping from isolation up.

I have wandered amid the crumbling arches and ivy-clad wonders of distant lands, lands bathed in the soft air of the storied past, where the most exquisite flower of civilization is said to bloom; but, my friends, relics are not civilization. If civilization means human happiness, the sovereignty of man, the enthronement of womanhood, the sanctity of the home, the guaranty of free education, the incorruptibility of the judiciary, the purity of the ballot, the protection of life and property, the stability of the state, the supremacy of federal authority, the recognition of Christian institutions, exalted ideals, enlarged opportunities, and civil and religious liberty guaranteed to all, then America, which stands

for freedom and justice wherever her flag is unfurled, is the very century plant of civilization, blooming with the realized ideas and ideals of all the past, fruitful of the greatest prosperity recorded in the history of the world, affording peace and protection to all who seek the shade and shelter of her wide-spread, luxuriant leaves. That plant, nurtured by Providence, rooted in justice, watered with the tears and blood of the lib-

erty-loving of all ages, stands in the world as the tree of life, the fruit whereof is for the healing of the nations! It is for us to guard it against desecration and destruction, against the foes of our civil, social, and religious institutions, and thus prove worthy the illustrious deeds of vanished years, the toils and sufferings, the defeats and victories of mighty matchless men, the epoch of Appomattox and its silent, immortal hero!

THE VOICE OF THE STONES—A MEMORIAL SERMON

THE REV. ALVA J. BRASTED, LISBON, N. D.

What mean ye by these stones?—Josh. iv. 6.

ISRAEL is reaching the Land of Promise. She has come to the banks of the Jordan. As the waters of the Red Sea divided, so the waters of the Jordan are parted before the Ark of the Covenant of Jehovah. Jehovah spoke to Joshua, and commanded that a man be selected from each of the twelve tribes and that these men pass over before the Ark of Jehovah, and that each take a stone out of the midst of the Jordan out of the place where the Priests' feet had stood firm; carry them over and lay them down in the lodging-place where Israel should lodge that night. The command was given. The men obeyed.

Israel came up out of the Jordan in the tenth day of the first month, and camped at Gilgal, and these twelve stones were set up in Gilgal. There was no inscription on them. They were placed as a memorial of the fact that when Israel passed over the Jordan by the goodness of God the waters were cut off before the Ark of the Covenant of Jehovah.

We shall not confine our thoughts to the significance of those stones at Gilgal. Let us rather turn to the monuments that stand over Southern battle-fields, those monuments and slabs of stone in our cemeteries that mark the burial-places of the men who fought for liberty and union in the Civil War. I ask, What mean these stones?

Almost every schoolboy is familiar with the history of the Civil War. Almost every child who marches to the cemetery to decorate the graves of the soldiers, if asked what these stones mean, could answer, the liberation of the slaves—the freedom of four million bondsmen.

Slavery had become deeply rooted in our country. It was believed that the man whose skin was black was born to serve. A large

portion of our people believed that slavery was right. The preacher defended it in the pulpit.

Our fathers saw the evil of this institution. They fought it and eradicated slavery forever. No armies ever freed so many bondsmen. No armies ever fought harder for the right. Their posterity will never forget the heroic service that they have rendered, and will never cease to honor their memory. The sons of slavery will not forget. Long after we shall have passed away, after many coming generations shall have returned to dust, after the monuments over the graves of the heroic dead shall bear the marks of centuries; then at that remote date the posterity of slaves now free shall stand beside these graves humble, grateful, reverent; long will they stand beside them in deep devoted silence, with hearts consecrated to the memory of the men who fought for their freedom and who by the help of God led them up out of the valley of the shadow of death, out of the land of bondage.

But these stones mean more than the liberation of the African race in America. They suggest not only liberty, but union.

The South stood for State sovereignty. It held that a State had the right to declare null and void an act of Congress; that if a State desired, it could withdraw from the Union.

If this principle had prevailed it would have divided our country into as many nations as there are States. It would have made Congress as a toy to be played with. It would have robbed the government of a head.

The men of the North stood for national sovereignty—for an indissoluble Union of all the States under one central government. Because they won, there is to-day no North, no South, no East, no West. "We are one people, with one language and one flag." Be-

cause they won, America is to-day a world-wide power, and an American citizen and the American flag are respected and honored the world over. Because they won, the sons of the North and South fought in the same line in the battle at Santiago, and stood beside the same guns in Manila harbor. Their victory saved this country. If there is any value in unity and free government; if there is any benefit in safety and protection; if there is any worth in having a flag that has not lost a single stripe nor a single star, then to these men who lived and died for liberty and union all coming generations must ever render profoundest gratitude.

But these stones remind us of greater things than the liberation of bondsmen, greater things than the establishment of peace and union in the family of States. If they had failed after all their efforts to accomplish their purpose, still their service would have been just as great, their memory just as sacred. True greatness does not consist so much in the successful accomplishment of a work as in the motive and purpose which prompt the action. "Not failure, but low aim is crime." The greatest conquests of the men who fought in the Civil War were won not on Southern battle-fields, but in their own hearts. Their supreme greatness was their loyalty and devotion to the call of country and the call of God. They knew what the answer to the call would mean. But they did not turn a deaf ear. They replied, "Speak, Lord, for thy servant heareth." They were called to the march, the hospital, the prison, the battle-field. They were called to part with loved ones; to say good-by, and many of them for the last time. It was a sad and long farewell.

The "jaws of death," the mouth of war's most terrible hell could not turn them from their course of loyalty and obedience. They had one determination, and that was to remain loyal and obedient to the end. It was a loyalty indomitable. It knew no fear. No hardships, no difficulty could repel it. There is Captain Ellsworth taking down the Confederate flag, and paying his life as the price of the deed. There is Farragut, the brave old admiral, lashed to the rigging in the great naval battle. Thomas is firm as a rock at Chickamauga. At Gettysburg more than twenty thousand Union soldiers shed their last drop of blood for country. Sherman asked a question, replies, "On to Atlanta."

Grant asked a question, replies, "On to Richmond." They had one thought, one purpose, and that was to conquer in the battle of principles which they had set out to win. This spirit of loyalty and obedience possess all; the least and the greatest, the oldest and the youngest, had this same spirit. They fought till almost every home in the nation had mourning on the door. They fought till, for every slave that was freed there had been paid the ransom of a human life. The sun has never shone upon greater men, greater deeds, or greater battles. What a marvelous lesson to all coming generations—a lesson of loyalty and obedience and it is a lesson that is needed to-day.

A spirit of disloyalty and anarchy has come to exist to a considerable degree in our country. The anarchic teachings of Europe are taught in America. These people teach the overthrow of all government. They would destroy all governmental officials. They banish not only law, but God. They are so bold as to hold not only secret, but public, meetings in our cities which are the centers of anarchy.

The great stream of immigrants from Europe, the dissatisfied, disloyal citizens of this country are swelling the numbers of anarchists in America. As is poison to the body, so is anarchy to the nation. It was anarchy that took the life of Lincoln; anarchy that assassinated Garfield and McKinley.

But all of anarchy is not found in the assassin, or in the recognized teachers of this party. The spirit of anarchy exists wherever law is violated. Anarchy would do away with law; and the man who violates the law or encourages such violation is the friend and colleague of anarchy. Just to the extent that the law is overridden or violated, there is anarchy. When the strikers resort to the destruction of property, make assault upon law-abiding citizens, wound them, take their lives, they are breathing the breath and doing the deeds of anarchy. The politician who offers bribes, the election judge who returns a false report of the ballot, the capitalist who violates the laws of commerce and of humanity, the business man who sells goods contrary to law, the striker who violates the law, are doing the work of anarchy. Let this spirit of disloyalty and disobedience have full sway, and law is gone, government is gone, protection gone; chaos reigns. Our only hope of

safety, and of righteous government, is in such loyalty and obedience as characterized the men of the Civil War.

These stones at Gilgal were to remind Israel of the goodness of God; that Jehovah was ever with them. These monuments of the departed members of the Grand Army of the Republic also remind us of the presence and help of Jehovah. They remind us that God was with them; that during the dark days of rebellion He was their hope and stay.

God's purpose in the universe is holy, and God's hand is ever visible in history working out His holy plans. God is not always on "the side of the heaviest battalions," but He is always on the side of right. Hence in the great movements of history it is the right that at last prevails. We see the bondsmen of Egypt given their liberty. We see the forces of Moslem checked at Tours, and Europe saved from the aggression of Mohammed. We see the conquests of Charles the Great which prepare Europe for better government and higher civilization. We see the triumphs of Julius Cæsar which minister to the progress of Europe. We see Holland succeed in her struggle for liberty. We see England in her conflict with the divine right of kings and the supremacy of the papacy, and here again right prevails. We see the American colonies fighting against oppression. They succeed. The Union armies contend for liberty and union, and here too the forces of right prevail. We see the gods of paganism destroyed and Christianity becomes the religion of the civi-

lized world. God is in history. His hand directs. "He rides upon the whirlwind and directs the storm." These stones remind us that the battle these men fought was the Lord's, and that Jehovah was with them to give victory.

As God was with Moses, so He was with Lincoln. The same God who gave Israel victory over her foes led our fathers through four years of civil strife. It was Jehovah who gave the soldier courage to say farewell. It was Jehovah who gave him power to endure the cold and cruel destinies of war. And as we honor the men who fought let us not forget to honor God, for it was His spirit that directed and inspired statesman and soldier. It was Jehovah who was in the cloudy pillar by day and the fire by night that ever went before our armies to direct.

Full of significance were these stones which the children of Israel set up at Gilgal. They spoke of the past, ever rich in valuable experience. They spoke of deliverance. They spoke of the eternal goodness of God.

These stones over our own battle-fields, in our own cemeteries, speak of freedom and of union. They speak of a loyalty and obedience that rivals that of the three hundred Lacedæmonians at Thermopylæ. They tell us how Jehovah was their God, and that He did not forsake them; that they were strong and of good courage, because Jehovah was with them whithersoever they went. They speak of a patriotism which will be an inspiration to all coming generations.

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."

FROM THE REV. C. W. KING.

The Greatest Unused Power in the World. "Having a form of godliness, but denying the power thereof."—2 Tim. iii. 5.

Sonship Power, plus Service Power. "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name."—John i. 12. "But ye shall receive power . . . and ye shall be witnesses," &c.—Acts i. 8.

God's Power House. "And when they prayed, the place was shaken . . . ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart. . . . And with great power gave the apostles witness," &c.—Acts iv. 31-33.

Power to Let. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. i. 16. "Now unto him that is able . . . , according to the power that worketh in us."—Eph. iii. 20.

The Place of Power. "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet thee," &c.—Ex. xxv. 21, 22. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. v. 6.

The Secret of Power. "Who through the Eternal Spirit offered himself without spot unto God." Heb. ix. 14. "According to the power that worketh in us."—Eph. iii. 20.

OUTLINES

Emmaus

Luke xxiv. 13-35.

- I. A SAD walk (vs. 13).
- II. An interesting conversation (vs. 14).
- III. A remarkable stranger (vs. 15).
- IV. An agreeable companion (vs. 15).
- V. A profound conference (vs. 15-24).
- VI. A wonderful exposition (vs. 25-27).
- VII. A friendly feast (vs. 29, 30).
- VIII. A surprizing manifestation (vs. 31).
- IX. Burning hearts (vs. 32).
- X. A tongue of fire (vs. 32).
- XI. Swift feet (vs. 33).
- XII. News too good to be kept (vs. 33-35).—From "The Evangelist's Wallet."

Renewal

Thou renewest the face of the earth.—Ps. civ. 30;
Shall renew their strength.—Isa. xl. 31;
Renewed the knowledge.—Col. iii. 10.

I. SPRING is a time of renewal. Winter with its darkness and storms has given place to a season of sunshine and shower. All around are signs of life, and of life more abundant. Birds sing. "The pastures are clothed with flocks." The Word tells us that the renewal of man's spiritual nature is God's work. The new creation is His delight, a greater work than that of the physical creation. The one is temporal, the other eternal.

II. The spring of grace was ushered in by a new life which was born into the world. "The life was manifested and we have seen it," was the joyful testimony of the beloved apostle. He came to communicate His own life to those who were willing to die unto sin and live unto righteousness. There was a new hope set before men.

III. The spring of grace is a time of spiritual renewal. Originally God and man were alike, for man bore the image of his Maker. But that image got dimmed, or obliterated, and the human became evident in him and his children. By the divine birth he again bears the image of God. Renewal of spirit will be evident in a life after the pattern of the Savior.

Renewal of strength is a necessity in the divine life. Strength for the entire course of the believer's life is not given at conversion, but only sufficient for present needs. Hence the necessity of a life of dependence upon

God. Our strength gets exhausted, but there is no need to become weak, for by waiting on the Lord we renew our strength. It is the nature of the new life to rise to its source if we only give it the chance. To wait on the Lord does not imply inactivity, but receptivity; it is not relaxation, but dedication. J. M.

The Great Gardener's Growing Crop

And he said, So is the kingdom of God, &c.—Mark iv. 26-29.

"Whence the germ of life in the kingdom of heaven? Thou seest the effect of it but canst not tell whence it cometh."

Yes, we of to-day see in effect a mysterious growth, and can only echo the Master's definition—"Kingdom of God."

I. It is the only crop, or form of growth, which the Creator has retained in direct control. Long ago the command was rightly construed by man, "replenish the earth and subdue it," dependent upon the regularly established courses of nature. But human life from the first has remained under the guiding hand and in direct responsibility to God.

II. The history of revelation from Adam to Malachi may be regarded as the first stage of divine culture. "Thou broughtest a vine out of Egypt."—Ps. lxxx. 8.

III. Then comes the Messianic herald of the Kingdom of God saying, "My Father worketh even until now, and I work." The succeeding nineteen centuries have witnessed the upspringing effects of that "work" in every land, and reverently attribute it to the one great Gardener.

IV. Following the first law of the living seed—responsiveness to higher influences—we await in patience the orderly consummation. C. R. S.

The Meaning of the Gospel

The Gospel . . . it is the power of God unto salvation.—Rom. i. 16.

In this classic of Christianity we should expect to find just such a clear, concise definition of its author's conception. The Gospel:

I. A power: not a legend, or a theory, or a ritual, or tidings.

II. A divine power personally manifested.

III. A saving agency. Touching the fundamentals of life—conscience, love, hope—it

transforms by showing the need and opening the way for the remedy—Spirit of God. Disclosing the righteousness of God, not as a manifestation of harsh justice, but as a merciful appeal to faith.

IV. An impartial, yet orderly revelation, for "every one that believeth." Of such, neither philosopher, jurist, poet, nor priest need be "ashamed." C. R. S.

The Sunday Newspaper

Take us the foxes, the little foxes, that spoil the vines.—Song of Solomon, ii. 1.

THE prevalent, growing, ominous sin of our time is Sabbath desecration. As a rule, Christian people mean to do right in this matter as in other things, but, for want of reflection, they oftentimes lend their influence the wrong way.

I. The Sunday newspaper is unnecessary; and, if unnecessary, it ought not to be.

II. It is unlawful. In many of our commonwealths it is under a legal ban.

III. The Sunday newspaper is disreputable.

IV. It robs an army of employees of their needed rest. It is estimated that since the introduction of the Sunday newspaper not less than 150,000 compositors and pressmen and others are kept at work seven days in the week, 365 days in the year.

V. It invades the Sabbath rest of a great multitude of business men.

VI. It breaks up the home life. Time was when in Christian families the members gathered at the family altar to worship; and after that came the reading of good books and the religious press. There was room in those days for missionary magazines; children found time to read their Sunday-school books. But how is it now? The head of the family reads his Sunday paper, and the boys and girls are waiting covetously for him to get through with it. God and heaven are crowded out.

VII. It unfits for the sanctuary. It is difficult to see how a man can come from the perusal of the Sunday newspaper to sing, without hypocrisy—

This is the day the Lord hath made.

He calls the hours His own:

Let heaven rejoice, let earth be glad,

And praise surround the throne.

VIII. It enfeebles the conscience. The conscience of Christian people generally has been enfeebled and debauched in this way. I can remember when there was entire una-

nimity among Christians as to Sabbath desecration of every sort; but we have grown accustomed to it. D. J. B.

The Present Religious Crisis

Can ye not discern the signs of the times.—Matt. xvi. 3.

THE Jewish mind was adept at sign-reading. Pictorial, imaginative. When Jesus came, the world was in religious unrest. We are in the same condition to-day. An age of questionings. Something has happened to produce this. Is there any need to fear? What are the causes?

I. The spirit of adventure, discovery, and exploration, beginning with Columbus.

II. The spirit of free investigation.

III. The principles of human liberty given in the Reformation.

IV. The revelations of science; psychology; geology—world older than supposed; biology—evolution changed our views.

V. The critical, historical study of the Bible.

The Christian need not fear in these days of adjustment, nothing vital to his faith has been set aside.

The Boastful Ax

Shall the ax boast itself against him that heweth therewith?—Isa. x. 15.

THE proud boastings of the Assyrian monarch had been uttered and now the prophet speaks.

I. He uses a figure to illustrate his meaning. 1. The idea presented is not simply that of boastfulness, but presumptuous inversion of true relations that obtain between man and his tools, mind and matter. 2. The figure points to a temptation common especially among the strong, to rely on their own skill and ability as the king preposterously did. 3. The figure indicates a tendency of the mind of man—the disconnection of industrial pursuits from God, and forgetfulness of divine providence. 4. The question of the text implies a definite place for each—the agent and instrument, utility corresponding with design of instrument, responsibility corresponding with ability of agent.

II. The appeal of the figure. 1. The acceptance of divine sovereignty 2. Recognition of God who makes and appoints each; and is around, above, and over everything.

All things to serve His ends means the highest good to men. C. A. T.

OUTLINES FOR MEMORIAL DAY

Memorial Jewels

His blood be on us, and on our children.—Matt. xxvii. 25.

His blood drops: Heaven's gems scattered at the feet of man.

The jewels picked up at the foot of the Cross make emblems beautiful and attractive, with which each soldier of the Cross may adorn himself.

I. Absolute obedience. "Not my will but thine be done."

II. Mercy for the unfortunate and ignorant. Good for evil,—“Father, forgive them; for they know not what they do.”

III. Service as a luxury. The use of what is in thine hand—to lift up. “I am among you as one that serveth.” He served the dying thief.

IV. Duty to our brother and our God. This is “the king and parent of human life”; “the great mountain road to God.” Duty: a debt divinely paid; for this purpose God gave His Son.

Unrequited Toil

Other men labored, and ye are entered into their labors.—John iv. 38.

HOWEVER impossible it may seem to us to make a return for services rendered us by the men who sacrificed and died for the cause of freedom and for their country, we can reward them to quite a large measure:

I. By entering heartily into every place of that new national life that their sacrifices and death procured for us. Obedience to law, and respect for the sovereign right of the nation.

II. We can best remunerate our heroes, by “entering into their labors.” 1. The spirit that impelled them. 2. Their labor of love; intense love of liberty. 3. By courageously holding fast what was so dearly bought, by the giving of our lives to preserve and perpetuate our heritage, union and freedom.

The Soldier's Hold Hard

And having done all, to stand.—Eph. vi. 13.

“FORWARD march” is the general characteristic of the Christian soldier. There is no provision made for his retreat, but he receives orders “to stand” some of the time. His lot is charging or standing.

“And having done all”—all he can or

knows to do—“to stand.” A lesson for the soldier to learn.

I. To stand—hold fast. Just hold his ground. This requires courage without the thrill of excitement that nerves men in a fierce charge so that they forget the danger. Courage to stand and see the phalanges of the foe coming nearer and nearer; to stand steadfast in the face of waving bayonets and flashing sabers.

II. It means, in every crisis the Christian soldier is to stand the test:—1. Of courage of his convictions and the test of principles for which he lives. 2. The test of brotherliness—the sacrifices he voluntarily offers to maintain it. The men whose memories are so dear crossed the river through flames to secure it.

III. To the Christian warrior it means to “stand fast in the liberty wherewith Christ hath made us free.” Protect it, defend it, and sanctify it with his life's blood.

Qualities Worthy of Reproduction

So fight I, not as one that beateth the air.—1 Cor. ix. 26.

THERE are qualities of character that we do well to remember each Memorial Day—traits wrought out through trying circumstances. War seems horrible, but it brings out some of the highest qualities of one's nature.

I. These qualities should be the inspiration of every “true blue” soldier of the Cross. To the credit of the warriors who have been laid away under the green turf and the national emblem; and to the credit of the living, there are recorded the marks of their never-failing courage, of their willing sacrifices, of their patriotic devotion.

II. The ideals of the warrior, whose memories we cherish, should be ours. Not merely to endure, hold out in the long marches and privations, but to obtain the reward; not merely to be a standard-bearer, but under it and for it to win the victory.

III. The individual soldier's preparation should be ours: 1. Bodily subjection. 2. Freedom from encumbrances. 3. Mastery, by drill, of the tactics of warfare, drill “to endure hardness as a good soldier of Jesus Christ.” 4. The spirit of readiness—ready for the roll-call.

C. A. T.

ILLUSTRATIONS

Humble Usefulness.—In one of the finest parks in New Orleans is a unique monument. It contains the single word "Margaret," and is situated on a triangular grass-plot named "Margaret Place." It has the distinction of being the first monument erected to a woman in America. And what did Margaret Haughery do to deserve this honor? "The sisters of a neighboring asylum were in straits to provide for the orphans in their charge, and even struggling to build a large house for them. Margaret offered a share in her earnings. From what she saved in the laundry, she bought two cows, opened a dairy, and delivered the milk herself. Every morning, rain or shine, she drove the cart herself, and returning would gather up the cold victuals she could beg to distribute at the asylum. She nursed the orphans when the epidemic raged. The new building was completed. Later her dairy was enlarged, and Margaret out of the money made built her own infant asylum, itself followed by a training-home for grown girls."

Of H. W. Beecher's "Aunt Edith," a woman after Margaret's type, the great preacher once said: "When she got to heaven, she modestly wondered why she was so favored, but all the angels kept wondering why she had not been there from all eternity." The world would be far the poorer without the Margarets and Aunt Ediths, "who have done what they could." "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. xxvi. 13.—*G. D.*

Pilgrimage.—A writer in the *Christian Scotsman* points out one prophecy of our heavenly home in the following incident:

The next time you are in London, if you go along by Hyde Park yonder, look at the second house by the gate; it belongs to Lord Rothschild, who is, perhaps, the richest man in the world. He is a power in the world. Look at his house, look at the marble pillars in it, and at the cornice yonder; there, at the end of one of the cornices it is unfinished. He is an orthodox Jew; and every Jew's house, according to tradition, has some piece unfinished, to bear testimony that the occupier is but a pilgrim here; that he is looking, like Father Abraham, for the "city that hath foundations"; and there the unfinished cornice of the Jew says, beautiful as it is: "This is not my home; I am traveling to eternity."

"Precariousness is the soul of everything belonging to time."—*G. D.*

Late Appreciation.—Two sisters, actresses, committed suicide in London some time since, because of abject poverty. At the funeral there were seventy wreaths, any one of which cost enough to have relieved their wants for weeks, according to the cabled report of the obsequies.

"There are no more bitter tears shed over graves than those for words left unsaid and deeds left undone."—*G. D.*

Posthumous Influence.—As I stood, on April 17, 1904, in Greenwood Cemetery at the grave of T. DeWitt Talmage, musing over the career and wide-spread fame of that celebrated preacher, the page of a newspaper came drifting toward the spot on which, without taking it up, could be easily read, printed in large letters—"The Knowledge of the Glory of the Lord." The incident was striking because the words were so plainly significant of Talmage's mighty mission, by tongue and pen, in disseminating Christ's Gospel throughout the earth. It was the late D. L. Moody's opinion that, after Spurgeon's death, Talmage was the most useful of all then living men.

"Being dead he yet speaketh!" "God buries the unknown, but carries on his work."—*G. D.*

Prevention.—Dr. John B. Huber declares that consumption is comparatively absent from one of the most crowded tenement districts of New York City, simply because that locality is occupied by Hebrews, whose temperance principles with reference to animal food are so well known. Poor food and bad ventilation contribute largely to this disease, of which it is said that one-seventh die between the ages of fifteen and forty-five. Tuberculous dust is found in two-thirds of the dirty houses and in one-half of the fairly clean tenements occupied by consumptives, because of their badly lighted and poorly ventilated apartments.

Schoolrooms should be flushed with fresh air during intermission, and every three months disinfected. Botany and geological examinations should be rigidly enforced. In France open-air colonies for infected children are established, and New York City has a floating hospital, while Coney Island has a home for tuberculous youth where they are soon restored to health.

Prevention will wipe out the terrible annual loss from intemperance and save wives and children from a great curse. The culpable blindness of society contributes to the crowding cemeteries and to the woes of individual and national life.—*N. C. A.*

Spiritual Hunger.—Those who have read "The Lure of the Labrador Wild" remember the picture of starvation so vividly portrayed in the story of the retreat of Hubbard and Wallace from that desolate region. Supplies consumed, game vanished, fishing a failure! Physical fiber wasting, strength waning! Every tissue of the body vainly crying, Food! They dreamed of food by night and wakened to find it but a dream. They tried to talk of other things, but always their conversation turned upon things to eat. The pain of hunger ceased, but tissue wasted and strength waned. How greedily they seized upon the refuse left from game killed on their inward journey! What a prize were those few pounds of cached moldy flour! Finally Hubbard dies in his tent happy and painless—vitality absolutely exhausted for sheer lack of food! Physical hunger! A type of spiritual hunger! There may or may not be spiritual pain, but deprive the soul of spiritual food, and oh, the waste of spiritual tissue, the waning of spiritual strength! And is not this revealed in the very greed with which people nibble at the dry bones of philosophy, swallow the nostrums of spiritual quacks, or devour the effete systems of pagan religions, presented in some new dress,—anything to satisfy the cry of the soul for food! But the true bread came down from Heaven.—*S. C. M.*

Development.—If a rosebud is plucked from the parent bush and placed in water, it will blossom into a beautiful rose, sooner than its equally developed sister that is left on the bush. Yet we mourn when God, the loving soul-gardener, plucks from its earthly environment a life that is just beginning to unfold its possibilities. To our earthbound vision the life is nipt in the bud. We cover the little casket with cut flowers, and it is fitting that we do so, for they are the emblems of the life that is perfected by its changed environments. The gardener takes it away that it may the more quickly develop into the perfect blossom of eternity.—*O. A. S.*

Direction.—Driving in the northern suburbs of the city I came across a man with a box of homing pigeons.

He told me that he came from the southern part of the city and had brought the birds out for practise.

I waited for him to liberate one, and observed the actions of the bird. It flew back and forth in various directions for a while over the roofs of houses and between the tall chimneys of near-by factories, as if it were lost. Then it began to soar upward until, at quite a height, it started south, and until lost to view was going in a direct line for its home.

So the Christian whose life is given to worldliness loses the sense of the heavenly home, and rushes aimlessly hither and thither.

But let him recognize his heavenly citizenship, and let his spirit soar into the pure atmosphere of God's love; then his spiritual vision sees the New Jerusalem, and the life takes on directness and steadies itself upon its course toward life eternal.—*G. F. W.*

Judgment.—"Judas went to his own place." But there was no harsh judge to thrust him into it. He went away willingly. Capture a worm, a muskrat, and a swallow, and let them all go at once. There they go each to its own sphere: the earth, the water, and the upper air. You need not thrust them into their places. I hold in my hand a stone and an inflated toy balloon, and I let go of both at the same instant. One ascends, the other descends. They rest only when they find adjustment. In all eternity there will be no hand of God to thrust you down. If you go down, it will be because that is the natural course for such a manhood as yours will be. But on that shore stands a great Father who delights to see men come up to dwell with Him. You can rise to Him if you have received His nature and assimilated your life to His. Judgment is adjustment.—*A. J. A.*

Unused Power.—I once heard the late Dr. A. J. Gordon tell this incident: An American with an English gentleman was viewing the Niagara whirlpool rapids, when he said to his friend: "Come, and I'll show you the greatest unused power in the world"; and taking him to the foot of Niagara Falls, "There," he said, "is the greatest unused power in the world!" "Ah, no, my brother.

Not so!" was the earnest reply of this visitor. "The greatest unused power in the world is the Holy Spirit of the living God." That was a significant word, that was an impressive moment for the two men.—C. W. K.

Aim.—Not everybody can do great things in this world, but almost everybody can make an effort to do the things that make life worth living. Some of those things are enumerated in the poem by Ruth G. D. Havens in the *Metropolitan Magazine*:

"To try is better than the thing you try for,
To hope is higher than the height attained,
To love is greater than the love you sigh for,
To seek is nobler than the object gained.
To 'wrestle with the angel'—this avails,
Altho the motive for the wrestling fails.

"To learn is more essential than the knowing,
To know is deeper than the wisdom found;
To live is grander than all life's bestowing,
To advance, more fruitful than the vantage-ground.

To give is far more blessed than receiving,
To tell the truth needs not to force believing.

"To speak is voice eternal in vibration,
To blaze a trail is safer than hewn road;
To think is power of infinite creation
To trust is finer than to see your God.
To think—to act—these bridge the world's abysses;
To die—no soul has told a soul what this is."

Indecision.—The apostle enjoins us to "redeem the time because the days are evil." The days can become good by our determination to be good and do good. Goethe says:

"Lose this day loitering, 'twill be the same story
To-morrow, and the next more dilatory;
For indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute!
What you can do, or think you can, begin it!
Boldness has genius, power, and magic in it!
Only engage, and then the mind grows heated;
Begin it, and the work will be completed."
—Translation from Goethe.

Memorial Day.—The two poems that follow will have quotable value for Memorial Day:

The hurrying years are thieves, that bear away
Their burdens to the past, and bury deep
Uncounted recollections, tho we keep
In closest grasp such treasure as we may
Of golden memories. So we meet to-day
To guard the riches of historic truth;
To teach their value to the heart of youth,
And some small part of honor's debt to pay.

Some part, not all. To yield the utmost due
Would leave us bankrupt. We must take the gift

Of offered life, nor think our debt to lift
With wreaths and praises. Amaranth and rue,

Myrtle and laurel, tho we richly strew
Where heroes rest, unheeded is their bloom,
To speech or song, the silence of the tomb
Gives back no echo, and we weep anew.

Our thanks are poor. This land they served,
behold,
Rich, prosperous, peaceful, blest, forever free

From that black stain of human slavery
That brought God's wrath upon us—strong and bold

To seize the future with its uncoined gold
Of boundless possibilities of good
Bound in one bond of loyal brotherhood,
Such heritage is ours; our debt, untold.

But for one moment, would we count the cost?
Upon this quiet air, we have again
The guns of Sumter, and the call for men;
The swift enrolment of a martial host
Whose hurrying tread doth shake from coast to coast

The trembling land; we feel the awful strain
Of long suspense and peril, and the pain
That answers to the news of battles lost.

These paid the price. But, howsoever great,
Our peace was worth the purchase. Can we doubt

The God of nations wrought His purpose out
Through that wild conflict? For the voice of hate
Long since fell into silence, and the state

Rose nobler, grander, stronger than before
For peace and union pledged forevermore.
GRACE AGNES TIMMERMAN.

Hats off! 'Tis here they make
Their last unbroken camp,
No bugles shall them wake,
For them no war-steeds champ,
The Captain and his troop,
The Corp'ral and his squad,
From one all-equal group
Beneath the peaceful sod.

Hats off! For here they come—
Those others, still on guard,
Who follow to the drum,
By time and tempest scarred.
The private and his chief,
The blouse and chevroned sleeve—
Together ranked in grief,
As comrades, joined to grieve.

Hats off! Unto the van:
Hats off! Unto the rear!
They mingle, man and man,
In memory, and 'midst tear.
Now sadly sounds the "taps!"
Slow moves the guard away.
Again are drawn the flaps,
Until another May.

EDWARD L. SABIN.

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

A Criticism of Dr. Paton's Article

Editor of THE HOMILETIC REVIEW:

The first impression made on me by Dr. L. B. Paton's article in your February number was a sense of distress. Upon careful rereading it seemed to me so certainly, but so subtly unsound that I felt sure some one would send you an analysis of it for the benefit of busy pastors.

He says, quoting a Catholic writer: "There is only one mathematic, one chemistry, one history, one exegesis, one justice, one truth." —Why ignore the "one faith"? "The questions," he says, "that higher criticism investigates are questions of fact, not of religious opinion." Yet he adds: "Whether the verse on the three heavenly witnesses is a part of 1 John, whether the book of Genesis is composite . . . are matters of fact in regard to which agnostics . . . and Protestants are equally competent to express an opinion"; whereas he has just disbarred or outlawed "opinion" from the court of higher criticism, unless he means that critical opinions are facts, but religious opinions are not.

He concludes: "These [the scientific, esthetic, and religious] are not successive, but parallel ways of studying the Bible. . . . The only interrelation that can be admitted is that each may furnish new facts for the consideration of the others."

I would suggest "we walk by faith"; "what portion hath a believer with an unbeliever?" That of settling the canon, text, and authority of the believers' Bible?

Agnostic and Protestant must agree as to matters purely of fact and as unrelated; such as that the verse on the three heavenly witnesses is in MSS. 1, 2, 3, and not in MSS. 4, 5, 6. But it is impossible to base any opinion on a fact without the opinion being affected by the mental attitude of the faculty called faith.

Dr. Paton partly acknowledges this in saying that each way may furnish facts for the others. But he does not seem to realize that by facts he means material, both facts and opinions. Not only does each way furnish material, but every man always comes at any given question with his mind already holding material, if not in the shape of facts at least of opinions, that bear some sort of relation to the question.

The Protestant in faith is satisfied that Jesus rose from the dead. This opinion or judgment of faith satisfies him that supernatural acts were normal with Jesus. Supernatural light and power, resulting in miracles and revelation, are normal in the sphere where Jesus moves. They would occur now were there occasion. Miracle and revelation are to the Protestant natural elements in the line of history by which God led up to the incarnation.

The agnostic satisfies himself that he never saw the risen Christ; then that no so-called present-day miracle bears scrutiny; then he postulates that no alleged miracles or revelations could have borne such scrutiny as his, had they been subjected to it by contemporaries.

The mental attitude of faith in the Protestant, of unfaith in the agnostic, constitutes what Dr. Paton might call a fact which the religious way of study obtrudes at the beginning of any attempt to form any opinion whatever on any Scriptural problem whatever.

Not to mention other phases of the influence of the critics' mental attitude, the mental attitude of writer, copyists, and custodians of any text in question (a supremely important fact) can not seem the same to agnostic and Protestant.

To the agnostic their mental attitudes were natural, but made unsteady by self-interest, delusion, atrophy of scientific faculties, ignorance of critical apparatus, and other conditions, all unknowable as to their extent in any given case. And he gives fraud and error every possible credit in order to allow the supernatural as little evidence as possible; and he demolishes, when other arguments lack, by the dictum that so much of the Bible being discredited, it is fair to suppose the remainder is discreditable,

To the Protestant their mental attitudes were natural, but steadied by special God-help that enabled them to be true to what man ought to be, and to apprehend God as He is. To the Protestant human limitations and human reliability, and the nature and will of God are so exceptionally manifest in each book of the Bible that each book by itself has been set forward as being written and preserved by men inspired by God.

This fixt faith stands, like Ezekiel's wheels, full of eyes, scrutinizing every opinion suggested, even the most insignificant and un-doctrinal, lest in admitting a suggestion from the enemies of the faith who profess to be learned in criticism it should find that among such admissions a destructive principle should be granted, as a wolf in the indistinctness of twilight might, with a shepherd not alert enough, sneak into the fold along with the sheep.

One of the first purely critical questions arising after noting that some MSS. contain that passage in 1 John, and others do not, is, What mental attitudes most rationally explain this fact. The agnostic will suggest that the heat of doctrinal dispute moved some early copyist to forge the passage. The Protestant will suggest that some early copyist who heard the author use the expression in a sermon similar to the epistle inserted it to fill out the thought. The agnostic's suggestion vitiates the spiritual purity of the book. The Protestant's suggestion preserves the spiritual purity of both sets of MSS.

Dr. Paton cited several great critical problems, the doctrinal importance of which is insignificant compared with their curiosity. But if we allow ourselves to be tricked in connection with such problems into admitting the unsound principle that agnostic and Protestant are equally competent to express critical opinions on Scripture we will find that principle to be a wolf inside the walls. It will tear at and mangle even the risen Christ.

E. C. MUSSELMAN.

GREENVILLE, PA.

Did Our Lord Never Laugh?

Editor of THE HOMILETIC REVIEW:

In an article which appeared in *THE HOMILETIC REVIEW* for November there occurs the statement that "it is charged that Jesus took life too seriously, was too often sad and deprest, never laughed, while tears and sighs punctuated His words and acts" (page 368).

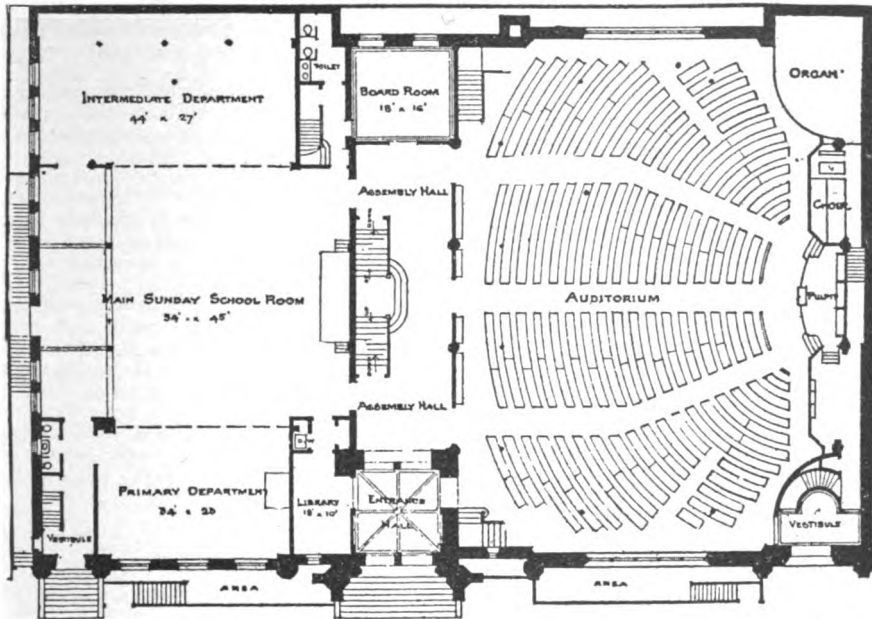
It is, apparently, true that He was deprest sometimes, on account of others, in view of His own earthly condition, and nothing could well be more natural than that He would compare His own situation in life with those who were more favorably circumstanced with reference to worldly goods. His con-

dition given, justice to Himself and those who would follow Him would necessitate His warning them that there was no worldly glory to be gained by coming into His little band. He need not be pessimistic even while telling them that "the foxes have holes and the birds of the air their nests, but the son of man hath not where to lay his head." As to the despondency of His mind, which is argued from His question whether when the Son of Man cometh faith shall be found on the earth, it may be suggested that it is not faith in general He is alluding to, but "the faith"; this faith He is speaking about and that there is not necessarily any gloomy thought connected with it.

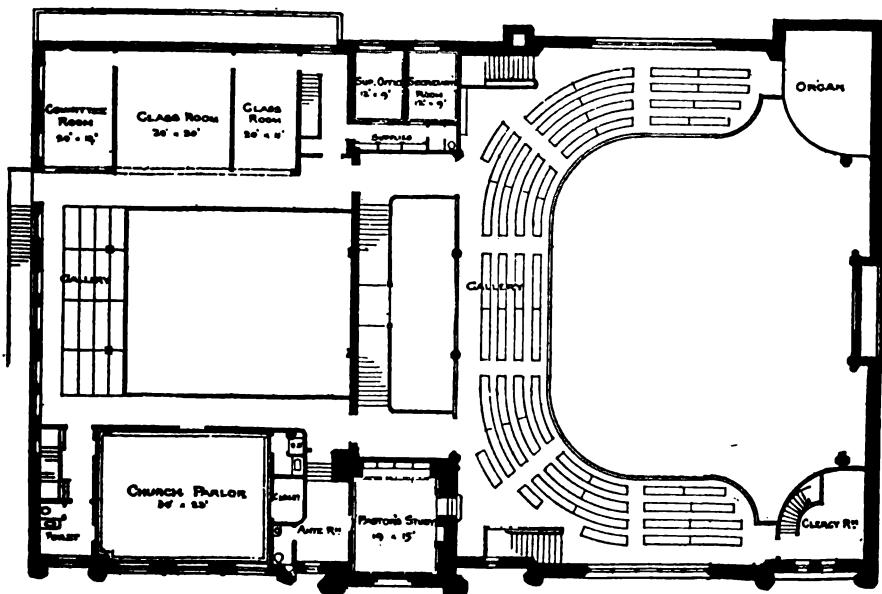
Nevertheless, there is an impression abroad that our blest Lord was always serious to soberness, if, indeed, not sober to moroseness. That our Lord was never frivolous goes, of course, without saying. His mission was too important for that; the gravity of it precluded the possibility of any levity on His part. But the absence of frivolousness is no justification for the assumption that there is continual sorrow and moroseness. A certain type of mind naturally assumes that, because His was a most weighty mission, therefore there could be no place in His life for anything but "tears and sighs." Gladstone was charged with the affairs of the British empire, and yet there were times when he loved to "teeter totter" the child Dorothy on his knee. And our Lord was surely as many-sided as the statesman. It seems a saner view of the matter to suppose that as our Lord came to do the will of the Father He had a deep-seated consciousness of the Father's approval and a holy joy in that consciousness.

The prophet Isaiah, looking forward to His coming, foresaw Him as vividly, as realistically, as joyous and glad. He was "anointed with the oil of gladness above his fellows." Nor can there be any possible doubt that this description was an accurate one. That it was not an ideal sketch is shown by the fact that Jesus made it the text for His first recorded public address to His fellow townsmen in Nazareth.

Pessimistic men do not seek festive scenes, nor enter into the spirit of them as Jesus did at the marriage in Cana of Galilee. They do not glory in the gorgeousness of the effulgence of a summer sunset; they do not go into raptures over the perfection of



SECOND FLOOR.



FIRST FLOOR.

(See article on preceding page.)

RECENT BOOKS

"Of making many books there is no end."

THE SPHERE OF RELIGION. By FRANK SARGENT HOFFMAN. Cloth, 12mo. G. P. Putnam's Sons. \$1.75, *net*.

This book is written, the author tells us, "for the express purpose of interesting young men and women, especially in our colleges, in the study of religion." The conviction that religion is necessary to man and that he has an incurable taste for it, is deep in Professor Hoffman's mind. He aims at an account of the evolution of religion, its present definition, and a sketch of its influence upon the progress of civilization. In this endeavor he brings together much valuable information. His spirit is broad and catholic, and there is a good deal of uplift as well as instruction in his book. It is a faulty sense of proportion, however, which leads him to give more space to the Book of Mormon than to the New Testament and more pages to Madame Blavatsky than to Mohammed, even tho his purpose is to show the partial and ephemeral character of the modern cults. There is also a superabundance of quotation, and the results of the author's research are heaped together too much in the manner of a doctor's thesis. This not only robs the style of distinction, but gives to the discussion a fragmentary character which is bound to detract in some measure from its power.

OLD TESTAMENT AND SEMITIC STUDIES, IN MEMORY OF WILLIAM RAINEY HARPER. Edited by ROBERT FRANCIS HARPER, FRANCIS BROWN, and GEORGE FOOT MOORE. Vol. I, pp. xxxiv + 400; vol. II, pp. 438. University of Chicago Press. \$10.

These two large and beautifully-printed volumes constitute the tribute of American scholars to the memory of the late President Harper; and they are an altogether worthy tribute to a great man. The powerful organizing and administrative genius of President Harper as the head of the University of Chicago, and his extraordinary power as a teacher, of understanding and moving the average man, have overshadowed the fact that he was also a great scholar, and that, as Professor Brown says in his admirable and discriminating introduction, "he was not an intruder in the realm of scholarship, but one whose place in it was of right."

Most of the great Old Testament and Semitic scholars of America are represented in these volumes, and their contributions are of many kinds. There is one purely grammatical study, two Arabic studies, and, as we should expect, Assyriology is amply represented, one interesting article being devoted to hepatoscopy, or the inspection of an animal's liver for omens. In the Old Testament department, there are two very minute and learned studies of the text of Esther, a study of the proper names of the Old Testament, which finds in some of them traces of Semitic polytheism, a study of the Psalter and its attitude to sacrifice, law, ethics, and myths; it is surprising to find the monotheism of the Psalms characterized as "theoretically impure" (vol. I, pp. 5, 33). Professor Moore contributes an erudite article, to show that the pronunciation Jehovah is older than its supposed introduction by Galatinus in 1518. One of the most interesting of the critical suggestions, contributed by Bewer, is that the puzzling Jareb, in Hosea v. 13, is a contraction for Jeroboam.

In two respects the volume is an index to the present condition of Old Testament studies: (1) In its interest in textual problems—besides the two articles on Esther,

there is a very thorough discussion of Chron., Ezr., Neh.; and (2) in its interest in the question of Hebrew meter—one long article is devoted entirely to this, and there are two material studies in the minor prophets.

It is the fashion among Europeans who do not know America well, to poke fun at American universities, colleges, and educational ideals. Such volumes as these, testifying as they do to the immense amount of patient and learned work done by Americans, would be an adequate answer to all such inept criticism. One would be well within the mark in saying that there is no country in the world, not even excepting Germany, which could produce more competent, thorough, or erudite work. These are not exactly the volumes to which we would send a busy minister who was preparing an attractive series of sermons for young people. But such minute and patient work must be done by somebody; and, in the long run, it is on the work of competent and conscientious scholarship that the preacher has to depend for his knowledge, and, to that extent, for his power.

MISSIONS TO HINDUS. A Contribution to the Study of Missionary Methods, by LOUIS GEORGE MYLNE. 16mo, 189 pp. Longmans, Green & Co. Price, \$1.20, *net*.

The science of missionary method is still in its infancy, and so notable a contribution therefore to it as is this monograph by a scholarly Anglican bishop, who spent over twenty years in India, will be widely welcomed. The first part of the volume treats of Hinduism in its philosophical, theological, and practical attitude toward Christianity, and will prove useful not only for all who preach to Hindus, but for any who are willing to be convinced that successful evangelization depends on method and right principles no less than on personality and character. Caste is the core and the curse of Hinduism. Its effect on the prevailing type of character, intellectual, moral, and spiritual, is vividly portrayed, while the unity and solidarity of Hinduism stand out clearly. "Monism in philosophy, pantheism in religion, caste in society—they are absolutely linked to one another, form one homogenous whole of a ruthless solidarity." The second part of the book deals with right and wrong methods, and is illustrated by such types as Xavier, Schwartz, Carey, and Duff, with delightful breadth of view, keen discrimination and appreciation. The third part treats, though very inadequately, of results, both quantitative and qualitative, and of present prospects.

We strongly recommend the book to the student of comparative religions as a concise and philosophical summary, altho it has no index.

THE APOLOGETIC OF THE NEW TESTAMENT. By E. F. SCOTT, M.A. Cloth, 12mo, 258 pp. G. P. Putnam's Sons. \$1.50, *net*.

The author catalogs the main points of Christian faith which the early disciples were interested to maintain, as, the Person and Messiahship of Christ, the Resurrection, etc., describes the movements and affirmations that were antagonistic, and then shows how the New Testament writings were composed so as to meet the opposing or corrupting forces of the time. As a moral from his thesis, he draws the conclusion that the true apologetic for to-day should deal with the conditions of to-day, as the New Testament writers dealt with the conditions of their own day.

DICTIONARY OF CHRIST AND THE GOSPELS. Edited by Rev. JAMES HASTINGS, D.D. Royal 8vo. Volume I, 950 pp., with map. Volume II, 912 pp. Charles Scribner's Sons. Bound in cloth, \$6.00 per volume; in half-morocco, \$8.00 per volume.

A dictionary that purposes to give an account of everything that relates to Christ—His personal life, work, and teaching—attempts a formidable task, especially when one considers that it takes nearly two hundred and sixty subjects to cover such a field.

We are told in the preface that it is in a sense complementary to the Dictionary of the Bible. It is, indeed, all that, and more, for while the articles are entirely new, many of the topics treated are exactly the same as can be found in any good Bible dictionary, names, for example, like Aaron, Abiathar, Abijah, Abraham, and so on.

One is rather surprised to find over nine pages devoted to the topic, "Accommodation," which is defined as "the principle or law according to which God adapts His self-revelation to the capacities and limitations of created intelligence."

The article of three pages on the "Acts of the Apostles" is, perhaps, not too much to give to the ordinary student, if he has no other work on the subject, but if he happens to possess a copy of Hastings's Bible Dictionary, where ten pages are given over to the treatment of this book, he will think that he should have all the facts and help given to him within that space.

The reader will come across topics which properly come within the scope of the work, but are not to be found in the Gospels, or, for that matter, in the Bible itself; for example, the word "Arbitration." While it is quite true that the idea is found both in the Old Testament (Job ix. 23) and in the New Testament (Matt. xviii. 15-17), the word is not. Or, again, take the word "Insight." It is a word not to be found in the Bible, altho the idea is frequently found there, that is, in the sense in which the writer of the article means, as linked to the doctrine of the Holy Spirit. Such articles as these, however, make the work exceedingly valuable, not only to preachers, but also to all students.

In a work covering such a large field, it is not to be expected that the proper sense of proportion will be maintained in all the articles. We notice, for example, that the topic "Laughter," while it is a good topic, is accorded about a page and a half. This will seem to many somewhat disproportionate in a work devoted to Christ and the Gospels.

Most of the leading articles are by well-known scholars in America and abroad, and the work, generally speaking, is of a high order, and will prove of much service to the cause of Christianity.

THE UNFINISHED TASK OF THE CHRISTIAN CHURCH. By JAMES L. BARTON, D.D. 16mo, 211 pp. Student Volunteer Movement, N. Y. 50 cents.

Dr. Barton, who was for many years a missionary in Turkey, and since 1885 Secretary of the American Board, has had wonderful opportunity to study the work of missions, both at home and abroad. In this volume, prepared as a text-book for the Student Volunteer Movement, he has gathered up his experiences as a leader in the missionary enterprise, in the shape of introductory studies to the world-wide problem. The treatment of the theme follows similar lines with that of John R. Mott in his "Evangelization of the World," but the facts are more nearly up to date and the presentation is in vigorous Anglo-Saxon. It is less technical, more practical, and therefore better adapted than is Mr. Mott's book for those who desire a synopsis of the subject, especially for beginners in this study.

The unfinished task of evangelizing the world is defined as culminating in the conversion of individual men and women and the organization of a redeemed Christian society. This task is the bounden duty of the whole Church. Dr. Barton shows the extent of the task, both in Mohammedan and nominal Christian countries, as well as in countries that are heathen. The obstacles to be overcome, such as language barriers, hostile climates, sin, superstitions, prejudices, duplicity, ignorance, poverty, isolation, and apathy at home are not minimized; on the other hand, the book is optimistic, and tells us of the success of the early Church and the marvelous success of Christian conquest in the nineteenth century. The adequacy of the resources of the Church is abundantly demonstrated, and the last chapter is a strong appeal to finish the task. It is unfortunate that a text-book so well written has no list of authorities, nor bibliography. There is, however, a good index, and the book is so logically written that it is easy to find one's way by following the paragraph headings.

CHRISTIAN AGNOSTICISM. By E. H. JOHNSON, D.D., LL.D. Cloth, 12mo, xxii+302. The Griffith & Rowland Press.

This is a book the central principle of which will seem increasingly valuable in proportion as it is used in theology. That principle is: To distinguish what we know from what we merely guess. It is applied in this work to all the important doctrines. The author's repeated thesis is that what we know most certainly we know least about. We know that mind and body are realities; that each affects the other, but we do not know how it is done. We know God, and we know that He created the universe, but we do not know what the act or process of creation is nor how the thought and will of God can objectify themselves in creation. We may hold that Christ is divine and also human, but the mode of such existence and the nature of such a being we can not know. These are specimen instances of a true Christian agnosticism—*merognosticism*, Joseph Cook named it.

The author was an acute brilliant and profound metaphysician, wielding a style that is striking and clear. He was acquainted with all the masters in philosophy and theology, and knew how to extract the value and correct the perspective of the greatest and ablest of them. The thoughtful reader will sometimes question his positions, as when he rejects the theory of continuous creation on the ground that it implies a *new* creation of all things every instant, but the alternatives that he seems to choose in his discussion of theories are usually those that are accepted by the great body of the world's leading thinkers.

The book answers to a theological need, and its ability and brilliant style should give it rank with the best of the theological thinking of our time.

THE DATED EVENTS OF THE OLD TESTAMENT. By WILLIS JUDSON BEECHER, D.D. Cloth, 8vo, pp. 302. The Sunday-School Times Co., Philadelphia. \$1.50, net.

In tabular form, Prof. Beecher gives a complete list of events narrated in the Old Testament, with their time relations. "First of all, relations of each event to other near events, Israelitish or foreign, and also its date in terms of the Christian era." The four chapters which precede the tabular matter should be read carefully by all students of the Bible. Its chronology will be better understood if this is done. The volume is bound to be of much service to all who seek to understand the Scriptures.

WHERE KNOWLEDGE FAILS. By EARL BARNES. Cloth, 16mo, 60 pp. B. W. Huebner. 50 cents.

This is a plea for the validity of faith. Our knowledge is limited to experience and to the phenomenal, but experience leads beyond itself to realms of possible reality that must be accepted, tho not categorically known. Faith is a reliance on our practically necessitated belief. The author belongs to the school of Mr. Mallock, and follows the earlier agnosticism of Hamilton, Mansel, and Herbert Spencer. This school has always missed an adequate idea of knowledge. They agree in concluding that we can not know the "noumena," the "thing in itself" (*ding an sich*), and therefore can know only phenomena. On this basis—as they have not seen—all knowledge is impossible. In order to an act of knowledge, there must be known in the same act both noumena and phenomena. That which this author calls faith is only the noumenal face of knowledge. Nor will the average thinker resign so easily as does this author, the results of the logical, scientific, and metaphysical inquiry. We do know.

SOCIAL ASPECTS OF RELIGIOUS INSTITUTIONS. By EDWIN L. EARP. Cloth, 12mo, xii-152 pp. Eaton & Mains. 75 cents, *net*.

Those who want to get inducted into the ever-widening study of the social consciousness and the part that religious institutions play in the development of the social consciousness, and also those who are desirous of extending their range of thought on this fruitful subject, will be amply rewarded by a thoughtful reading of Prof. Earp's book.

Two reasons may suffice why the preacher should be interested in a work of this kind. First: because the social life of the people has taken on new aspects, and secondly: because the message of the preacher to-day is larger than ever before; that is, it is not the reclamation of the individual only, but also the redemption of the social order. The author holds that the preacher is not prepared for his work "until he has studied the nature, the structure, and the laws of society, and knows something of the processes of social evolution, and understands the causes and forces which have to do with the various forms which social organization assumes, and is therefore prepared to give direction and control to these social forces, that human society may become what it ought to be—a counterpart of the kingdom of God on earth."

He makes a timely reference to something that will interest all ministers:

"It is a well-known fact that in a frequent change of ministers from one pastorate to another much valuable time is wasted in grappling with this question of the organization of the individual church for effective service. This is due in large measure to the fact that the ministers following each other have no common plan of organization, which is the result in part of the character of their preparation for the work."

THE PEASANTRY OF PALESTINE. By Rev. ELIHU GRANT. Cloth, 12mo, 255 pp. The Pilgrim Press. \$1.50, *net*.

Knowledge at first-hand on any subject is always welcome, but especially is this so in regard to the land of Palestine, its people, family, home, religions, business, social and educational life, etc. This book should serve to make the Bible a much more luminous and interesting book by reason of the information it gives.

Scripture references are noted at the foot of the pages where these suggest parallel material.

THE MIND OF CHRIST JESUS IN THE CHURCH OF THE LIVING GOD. By the Right Rev. CHARLES H. BRENT. Cloth, 12mo, 44 pp. Longmans, Green & Co. 50 cts., *net*.

This able and tolerant Christian address of the Protestant Episcopal Bishop of the Philippines attracted much attention when delivered, and is of more than passing interest. Its most striking features are its sane attitude toward Biblical criticisms, its broad hospitable attitude toward the other Protestant denominations working in the islands, and its prophecy that American rule in the Philippines means the end there of the secular power of Rome. The whole address is a tonic to faith.

THE DEITY OF JESUS CHRIST. By the Rev. S. W. PRATT, D.D. Cloth, 12mo, 165 pp. The Sunday-School Times Co., Philadelphia. 50 cents, *net*.

Taking the key of John's Gospel (xx. 31), and certain other familiar words, such as God, Son of Man, Know, Believe, etc., as keys, the author arrives, by an inductive process, at the conclusion that Jesus Christ is none other than "God, the self-existent and eternal one, Jehovah-God and Father-God, a spirit, infinite in his perfections, and almighty and free in his powers, the Creator and Sovereign of the universe, whose character is love."

The whole treatment of the subject is of a popular character.

THE BELIEFS OF UNBELIEF. By W. H. FITCHETT, B.A., LL.D. Cloth, 12mo, vi+293 pp. Eaton & Mains. \$1.25, *net*.

This treatise presents a double aspect, that of an argument and that of a plea. The plea is at times rhetorical and impassioned, but it arises out of an argument that apparently has convinced the author's own mind, and that, in fact, gathers up the best points that have been urged in defense of Christianity and against its principal rival conceptions. The three main subjects are God, Christ, and the Bible, and the author's method is to state the generally accepted Christian position as to each of these conceptions in turn, and then to refute the alternative or opposed positions. In this latter negative task, several lines of procedure are resorted to; the inherent unreasonableness, the ethical consequences, the historical failures of rival ideas being set forth in contrast with Christianity. We do not note any original elements in the apologetic thus developed, but the author's clear style and his extremely earnest spirit have given a helpfully tonic atmosphere to his book.

THE TEACHING OF JESUS CONCERNING HIS OWN PERSON. By WAYLAND HOYT, D.D., LL.D. Cloth, 12mo, x+200 pp. American Tract Society. 75 cents.

A presentation of Jesus' own claims to Messiahship and deity. The argument has often been presented, but Dr. Hoyt puts into it an earnestness and vigor peculiar to his own modes of thinking, and enlivens it with a great number of pertinent quotations.

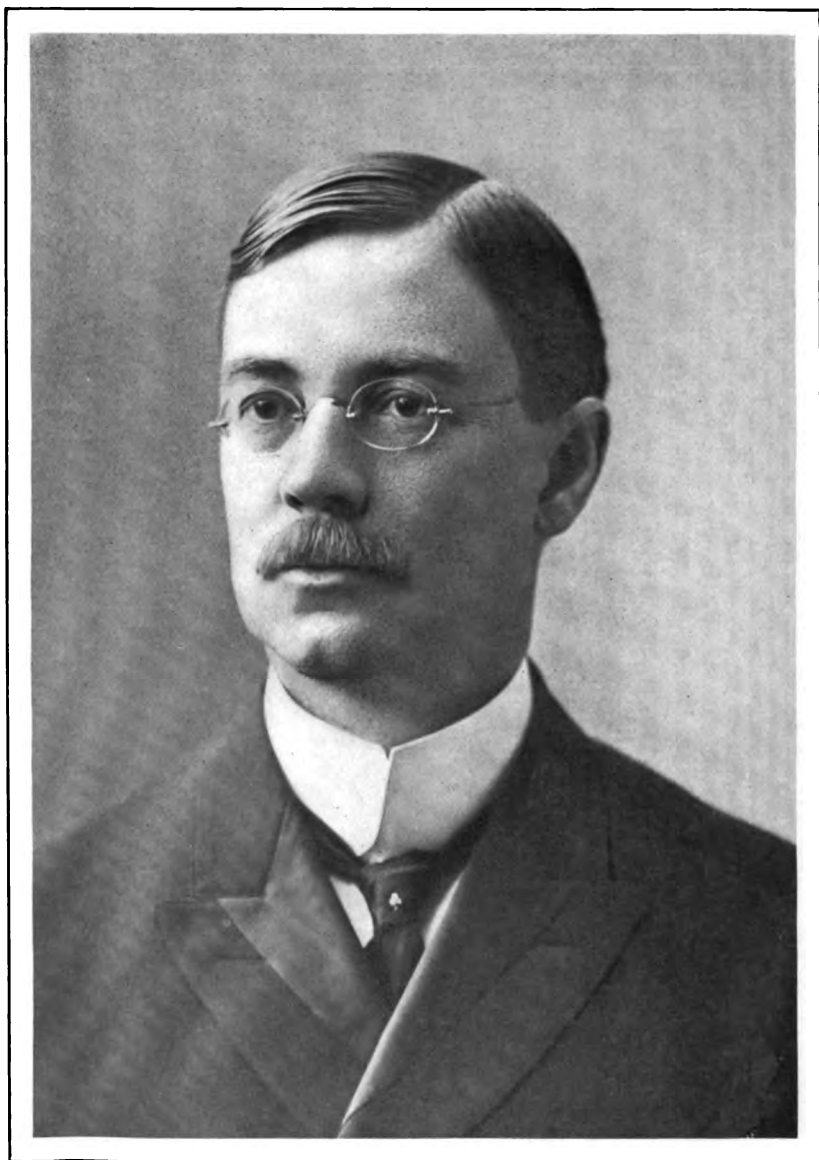
THE EVOLUTION OF LOVE. By EMORY MILLER. Revised Edition. 12mo, 355 pp. Eaton & Mains. \$1.50, *net*.

DIFFICULTIES AND ALLEGED ERRORS AND CONTRADICTIONS IN THE BIBLE. By R. A. TORREY. Cloth, 12mo, 127 pp. Fleming H. Revell Co. 50 cents.

THE QUEENLY MOTHER. By MARGARET E. SANGSTER. Cloth, 8vo, 270 pp. Fleming H. Revell Co. \$1.50, *net*.

THE USE OF THE MARGIN. By EDWARD HOWARD GRIGGS. Cloth, 16mo, 64 pp. B. W. Huebner. 50 cts., *net*.

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EDITORIAL COMMENT

"Thoughts rule the world."

THE conclusion of arbitration treaties between this country and Great Britain, Spain, Italy, Switzerland, Portugal, France, and Japan is a most important step in strengthening the movement for permanent international peace.

These seven conventions—and several others are being negotiated—carry the number of obligatory arbitration treaties concluded between nations in pairs since October, 1903, up to fifty-five.

It was expected by the leaders of the movement for arbitration and peace that the second Hague Conference would certainly adopt a general treaty of obligatory arbitration covering a specified list of classes of controversies, to be signed by all the nations jointly. More than four-fifths of the delegations at the Conference heartily approved of the proposed treaty, but it was defeated by the opposition of Germany, who, tho approving the principle of obligatory arbitration, was unwilling to enter into a treaty of this kind with some of the less advanced powers. If the unit rule had not been in force in the decisions of the Conference, we should have had, as a result of the meeting, a treaty of obligatory arbitration adopted by a very powerful majority.

The Conference, failing to reach an agreement for such a convention, recommended to the governments to continue the work of concluding treaties between themselves two and two, which they had already so successfully begun. Our own Government has been among the first to follow up this recommenda-

tion. It has perhaps been induced to act more promptly because the eleven treaties signed by Secretary Hay in 1904 had failed to go into effect because of the disagreement between the President and the Senate, and our own country was seemingly falling behind others.

The President has finally yielded to the contention of the Senate as a part of the treaty-making power, and the new treaties are so drawn that the submission of controversies to the Hague Court will be passed upon by the Senate in each case, and the treaty of submission will not be binding on the other nation until it is approved by our Senate.

These new treaties are essentially the same in scope as the treaty between Great Britain and France, signed in October, 1903, the first of the series. They pledge the reference to the Hague Court of all questions of a judicial character and those arising in the interpretation and application of treaties. They reserve, as do most of the treaties concluded between other powers, questions affecting the independence, the honor, or the vital interests of the parties, or those in which third parties are involved. Limited as they are by these reservations, they will, nevertheless, be found in practise, we think, to cover practically all kinds of controversies likely to arise in the present advanced state of civilization.

The purpose of the Government to negotiate as fast as possible with all the forty-six powers of the world treaties similar to the six already concluded ought certainly to have the hearty sympathy and encouragement of all citizens

of the Republic who desire to see the United States in the forefront of every movement for the welfare and happiness of humanity. This movement, which is driving "horrid war" further and further into the background, and bringing reason and good-will more and more into sway, will assuredly have the open and avowed support of all ministers of the Gospel of whatever name, whose high and holy calling it is to aid in bringing in, with the least possible delay, the reign of Him not the least glorious of whose titles is that of "Prince of Peace." It would be most opportune if the ministry throughout the nation should communicate to the State Department their approval of its action in the matter of these treaties.

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THE Rev. Thomas Dixon, Jr., has long been one of the picturesque and interesting characters of New York City. His somewhat slashing and untrammelled pen that has made him famous is particularly noticeable in an article in the May number of *The Broadway Magazine* bearing the caption here given. Before reading far, one discovers that Mr. Dixon, in discussing his question, "Is Christianity Declining?" has in mind only the city of New York. He characterizes its churches as "mausoleums of dry bones," and says its ministry "is largely composed of men shackled by traditions" and "enfeebled by the exhaustion of a life spent in spluttering over trifles," whose business is "to coddle the saints and waste life in pusillanimous trifles," etc., etc. These and like strictures are accompanied by statements about the decline in numbers of the religious forces of the city. For example, the Baptists are said to have reported 64 churches in 1896, and only 48 last year. Methodists and Presbyterians are named with similar discouraging figures.

We do not remember to have read a

more ungracious or a more unreliable utterance than this article. As to the statements about the decline of the Church in New York, they are not based upon anything that bears any resemblance to the facts. In the territory comprising Greater New York the Baptists have not 48 churches, but 113 (1905), and the percentage of its membership to the whole population is .96 as against 1.08 fifty years ago. That is, it has gained almost as fast as the population for a period of fifty years, this notwithstanding the immense influx of Roman Catholics and Jews. The Episcopal Church in New York in that time increased sixfold in membership, and the Methodists almost threefold. All the Protestant denominations show similar gains. In the "Living Issues" department of our July number there will appear a summary of the statistics of the churches of New York. They will show no such decadent or moribund condition of things as Mr. Dixon describes.

We have advisedly called this article of Mr. Dixon's ungracious. We now add that it is particularly ungracious as coming from him. Mr. Dixon should know as well as any living man the enormous difficulties of the ministers in this materialistic, commercial, foreignized metropolis. He undertook the task himself, and failed. For about three years in the Academy of Music he drew an audience that filled the auditorium, and despite that fact there was not enough financial support to pay the bills. Before that in one of the Baptist churches he found difficulties that even his oratorical powers could not overcome. Dr. Dixon is a fearless preacher of the truth as he sees it; but he is no more fearless, and no more faithful, than the great body of ministers who are fighting the heaviest of battles against tremendous odds, in maintaining Christianity in this difficult field, and they are not losing it. But, winning or losing, they deserve better than railing contempt from a man who himself retired

from the fight to the safe retreat of an author and playwright's study. The ministers of New York, taken on the whole, are worthy of praise, and of every good man's encouragement in their noble work to maintain and make more efficient the churches to which they minister in the strategic center of America.



SECRETARY TAFT put a sermon in a sentence at the men's meeting of the

Laymen's Missionary Movement at Carnegie Hall on April 20th, when he said: "I know a great many people

opposed to foreign missions, in fact, who religiously, if you can use the word, refuse to contribute to them. I confess that there was a time when I was enjoying a smug provincialism and had some of these feelings, but they left me when I went to the Orient. I never realized the immense importance of foreign missions until that time." The reason so many men in the churches are not interested in missions, and, even religiously, oppose them is because of their narrow, artificial horizon. They know the points of their creed, but not the thirty-two points of the compass. Where there is no vision the people perish. If the pastor wears blinders, the church is sure to run in the old rut. We do not need more light on missions, but more sight. Some theological seminaries have skylights, but no windows, and the result is that those who graduate from them have never seen much of the outside world or of the mission fields, and do not know that the sun has risen and it is daybreak everywhere.

The average church-member will never realize the immense importance of foreign missions until he catches the vision of the Orient. Japan, Korea, China, India, Egypt, must cease to be mere geographical terms in the preacher's vocabulary, and be made to stand out vivid as a vision of God and a call for service. The best collect for the church that is suffering from smug pro-

vincialism is the one used by the men by the wayside at Jericho, "Lord, that our eyes might be opened." Secretary Taft is right. "We have got to wake this country up to the fact that there are other people in the world besides us, people who have been thrust upon us and who need our time, money, and help. You can not study the nations, but you will realize that Christianity is the hope of modern civilization, for Christianity is the true democracy." The Church is universal, and in her there is no place for provincialism. Jesus Christ is the light of the world.



THE spectacular celebration of the centennial year of Roman Catholicism in New York—whatever

The criticism from a purely Catholic religious point of view the Centenary. great parades of men and children may invite—gives rise to deeper feelings of satisfaction. It afforded a happy contrast with past conditions. The fanatical hatreds of the past have been outlived and forgotten. The "no-popery" panic created by race-prejudice, religious antipathy, and lying tales led to riots seventy years ago. In Philadelphia houses and churches were burned and people shot in the streets before the State militia suppressed the mob. In 1844, when a similar outbreak was feared in New York, a large Irish society—as the Roman-Catholic historian relates—organized a plan by which, "in case a single church should be attacked, buildings should be fired in all quarters, and the great city should be involved in a general conflagration." Noting such facts the present-day pessimist may cheer up as he looks about him. Where the grandfathers blindly hated, the grandchildren intelligently respect each other. This great church has evidently proved to be a salutary factor in American life. Since 1820 over twenty-two million immigrants have come to us, far the

larger part of them Catholics. That they and their children have mostly become good Americans is in large part due to the teaching of their Church, which, stimulated by its Protestant environment, is incomparably superior to what it is in Spain and South America. In this environment it has naturally suffered losses, estimated by a Roman Catholic in 1893 at twenty millions. Nevertheless, it still numbers upward of thirteen millions, with its chief strength in the great cities, where its good influences are needed most. It still continues to be largely the church of the foreign-born or of their descendants, tho it has attracted many noted accessions from others, some from the Anglo-Catholic wing of the Protestant Episcopal Church, some through the reaction of sympathy indignant at scandalous attacks. Tho boasting numerical preponderance to every other church, its contributions to our religious and theological literature have been quite meager. The antipathy of the Vatican to "Americanism," and the difficulty of steering safely between Scylla and Charybdis may account for this. While Catholics slightly outnumber Methodists and Baptists combined, it must be noted that their figures include children who are not yet communicants, and are not, as among Protestants, the report of an actual count.

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THE disposition shown of late by some leading divines to omit from the title-page of the books they **Degrees** write their honorary degrees may be interpreted to mean some disregard for these appendages. A man who is sufficiently well known to the public to command a reading for his books by the weight of his reputation would gain nothing by exploiting a degree, while the books of men comparatively unknown are not read in these days because they annex some letters to their names.

Whether the fact is one to be deplored or a healthy sign of the times, it has to be admitted that the world at large has precious little concern any longer for human titles. This can only mean that titles can no longer be reckoned upon, in America at any rate, as expressing any valuable reality. Indeed, the greater and the better known a man's attainments are the less he usually feels the need of some possibly fictitious addition by way of a degree or title. The world knows Beecher, there was only one Beecher; and Phillips Brooks, and Bushnell; degrees after these names would look like some piece of affectation. If any one seems to need publicly to sport these titles, it is Rev. John Smith, or Rev. James Jones. But this fact is so well known that the appearance of these titles by a man's own choice or act is liable to convey the impression that the wearer counts on them to rescue him from obscurity. It is, of course, right and courteous for others to affix to a man's name the proper degrees which the man himself may still more properly refrain from using.

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THE renewal by President Eliot of the strong indictment which he made last year before the Harvard **President Board of Overseers against Eliot on college football** will command wide attention. The **Football** question is bound to loom up now as a moral question also of no small proportions, for the sports of a people are tremendously educational. In his renewed arraignment by President Eliot to his Board of Overseers, he pronounces football to be a "crying evil," against which "there are no clear signs that any remedy is taking effect." While it is the most popular of college sports, with spectators and newspapers, and, of course, with students, it is the least helpful of all. The leading counts in this indictment by this prominent educator

are: the number of students are very limited who can indulge in the game, so that the vast majority of the students must be mere spectators; it is a violent sport that can be played only until a man is about twenty-three; it leads the student to make his greatest effort in the presence of shouting multitudes and of the newspaper extras, thus helping to give him no suitable preparation for the struggles of life for which he must be trained to work alone and usually in quiet or in the presence of a few critical observers; it develops a kind of toughness, a weight and insensitiveness which are not helpful to the man who has to make his living by quick, accurate thinking. "Even for moderate warfare," President Eliot observes, "the violent competition of this sport affords no appropriate preparations, inasmuch as in real warfare the combatants seldom see each other." We will be surprised if this strong arraignment of violent college sports does not arrest the attention of all who are interested in the moral uplift of the coming generation.

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SELDOM has so serious a dictum been expressed as that delivered by Dr.

Horton in a recent address **Is Prayer a Lost Art?** lost art." He gave his reason succinctly thus:

"Our prayer-meetings are empty, and I am not surprised, for a prayer-meeting is often a dreary infliction. We have lost the art of praying. We want nothing more today than men who are good at praying."

Dr. Horton told his audience how his mind was troubled by the fact that missionary societies tended to become great organizations, business machines, managed no doubt on sound commercial lines, but making it more and more difficult to meet the problem that arose by prayer and faith. He then related how he had discovered that that mighty new liner the *Mauretania* was built by prayer. The naval architect who constructed it would not put in a single

piece of that great ship without definitely asking God to aid him, and he would not receive any part of the machinery without having the consciousness that it had also received the divine acceptance. Thus the greatest ship in the world has been built by making prayer a working-principle of life.

✱

PERHAPS the majority of persons have come to regard the "Zionist Movement" as a somewhat **Zionism** chimerical or at any rate **in** eccentric project, conceived **Chancery** in the minds of a few ardent enthusiasts, such as Dr. Herzl and Mr. Zangwill. A singular episode has presented the undertaking in a much more practical light. Very rarely are Bible topics elaborately discussed in the courts of law, as were some extracts from the Old Testament in the Chancery Division of the High Court of Justice, London, on a recent day. Lawyers argued before the judge a petition to alter the articles of the "Jewish Colonial Trust." The object of the petition was to restrict the area of the Zionist colony to Palestine and adjacent lands. Therefore the company sought permission to delete the words in the program "in any other part of the world." The petitioners explained to the judge that the majority of the shareholders wished to make the articles conform to the principles and doctrine of Zionism, the aim and object of which was exclusively to obtain for the Jewish race a legally assured home in Palestine or the neighboring country, but particularly in Palestine. Passages from Deuteronomy and the Psalms were read in court in favor of the view propounded. There are already some thirty Jewish settlements in Palestine, and these are for the most part in a flourishing condition. On the other side it was objected by counsel on behalf of a minority of shareholders, that the Bible portions which had been cited could only refer to bless-

ings to be attained during the Messianic age, and that it must be regarded as impossible to colonize Palestine now. It is not surprising that this Bible debate perplexed the Judge, and that he decided to defer his decision. The incident will certainly be calculated to stimulate the study of the prophetic Scriptures.



THE campaign of Governor Hughes of New York against race-track gambling, in tolerating which

The New York lags behind Churches some States—New Hampshire, New Jersey, Pennsylvania, and others—has Gamblers. sylvania, and others—has again brought out the conflict of opinion among religious people on the relation of religion to politics. The churches generally have given earnest support to the Governor's contention that the Legislature should do its moral duty. The Constitution of the State explicitly prohibits every form of gambling, and enjoins that "the Legislature *shall* enact" laws to make the prohibition effective. This duty has thus far been evaded by a hypocritically devised statute providing a simply farcical penalty for race-track gambling. The result has been a public scandal, intolerable in the promotion of the gambling spirit and its ruinous consequences. Yet some devout people think that the churches have no business to tell the Legislature what it ought to do to abate the evil!—their business is simply to proclaim righteous principles, and leave to the Legislature the business of applying them. This view is, of course, unanimously taken by the many who are always endeavoring to control the lawmaking power in the interest of selfish and crooked schemes. But religious men who send their representatives to the Capitol to enact righteous laws do not lose the right to influence them when election day ends. And what religious men may do individually

they may do collectively in groups or in churches; and in this present conflict the church or pastor who fails to exert influence directly and actively will incur some responsibility for a sin of omission if the Governor should suffer defeat at the hands of the gamblers. With this thought in mind THE HOMILETIC REVIEW, on the week prior to the special election of Senator in the Niagara-Orleans district, sent urgent appeals (see pp. 445-6) to all the Protestant clergy of the State to preach on the subject. May we not believe that these were not in vain, as the *New York Tribune* and other dailies attribute the election of Mr. Wallace in part to "sermons in the churches."



THE letter you are about to send to the ministers throughout the State is an admirable statement of the case. It is a reproach to the Democratic party in the State of New York that every Democratic Senator but two supported the gamblers; it is a reproach to the Republican party that eight Republican Senators voted for the gamblers. These eight Republicans dishonored their party and disgraced their State. They ought to be relegated to political oblivion.

Race-track gambling is one of the greatest evils of our time. The crusade of Governor Hughes is eminently righteous. He has suffered a reverse, but not a defeat. He is arousing the moral sentiment of the State, and eventually he will win a glorious victory. It is absolutely certain that gambling at the race-track will be suppressed. If this Legislature does not give us the needed law, another Legislature will. Even Louisiana, so long notorious for its lotteries, will now probably follow in the enactment of a law forbidding race-track gambling. The history of our country shows that when moral sentiment is fully aroused against an evil, that evil must go. It thus came to pass that dueling was suppressed. Slavery was long supported by legislatures, colleges, seminaries, and pulpits; but slavery had to go.

For the last ten years the area in which race-track gambling is permitted has been steadily narrowed; now only a few States permit the vile practise.

New York,

R. S. MACARTHUR.

Prof. Andrew C. Zenos, D.D., of McCormick Theological Seminary, will write the critical notes in connection with the International Sunday-School Lessons, which are in the books of Samuel and Kings for the next six months.

SUMMER SCHOOLS IN AMERICA

S. PARKES CADMAN, D.D., BROOKLYN.

THE semitropical climate of our country during the summer months has always lent itself to open-air gatherings during that period for both religious and political assemblies. The Methodist Episcopal Church of America, in the days before the War and while it was yet undivided, was in many respects the pioneer in evangelizing movements which occupied the primitive territories and brought the light and healing of the Gospel to those who had recently settled in them. The technical name of "camp-meeting" was given to these gatherings, and a world of anecdote and reminiscence is connected therewith. These conventions were usually held in central and suitable spots, where overarching trees and natural amphitheaters formed a natural temple in the grove. At this juncture it is interesting to note that the second largest Methodist church in Great Britain sprang directly from the American custom of holding such religious gatherings. For early in the beginning of the nineteenth century an eccentric but gifted itinerant preacher named Lorenzo Dow visited England, and attracted wide attention by his reversion to the method of Christ and His followers, namely, preaching in the open air. The staid and conventional life of the Wesleyan Methodist Church was disturbed by such audacity, and two useful members of that Church, who had supported Dow, by name Hugh Bourne and William Clowes, were practically expelled from its membership by the arbitrary action of the chief pastor of their circuit. Nothing daunted, they at once called to their side men of a like mind, and held a typical American gathering on English soil at the top of a Staffordshire hill known as Mow Cop. This hill is situated hard by the lake of Rudyard, where Kipling's father met the future mother

of the author, herself a daughter of the Rev. George MacDonald, a famous Wesleyan Minister, and in his time one of the Presidents of the Conference. That meeting at Mow Cop started a revival movement that spread throughout the agricultural districts of England, invaded the town centers, extended to Canada, the United States, Australia, and mission-stations on the west coast of Africa. After a time it was legally incorporated and bore the name of the Primitive Methodist Church. Large liberties were given to the laymen, who had equal right and number with the ministers in all gathering and debate. To-day it owns millions of dollars' worth of property, thousands of pastors and local preachers, and communicants and members of Bible-schools running into hundreds of thousands in number. One of the foremost scholars of to-day, Prof. A. S. Peake, is associated with other able men on the staff of the Hartley College of this Church, located at Manchester, England, and named after a great-hearted layman, Mr. W. P. Hartley, who has given largely of his means for its endowment. Preachers such as the Rev. James Macpherson, Dr. William Antliff and his brother, Dr. Samuel Antliff, the Rev. James Travis, and the Rev. John Flanagan have been among the leaders of this useful and honorable member of the body of Christ. The Church has recently celebrated its 100th year of existence, and there has not been a finer example in the entire history of Protestantism of the mission of Christ among the humbler classes. I could name several of the leading ministers of various churches of the United States who were either the sons of Primitive Methodists or began their ministry in that Church.

These facts are stated here because it is not generally known that the

largest result of these earlier forms of summer gatherings for religious purposes is not in America at all, but in England, in this magnificently organized, well-equipped, and efficient Primitive Methodist Church.

In 1874 the Chautauquan movement began through the joint suggestions and labors of the late Lewis Miller, Esq., of Akron, Ohio, father of Mrs. Edison, conjoined with his friend and a friend of many thousands who honor and revere his name, Bishop John H. Vincent, of the Methodist Episcopal Church. The simple idea which commanded their venture was an effort to associate religious zeal and fervor with necessary enlightenment and Biblical education. The founders had been for years previously especially interested in Bible-school work, and they now proposed to take the leisure of the summer days, and combining this with the camp-meeting method to the betterment of both, turn them into opportunities for both recreation and development at one and the same time. I need not comment at length here upon the well-known results of this enterprise. Chautauqua itself has been for many years the model center of educational movements which have acquired considerable prominence throughout the country, and a very great hold in the States of the Middle-West section. In Iowa to-day there are so many Chautauquan centers that that single State can offer a suitable speaker or teacher 100,000 hearers for his message, and Illinois, Kansas, Indiana, Ohio, and points adjacent are close behind the banner State of Iowa in the number and success of similar institutions.

I have already referred to the natural features that enhance these gatherings and Mr. Miller and Bishop Vincent well understood from the beginning the gospel of a good location. Chautauqua proper has given its name to these gatherings both in our own country

and at Aberystwyth, North Wales. The place is very beautiful for situation. It occupies a bluff on Chautauqua Lake in Chautauqua County, western New York. A fair prospect of the waters of the lake extends for miles along its shores, and here, at a strategic point, a summer city has been built in the midst of the original forest. Sanitation, streets, water supply, and electric lights testify both to the permanence and meaning of the School. One can gain a very fair idea of the growth of this conception and how it has furnished practical answers for several important problems of our American society and institutions by comparing the rude frontier camp-meeting of the pioneer days with a gala day at Chautauqua, when the students in its various departments of languages, literature, sciences, and art gather at the focal point, an immense auditorium seating at least 5,000 people, and listen to some speaker or author of renown, brought there to deliver his message.

A debt of gratitude is due to Bishop John H. Vincent, especially, for his wise and masterly management of this scheme. It has fostered healthy desires for knowledge, and at the same time it has fed the spiritual nature. Its scope has widened from year to year, and local reading-circles named after it and pursuing set courses of study in the fall and winter months have been organized all over the world. Reports of these circles have come in from the Sandwich Islands, from India, and from Japan as well as from all parts of the United States and Canada.

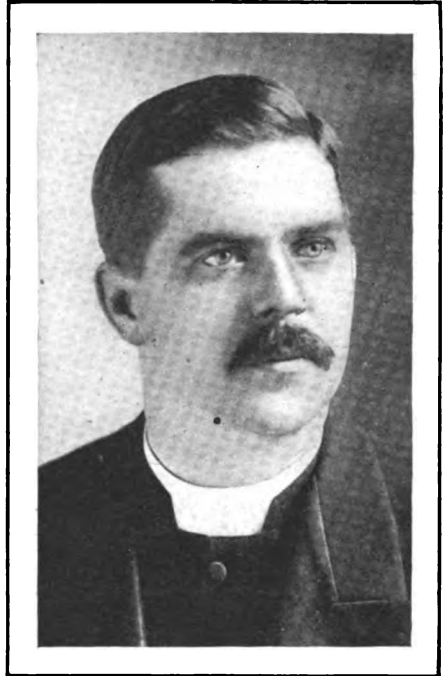
Recognition Day was first celebrated on August 12, 1882, when more than 1,600 graduates were rewarded with diplomas, showing that they had read the required course of study and were entitled not to degrees, but to certificates warranting them in that claim. It is needless to expatiate upon facts with which my readers are perfectly

conversant, but I should name the Chautauqua movement as the second largest result of the tendency to meet in the open air for political, social, and religious purposes which originated so many years ago.

It is needless to say that so successful a propagandism speedily found its imitators. Mr. Moody's almost super-human powers of organization came into play here, and, after he had completed his tourings of the world in the interests of the kingdom of God, he set himself to build up a gathering at Northfield on the Connecticut River for the purposes of Biblical study and the culture of the spiritual life. Perhaps Mr. Moody would say that a similar institution at Keswick, Cumberland County, England, was his forerunner in this effort, and certainly Northfield has approximated more nearly to Keswick in its spirit and methods than any American organization. Here also the magnetism of so powerful a personality as Mr. Moody's gathered to itself a goodly body of divines, evangelists, and teachers. Prof. Henry Drummond was invited to be present, much to the chagrin of some orthodox people, and many of his inimitable addresses, so packed with persuasiveness and quiet beauty, were delivered at Northfield. Dr. George Campbell Morgan, now the pastor of Westminster Chapel, London, one of the foremost preachers of the world, was introduced by means of Northfield to the American churches, and it would be easy to name other distinguished men and women (for women have played a vital part in these movements) who have occupied the Northfield platform to the delight and edification of the student bodies and general audiences that gather there.

Just as the Chautauquan work has naturally tended to more concrete expression and occupied continually wider spheres, so the Northfield schools arose in conjunction with the temporary

gathering itself, and in these schools for both sexes hundreds of young men and women are educated and equipped at a nominal expense for Christian service. Thus to Mr. Moody there belongs the double honor of being not only a prophet of God for his own



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generation, but also a founder of the schools of the prophets for those who should come after him. My friend Mr. W. R. Moody, his son and successor in the management of Northfield, has devoted himself with unusual ability and success to the carrying on of this great task. And it is interesting to note at this point that hereditary rights prevail at the original Chautauqua as well as at Northfield. Prof. George H. Vincent, one of the foremost educators of our country, and a Dean in the University of Chicago, is now the coadjutor of his father, the Bishop, in the extensive work he originated.

Another important center is Winona

Assembly, situated at Winona Lake, near Warsaw, Ind. Here again the beauties of creation have been seized upon, and Chautauqua Lake and the bluffs of Northfield that overlook the Connecticut River are paralleled in this instance by a delightful stretch of water with accompanying lagoons and islands on which the buildings of Winona, some of which are of a permanent character, are erected. Too much can not be said in praise of Dr. Sol C. Dickey, the Superintendent of the general work of Winona. He began his ministerial career in the Presbyterian Church, and was appointed one of the Secretaries of the State Society for Home Missions in Indiana. He speedily found his opportunity at Winona, and to-day it is known throughout the world as the rallying-place for the Presbyterian Assembly and also for interdenominational gatherings conducted upon devotional and educational lines, both by Dr. Dickey and his colleague, Dr. Wilbur J. Chapman.

My friend Dr. Watkinson, one of the princes of the English pulpit, confest to me that the religious and academic life in England furnished no such sight as he saw during his visit to Winona. It was at the height of the season, when many ministers from the city and country were in residence, together with thousands of leading laymen and officers of the churches and general visitors from near and far. The entire day was too brief for the number of services and classes that were held. From sunrise on an August day until late at night-fall there were gatherings for the study of the Bible, lectures upon church history, conferences as to methods of church work, and debates upon the best ethical standards that could be ascertained and enforced in behalf of the nation. Dr. Chapman's genius for such work gives him a leadership that all are happy to aid, and, supported as he is by Dr. Dickey and a board of influential trustees that governs the

business side of this institution, the work assumes larger and stronger proportions from year to year.

In the mountains of Tennessee and overlooking the valleys where the armies of the Union and the Confederacy contended together from 1860 to 1865, the visitor will find one of the summer schools of our Southern people at Monteagle, Tenn. Here Professor Hall, Dean of the College of Law at Vanderbilt University, Nashville, is in charge of the program. It covers the entire months of July and August. The salubrious air of this mountain range and the feast of good things provided at its summit have attracted visitors from all parts of the Southern territory east of the Mississippi River, and the "the platform" includes statesmen, bishops, prominent clergymen of all denominations, educators, college presidents, and popular lecturers.

I should like to describe at length, did space permit, the British Chautauqua at Aberystwyth, the summer schools of theology, both "new" and "old," in various parts of England, and also at Cambridge and Oxford. Even the Swiss Alpine range has felt the impulse of the American summer-school movement; and the Grindelwald Conferences held some years ago under the leadership of men like Hugh Price Hughes, Dr. Lunn, and others, served a good turn in the promotion of fraternity and the advantages of mutual understanding and concerted action. But I must forbear, for there is practically no end to these outgrowths of the original camp-meeting movement. In this case, despite stern criticism, wisdom has been justified of her children. From the Pacific Slope to the Mississippi Valley, through the Middle West, and in certain parts of the East one may trace a succession of these schools, nearly all of them under Christian influence and many of them aggressively Christian. Our Roman Catholic brethren, our missionary societies, our bu-

reus of reform have alike followed suit, and their complex and multiform ramifications, taken together, make a series of religious and social phenomena worthy of careful study.

It has been my fortune to attend the leading summer schools of America, and many others which occupy a subordinate class and yet do important work. I made my bow on the original Chautauquan platform and under the presidency of Dr. George H. Vincent fifteen years ago, when I was told that I should consider myself honored by the fact that I was the youngest lecturer who had, up to that time, appeared there. Coming to its survey with perceptions unblunted by custom, I confess that my impressions were highly favorable, and during the interval I have had no reason to change them. Dr. Frank Gunsaulus was delivering at that particular season a series of lectures upon the English poets. Bishop Henry White Warren and the late Bishop Arthur Cleveland Coxe were among the preachers whom I heard. The people impress me as earnest, refined, and devout, many of them evidently teachers of others, and acquiring that they might communicate, which is the completion of the spirit of culture. At Northfield there was an unmistakable and emphatic spiritual emphasis that overcame in my own mind certain minor intellectual differences, and I realized during my two days' residence there that the center of Christian faith is not a creed nor a book, but a Person and a Life. Nor can I forget those gems of exhortation and sanctified knowledge with which Mr. Moody followed the various speakers.

As regards Winona, I can only echo Dr. Watkinson's far more valuable opinion, and I put the question plainly to my fellow clergy and the members of churches and of ethical and civic societies. Conceive the work that these organizations have done in the past thirty years, both at home and

abroad. Is it not of immense value and significance in all these relations of life that we hold as valuable?

It would be easy to find certain defects, and indeed, when we consider the origin and growth of this movement, the surprising thing is that they are not more radical and numerous. The ultra-orthodoxy of the camp-meeting days projected itself unduly at intervals, and I must confess that as I have viewed the work, there could be an admission in some quarters of the assured facts of reverent and constructive scholarship, an admission that would materially strengthen the appeal which such schools make to thoughtful people. But even in these places the ameliorating drifts of the time-spirit are evidenced, and at Ocean Grove in New Jersey, which is perhaps the largest and most influential camp-meeting patterned after the original style now left to us, lecturers and orators have been increasingly put forward, not always willingly, but as a proof that the modern mind is not satisfied with the largely emotional methods which prevailed fifty years ago.

A far more serious feature that hinders the well-being and the well-doing of summer-school movements consists in this, that the temptation to employ speakers whose powers of attraction depend upon notoriety rather than worth is frequently followed, and the result is a degradation of the entire procedure and a lowering of the necessary standards for the sake of raising the gate receipts. I say this, keenly aware of some of the difficulties that some minor Chautauquans face in meeting the consequent expenses of their gatherings, but it seems to me that a careful oversight at this point is necessary, and that nothing is to be gained eventually by sacrificing the best interests of the audience for the sake of present monetary profit. To counteract this confessed evil, the leaders of the platform

should lend their aid to the local supporters of the same, and I have often found it true that a word spoken in season while visiting these places, and never spoken in censorious spirit, but with kindly effort and an evident desire to maintain the best results possible, has been met with an equal response and an expression of determination to do better in the days to come.

Such then is the summer-school movement briefly sketched from its beginning to the present time. It has been a wonderful growth, exhilarated on all sides by contributing currents of influence. The ancestors of men like Lincoln and many other leaders of the nation were found by the Puritan forces in their log cabins and gathered from out of their wooded retreats to the old-fashioned mourners' bench and there followed the scenes, both good and harmful, of excitement and gesticulation which attended these beginnings. Then came the Primitive Methodist Church of England, and after that the

inspired conception of which Bishop Vincent is to-day the international representative. For the past four decades the work has immensely increased. Beginning in the church and in one of her humblest departments, it has spread to all branches thereof, and also to the academy. It has culled the field of speakers and instructors in every part thereof, and has proffered to many of our truest representatives of culture large and flattering opportunities. It has made myriads of people nobly happy and brought the light of the Bible and of good literature into many an otherwise darkened life. It has presented a fund of fraternal relations combined in the unit of a common purpose against the predatory instincts of evil as those are embedded in the social structure, and I lay down my pen with little to blame and much to praise concerning the history, the territory, and the work of the summer schools of the United States in particular and of the world in general.

"HEBREW AND THE OLDER SEMITIC MONOTHEISM"

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MONOTHEISM has from time immemorial been regarded as the unique glory of the Hebrew religion. On the existence of an adequate theism in Israel, with all that such a creed involves, there has been no debate in the arena of scholarship. The two mooted points have been its origin and its course of development. Ever since the views of the Graf-Wellhausen school gained general acceptance with Old-Testament specialists, the ethical monotheism of Israel has been looked upon as an evolution from henotheism. In the course of history, Yahweh, the tribal god, becomes Yahweh, the creator of the universe and the God of righteousness. The study of origins is pushed back to a still earlier period than the age of Moses,

and the roots of Israel's faith are sought in such primitive religious forms as totemism, animism, ancestor-worship, and polydemonism. With all these theories and speculations we are tolerably familiar, but sober-minded Old-Testament scholars are somewhat skeptical as to these lower forms of religion furnishing an adequate foundation for Hebrew monotheism. Kautzsch, for example, finds no organic connection between the Old-Testament religion and such religious superstitions as animism and ancestor-worship; and what he says of these two applies, in our opinion, to polydemonism.* That the transition from the conception of Yahweh,

* Kautzsch, Art. "Religion of Israel," "Hastings Dict. of Bible," Vol. 5, pp. 613-618.

the tribal god, to Yahweh, the God of righteousness and the Creator of the heavens and the earth, has been satisfactorily explained is doubted, in a degree at least, by Wellhausen himself. In a recent work this master propounds the question: "Why did not Chemosh of Moab, for example, become the God of righteousness and the Creator of the heavens and earth?" His reply to his own query, "A satisfactory answer can not be given," indicates that tribal henotheism does not naturally develop into monotheism.*

The most recent explanation of the origin of Israel's monotheism is that of the pan-Babylonian school, which has arisen in the last decade in Germany. The contentions of this school are based upon two fundamental principles. First they regard the culture and civilization of the ancient Oriental world as an organic unity, and in consequence postulate for them a common origin. In the second place they very strenuously maintain that all the data of recent archeological research point to Babylonia as the birthplace of the ideas that molded the civilization of antiquity. Alfred Jeremias, in the second edition of his interesting work "The Old Testament in the Light of the Ancient Orient," shows how far the pan-Babylonians push their theory, when he claims for Chinese, Mexican, and South-American mythological conceptions a Babylonian origin.† It is this theory of civilization that gave birth to the famous Bible-Babel controversy, which formed the storm-center of the theological atmosphere in Germany a few years ago. Delitzsch's application of the pan-Babylonian principles to the interpretation of the Old Testament was only a symptom of an intellectual movement among Assyriologists, which really had a far wider scope than Biblical science.

On the basis of the two premises enunciated in the preceding paragraph, it is evident that we must seek for the origin of Hebrew monotheism in Babylonia. Hugo Winckler, the pioneer of this school, has made this clear in many of his works. One quotation will suffice to present his position: "The comprehensive view of the world represented by monotheism was originally foreign to the tribes which finally constituted Israel and Judah, nor did it originate in their heads when they followed the plow and pastured their herds. It was brought to them from the ancient centers of culture, where the human mind labored ceaselessly to reconcile the results of highly developed speculation with the phenomena of the surrounding world, and where new points of view struggled with old."*

This revolutionary theory can not be set aside with a hasty and superficial judgment, because at first sight it has the appearance of the bizarre. It is rapidly gaining new adherents in Germany. Among its recruits from the ranks of Old-Testament scholars are Baentsch and Staerk of Jena, Köberle of Rostock, Sellin of Vienna, and von Orelli of Basel. W. Erbt, a young scholar, has written a work dealing with the early history of the Hebrews from this standpoint, and Benzinger has rewritten his standard work on Hebrew archeology from the point of view of the pan-Babylonians. The quick interchange of ideas in the international arena of theological discussion makes it tolerably certain that this school of thought will make itself felt at no distant date on this side of the Atlantic. For this reason it is timely to examine the data upon which is based the derivation of Israelitish monotheism from corresponding ideas in Babylon.

Like most faiths the religion of Baby-

* Wellhausen, "Kultur der Gegenwart," Part I, § IV, p. 15.

† A. Jeremias, "Das Alte Testament im Lichte des Alten Orients," 2 ed., p. 4.

* Zimmern and Winckler, "Die Keilinschriften und das Alte Testament," Vol. I, p. 209.

lonia was complex. More than one point of view, more than one type of piety, existed side by side. These strands, usually woven together in the literature that has come down to us, must be separated, in order that we may study our problem. First let us take up the cults of the masses, which were undoubtedly polytheistic. Originally each of the city-kingdoms of Babylonia had its own god. At Nippur Bel was worshiped, at Sippar Shamash, at Borsippa Nebo, at Kutha Nergal, at Ur Nannar or Sin, and at Babylon itself the famous Marduk. This list might be amplified, but this enumeration is sufficient for our purpose. Conquests and political changes drew these deities into their currents and eddies. When one of these cities like Babylon conquered the others, an amalgamation of religion took place; the gods of the subject cities were frequently added to the official pantheon of the conqueror. This accounts for the existence of a well-developed polytheism in Babylonia. In this popular religion a tendency to regard one of these deities of the pantheon as supreme manifests itself. Naturally the god of the city which possessed the hegemony occupied this position, and, for the period of history best known to us, Marduk, the god of Babylon, held this position of honor. The enthronement of one deity of the pantheon as *summus deus* by the popular religion can in no sense be regarded as a monotheistic undercurrent. The cults of the masses were polytheistic root and branch, and among the people generally gods many and lords many were worshiped in Babylonia from the beginning to the end.

We find, however, a higher type of faith in the hymns and penitential psalms. It is true that the key-note of these lyrics is not monotheistic, but only henotheistic or monolatrous, and yet they may justly be considered the products of a genuine piety. The

worshiper feels that he stands in special relations to a particular deity, to whom he addresses his prayer or entreaty. In his allegiance to this god he does not deny the existence of others. This form of religion is monolatry, or the worship of one god, while monotheism is the acknowledgment of one, and only God. It is especially important that we keep this distinction in mind as we examine one of the finest of these hymns, in which the moon-god Nannar, or Sin, is invoked. We select this hymn because Professor Zimmern adduces it to show the Babylonian conceptions of deity at their best. Owing to limitations of space, only a few selected lines can be quoted to show not only the heights to which they attained, but also the still loftier peaks which they did not reach. The opening lines are address to Nannar as the chief of the gods who knows no superior—

"O lord, chief of the gods, who on earth and in heaven alone is exalted.

Father Nannar, lord of increase, chief of the gods,

Father Nannar, heavenly lord,

Father Nannar, chief of the gods."

This deity is further extolled as the creator and sustainer of life, and praised as the merciful one—

"Powerful one, self-created, a product beautiful to look upon, whose fulness has not been brought forth,

Merciful one, begetter of everything, who among living things occupies a lofty seat,

Father, merciful one and restorer, whose weapon maintains the life of the whole world.

Lord, thy divinity, like the distant heaven and the wide ocean, is full of fear.

"Strong chief, whose wide heart embraces in mercy all that exists . . . beautiful, whose knees do not grow weary, who opens the road for the gods, his brothers.

"Father, begetter of everything . . .

Lord, proclaiming the decisions of heaven and earth,

In heaven who is exalted? Thou alone art exalted.

On earth who is exalted? Thou alone art exalted.

"Lord, in heaven is thy sovereignty, on earth is thy sovereignty. Among the gods thy brothers, there is none like thee.

O King of Kings, who has no judge superior to him, whose divinity is not surpassed by any other."

Professor Jastrow has a sane estimate of this hymn in his "Religion of Babylonia and Assyria": "A more perfect idealization of the mythological notions connected with the moon-god can hardly be imagined. The old metaphors are retained, but interpreted in a manner that reflects higher spiritual tendencies." With all its sublimity, which no candid scholar would care to deny, the theism of the hymn is far removed from the conceptions of Jehovah reflected in the earliest monuments of Hebrew literature. Compare, for example, the two following lines:

"Father Nannar, who passes along in majesty,
O strong and great of horns, perfect in form, with long flowing beard of the color of lapis-lazuli,"

with any apostrophe of Jehovah, whether found in the earliest sources of the Pentateuch or in the latest psalm. This hymn breathes the atmosphere of polytheism, and its monolatry presupposes the existence of other gods.

Probably the penitential psalms are the index of the high-water mark of Babylonian piety. In them a deep consciousness of sin is manifested by the worshiper, who confesses his transgressions and shortcomings to some deity. To catch the spirit of this class of Babylonian literature, a brief quotation from one of the most beautiful of the psalms address to the goddess Ishtar will suffice—

"What have I done, O my god and my goddess?

As tho I did not reverence my god and my goddess am I treated.

Sickness, disease, ruin, and destruction have overwhelmed me;

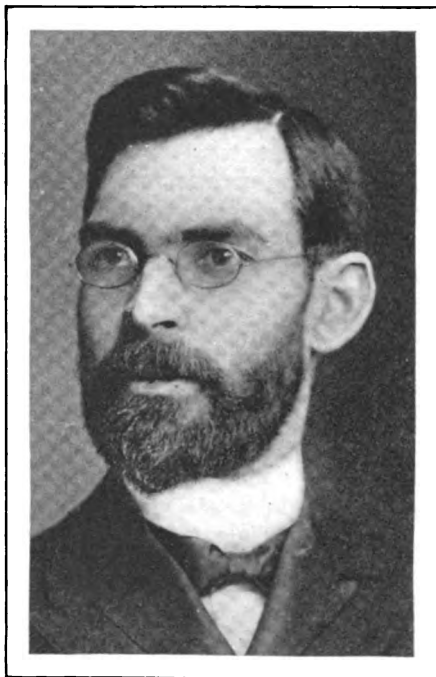
Misfortune, turning away of countenance, and fulness of anger are my lot;

Anger, indignation, the fury of gods and men."

Continuing his complaint, the psalmist appeals to Ishtar for relief, and confesses his sins—

"Dissolve my sin, my iniquity, my transgression and sin.

Forgive my transgression, accept my supplication.



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"Guide my steps that I may walk gloriously among men.

Command, and at thy command may the angry god be appeased!

And may the angry goddess turn toward me!"

These quotations are from what is acknowledged to be one of the most beautiful and sublime of the Babylonian penitential psalms, and yet it can not be classed with the corresponding productions of the Hebrew

literature. It is saturated with polytheism, being address to a goddess, while in the Hebrew of the Old Testament we do not even have a word to express the female principle in the deity. It has been noticed that in some of these psalms the god is address without the mention of any name. At first sight it seemed that in this feature we had a monotheistic trend of thought, but the note of an Assyrian scribe effectively settled the question beyond all debate. According to this authority the name is omitted for the convenience of the worshiper, who can supply the appellation of his patron deity. In view of this it is doubtful whether we can even maintain that these penitential psalms are henotheistic or monolatrous, let alone speaking of a monotheistic undercurrent.

In the speculations that were current in the precincts of the temples, we find another strand in the Babylonian religion. These theological systems of the sanctuaries were vitally connected with and based upon a view of the world that has rightly been termed astral. It is necessary to touch briefly upon this astral philosophy, for it is here the pan-Babylonian school insists that monotheistic tendencies and undercurrents become apparent. As it will appear later, it is an open question whether the adjective monolatrous does not describe these theories more correctly than the one used in the preceding sentence. The reader will have an opportunity to judge for himself.

That the earth is but a counterpart of the heavens, and earthly relations are but a reflection of the heavenly, was an axiom of this system of thought. In the heavens, or what modern astronomy terms the celestial sphere, three zones were mapped out, and each allotted to one of the three cosmic deities—Anu, Bel, and Ea. The northern portion of the celestial realm was the domain of Anu, the southern that of Ea, while between the kingdoms of these two deities

Bel, was supreme. In the cosmological system these three were brought into more direct relations with the human race. The earth constituted the province of Bel, the heavens that of Anu, and Ea swayed his scepter over the subterranean waters—the waters under the earth of familiar scriptural phraseology. Of this trias Anu was the *summus deus*, and we possess a hymn celebrating his position as god *par excellence*, in a strain similar to that of the hymn in praise of the moon-god which was quoted above.

The astral pantheon also took another form. In very remote antiquity the Babylonians had noted that the sun, moon, and five planets visible to the naked eye, had their path in the Zodiac, a belt of the heavens about twenty degrees in width. They came to regard these heavenly bodies either as gods or their interpreters; hence the Zodiac was the walk or pathway of the gods. The members of this pantheon were Sin (moon), Shamash (sun), Ishtar (Venus), Marduk (Jupiter), Ninib (Mercury), Nebo (Mars), and Nergal (Saturn). According to the pan-Babylonian school the first impulse in the direction of monotheism came from the identification of two of these astral deities, Sin and Ninib, with Anu, who was the head of the cosmic trias. Sin, or the moon, when full, reaches the highest point above the celestial equator. This position, termed *nibiru* by the Babylonians, is where Anu sits enthroned, and hence the full moon competes with him for his honor as *summus deus*. We are surprised, however, to find Ninib worshiped as coequal with Anu and practically identified with him, but the astral system gives us the clue to the explanation. Ninib, or the planet Mercury, is regarded as the ruler of the highest portion of the Zodiac, beyond which no planet may pass. This point, *nibiru*, is his throne as well as Anu's. By assigning the same realm to these

three gods, Anu, Sin, and Ninib, the thoughtful mind would tend to identify them and to a certain extent eliminate polytheism. Coupled with this was the tendency to look upon these seven astral deities as mere interpreters of the Divine Will, which naturally implies the postulation of a supreme Being.

Intimately connected with the astral theory described in the foregoing paragraph was the calendar system of the Babylonians which raised more than one deity to the position of *summus deus*. The beginning of the year was made to coincide with the vernal equinox, and by noting the sign of the Zodiac in which the sun crossed the equator the chronologer brought the calendar into touch with the astral theologies. In the period of Babylonian history best known to us, 2500-500 B.C., the vernal equinox occurred in the sign of *taurus* (bull), prior to 2500 B.C. in the sign of *gemini* (twins). It was customary to associate particular deities with each of the signs of the Zodiac, and to regard the one connected with the vernal equinox as the *summus deus* of the pantheon. For our purpose it is sufficient to notice that the god Sin was linked with the sign *gemini*, and Marduk with *taurus*. During the two thousand years in which the vernal equinox fell in the sign *gemini*, Sin was the head of the pantheon; later Marduk drove him from his position of honor, because the sun crossed the equator in the sign *taurus*. So in time as well as in space different gods came to be regarded as *summi dei*, and thus gave the speculative mind a basis from which it could work toward a monotheistic view of the world. Such at least is the argument of the pan-Babylonians.

Another process of elimination and identification went on when Marduk, the solar deity, assumed a position of prominence. In the annual path of the sun there are four important stations,

the vernal and autumnal equinoxes and the two solstices. These points were termed the four corners of the world, and each one was regarded as the social domain of one of the planetary deities. The vernal equinox was dominated by Marduk, the autumnal by Nebo; the summer solstice by Ninib, the winter by Nergal. Associated with the solar deity at these points, these four astral gods came in the course of time to be regarded as mere manifestations of the sun-god. This explains the following formula: Marduk is the spring sun, Ninib is the summer sun, Nebo the autumn sun, and Nergal the winter sun.

We possess an inscription that indicates that this process of reasoning, wherein the gods were regarded as manifestations of a supreme deity was carried much further by the Babylonians. It runs as follows:

"Ninib is the Marduk of power.
Nergal is the Marduk of battle.
Bel is the Marduk of sovereignty and rule.
Nebo is the Marduk of business (?).
Sin is Marduk as illuminer of the night.
Shamash is the Marduk of justice.
Ramman is the Marduk of rain."

There can be no doubt that in this inscription the gods have dwindled into names for the various activities of Marduk, the *summus deus*, but it is questionable whether we have anything more than a henotheistic tendency. The pan-Babylonian school, however, insist in calling it one of the monotheistic strains of the Babylonian religion.

Recent excavations at Taanach have unearthed an inscription which bears most directly on our problem. A tablet in the cuneiform script, it turns out to be a letter from a certain Ahiyami to Ashirat-washur, the king of Taanach, who is in downcast frame of mind because he has suffered the loss of cities. Ahiyami comforts the monarch by advising him to pray to his own god, who has the power to restore these lost

cities. The manner in which this deity is address is without parallel in the literature of the fourteenth century B.C.: "Lord of the gods, he is ruler of the cities, the giver of good. If he shows his face, then will the enemies be destroyed." It is especially significant that Ahiyami does not advise his friend to appeal to one of the many deities of Canaan, such as Astarte, Amon, Ninib or Nergal, but directs him to the Lord of the gods, the giver of life. This deity reminds us of the El Elyon, or God Most High, of Melchizedek and Abraham, and the manner in which he is address points to the existence of practical monotheism among his worshipers. By practical monotheism we denote that faith which recognizes one god as above all others and as alone worthy of worship and allegiance. No theoretical denial of gods many and lords many is implied. Their existence is not denied, but their power and dominion are limited by the might of One superior to them. Such was the faith of Israel from the days of Moses until the era of the great literary prophets, who attained unto theoretical monotheism, the logical consequence of the practical. The letter of Ahiyami proves beyond all question that practical monotheism was not the unique possession of Israel in the preprophetic period.

From the data which have been passed in review it is evident that conceptions monotheistic only in a narrow sense were current in Babylonia and other parts of the Semitic world. But granting that the adjective monotheistic be properly applied to the idea of God set forth in this paper, it remains quite apparent that they differed in important particulars from ideas that were current among the Hebrews. At four points the so-called ancient Semitic monotheism differs radically from that of Israel. The former was only a speculative theory, and was esoteric; it was termed "the mystery

of the heavens and the earth" and regarded as "the secret of the great gods." On the other hand the faith of Israel permeated all classes of the people and profoundly influenced their lives. Again Babylonian monotheism, instead of excluding polytheism, in reality presupposes it as its natural basis. Winckler's own statement is in point in this connection: "Monotheism as a doctrine was formulated amid a highly developed polytheism, which constituted a stage of development preparatory to it." The authoritative Old-Testament conception of Yahweh excludes all rivals, and regards all other gods as nonentities. Further, the fact that the Babylonian priests, with their superior knowledge, never attempted to antagonize the gross polytheism of the masses indicates that their monotheism never got beyond being a speculative theory, and hence could not have been a vital force in their lives. Proceeding a little further, we find the chasm between the two types of monotheism yawning still wider. Unlike Yahweh the astral deity is never conceived as an ethical force, and in consequence he is never brought into any vital relation with his worshipers.

While these differences compel us to reject the extreme view of Winckler, yet the data just reviewed point to a considerable modicum of truth in the contentions of the pan-Babylonian school. There is undoubtedly an organic unity in the civilization and culture of the ancient Semitic world. Babylonians, Phenicians, the pre-Israelitish inhabitants of Palestine, the Ammonities, Moabites, Edomities, and last, but not least, the Hebrews all belonged to one wave of Semitic emigration which flowed from Arabia and inundated Western Asia in the third millennium B.C. It is impossible to say what ideas they had in common in their original home, and how many of them they maintained in their new

abodes. It is next to a quixotic feat to attempt to trace the interaction of political and religious ideas among these peoples in that remote age. Yet such speculations as we have found in Babylon, together with the inscription discovered at Taanach, point to the existence of ideas of God loftier than those which are commonly credited to the Semites of the third millennium B.C. Our investigation certainly makes it probable that the Hebrews prior to

Moses had conceptions of their God, corresponding fairly exactly to the representation of the earlier sources of the Hexateuch; and that, when Abraham and Moses are represented as being practical monotheists, the writer is not guilty of a prolapsis by reading back into the patriarchal age the views of the eighth-century prophets. Such inferences a sober judgment may draw from the data, which have been exploited by the pan-Babylonian school.

MODES OF REVELATION

THE REV. ARTHUR METCALF, DES MOINES, IA.

Who is God? What is God? Where is God? Does God still speak to man as He is said to have done in former times? How is God related to man, and man to God? Among the thoughtful of our time these questions have supplanted the question that a few generations ago tript lightly upon the tongue—Is there a God? The questions concern the fundamentals of being, and whoever in our time has a message on the issue will hardly lack a hearing. The more a man is, the more these questions dominate his life; the less he is, the less he will care about them. History is but a record of man's unending search for God, and the Book of Life within man's consciousness records the wonderful experience of God's unending search for man. Given the two personalities, dwelling together in the same eternal house, with interests mutual and tastes congenial, and the eventual coming together of God and man is as inevitable and natural as is gravitation or light. If there be a God, there will certainly be a revelation of Him to man. If there be a true man there certainly will be that which binds him to God in a vital religion. The one follows the other as the day follows night.

Historically, the earliest revelation of God came to man through "nature,"

tho the unhappy distinction between "nature" and "religion" or "revelation" is a relic both of the passing barbarism of philosophy and of the vanishing shortcoming of religion. There is no essential permanent difference between natural and revealed religion, any more than there is an essential and permanent difference between astronomy and geology. Either one leads into the other. As a matter of fact, the two methods by which man has come to the knowledge of God—that through nature and that through so-called revelation—have ever operated side by side, each owing and contributing much to the other, neither able or essaying to finish its great task alone, the fulness of both needed to complete the orb of truth. Both methods are to continue to operate in the education of man forever.

The material universe, for convenience of expression epitomized as "nature," is a real entity which no "Christian" or "scientific" philosophy can banish from human experience, for it is a real revelation of God. Nature is as true and as real a manifestation of the divine Mind as is Calvary, and may be no more ignored in the final estimate of God than may the cross. "In the beginning," which, after all, is mostly an orthodox figment of human logic, all

things that are, lay subjective in the divine Mind, as the cathedral lives in the architect's brain long ere the procession of stone and brick and timber and tools and mechanics converges upon the site where its façade is to rise imposing in the objective world. Even so, in the beginning God thought, and the plans and specifications which make the universe so perfect matured within the divine consciousness. The universe was subjective with God. God spake, and His subjective thought moved out into epic action, the material world becoming, as it were, objective with Him. In the beginning God smiled, and light laughed from world to world, and because God continues to smile the miracle of light is with us yet, and shall never leave us while the disposition of the Almighty remains unchanged. Because God loved from before the foundation of the world, He filled the little drawer of the universe with the things, great and small, needed to develop and enrich the varied life of the man to be born of His love. From before the foundation of the world God has ever sacrificed Himself, because it was His nature so to do, and thereby He from eternity struck the key-note of the grand oratorio of redemption by which it is the law of life that the lowest shall be redeemed by the highest. Even thus is the material universe the sparkling garment of God, and the Almighty breathes immediately in sun and flower and man.

The one thing our time is realizing more than it has been possible for any previous generation to comprehend, is that God is not an absentee from the universe He has made. He did not create the material universe and then go off and leave it, any more than He created man, an integral part of the material system, and left him to his own devices. God is really omnipresent in the cosmos. With the Almighty, and, could we understand it, also ultimately with man who bears His

image, is no past tense. What God has done He still does, and what He will do is being now accomplished. Creation is continuous. It still goes on before our eyes. Withdraw the continuous divine fiat from the universe and immediately everything would cease to be. Did we but know it, we mortals live as much in the freshness of creation's morning as did they who sang together when light first rippled and life first moved. Every moment and movement is the immediate product of the hand of God. The painting of the wayside petal, the shaping of the crystal in the snowflake or the diamond, the opening of the gates of the morning on their soft hinges, and the drawing of the marvelous curtain of the night, the sculpture of mountain chains and the motoring of fiery suns and life-full worlds—every material phenomenon is the direct and immediate product of the will and the hand of God. God is every whit as much in the continuing of the universe as He was in its far-away beginning. An absentee God is unthinkable. God is a very present help in time of trouble, and also in every other kind of time, or sphere, or life, or condition, or world. Understand that the Almighty is the hypostasis of every material thing from below the eon to above the universe, in "time" and in "eternity," and you have the key to every problem of science, of philosophy, of theology, and of life, and theology will hold its place in the human curriculum, and the study of nature once more lead to God.

This conception of the immediate God, knowable in nature as well as in revelation, the immediate motive power in the physical as well as in the spiritual world, eliminates the greatest perplexity science meets, and removes religion's greatest bugbear far away. The end of every physical investigation is a *ne plus ultra*, with distinct evidence presented to reason that something

does exist beyond. To science this beyond is the ultimate unmeasurable and unweighable force that makes all the wheels go round. To poetic philosophy it is "the power outside ourselves that makes for righteousness." The Huxleys and the Spencers and the Darwins of a past generation of scientists (great men who stamped the popular conceptions of science on the public mind) at the end of microscope, scalpel, telescope, and long lines of logic, halted in the presence of an unknown Force which they dared not lead to the front. We identify this persistent omnipresent force and christen it God, the veritable Father of our spirits, and our perplexity largely ceases. We come to this satisfying conclusion by reason quite as much as by faith, and are happy in that our spiritual experience attests the correctness of our conclusion.

On the other hand, religion's greatest bugbear has ever been the "flesh," not merely as typifying the sinful passions of life, but as standing for the merely physical. The physical body and the material earth have been great mysteries when they have not been great enemies to the faith. What a spectacle history presents of the long-drawn struggle between the spirit and the flesh! With what clangor of trumpets has the victory of the spirit over the flesh been proclaimed! In our prosaic times million-dollar temples proclaim to an astounded world that at length the material world is no more! With a stroke of the pen an unphilosophical woman has annihilated sky and earth and the human body, in order that she may do away with the ills that flesh is heir unto! The battle and the triumph are much ado about nothing. The material is part of the unfolding of the spiritual God. When Mrs. Eddy has done her best the motley result is but a philosophical cutting off of the nose to spite the face. Let us beware lest we divide God's great house against itself,

lest in pleading against the abuse of the flesh and the material we call that common and unclean which the Almighty still continues to call good, and which He ordains into a partial revelation of Himself. Two books of revelation there are, and it were crass folly for man to close either. Philosophy will find no rest until it recognizes that the material is a sincere manifestation of the spiritual, and religion is likely to collapse should it permanently fail to appreciate the fact that matter is not a mere incident but, in some form or other, is an eternal condition of life.

Happily man's knowledge of God through nature is supplemented by a further revelation which, while it comes from no higher source, reaches deeper into the moral consciousness of mankind, and, historically, has achieved more for man than has what is sometimes called mere natural religion. In the final analysis of the constitution of man the physical is the basis of, and leads back to the spiritual. Within certain obvious limitations, man is a spirit as much as God is. Explain it as you will, historically, critically, philosophically, the revelation that has done the most for its beneficiaries, and that has in it the largest promise for the entire race, is that which came to Europe by way of Palestine. On its very face the Hebrew-Christian revelation is a revelation of the Spirit of God to the spirit of man. Tho it uses the senses, both its origin and its appeal are superior to the senses. The Hebrew-Christian revelation is summed up most admirably in the phrase, "His spirit bears witness with our spirit that we are the children," the "heirs of God." That is a true epitome of the Hebrew faith and of the Christian life. The greatest result of the mission of Jesus is that the veil has been rent from before the Shekinah, and the way opened to God for every member of the human family without any intermediary. The way to the sky and God

is immediately above every spot of earth trodden by the varied life of man. "God is a spirit," says the great revealer of God, "and they that worship him" may come independent of place, or priest, or altar, or creed, treading boldly the highway of the spirit. The recognition of the immediacy of God leads the great apostle to declare to the Greeks at Athens that "He is not very far from each one of us. For in him we live and move and have our being." This philosophy of God is gloriously shared by the greatest of the Hebrew prophets, who breaks out with: "Thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Our great Victorian poet voices the same great insight into divine things when he says, in oft-quoted lines,

"Speak to Him thou, for spirit with spirit
may speak,
Closer is He than breathing, and nearer
than hands and feet."

The Christian religion is based upon the spiritual apprehension of God expressed in these passages from ancient days to modern times.

The question of vital interest for our time is this: Is this intercommunion of the Spirit of God with the spirit of man real? May men stand in the tent-door of their life to-day, and, speaking to God, hear His voice in gracious reply? In other words, is religion a practical experience or is it a mere theological theory? The answer of the best twentieth-century Christian experience to the first two of these questions is decidedly in the affirmative. To the thoughtful, this spiritual communion with God is the saving salt of our time. In the olden day Abraham, being a pilgrim of faith, became the friend of God, moving out not knowing whither faith would lead him. He started a long procession toward the better and the higher life—pilgrims in

all the ages who, following the light that never shone on land or sea, move out, ever out, not knowing whither, but content so the light lead and they be privileged to follow. The friends of God are a multitude to-day, where in the olden time one man stood out conspicuous in that relationship because he almost stood alone. In thinking of the influence of Abraham it is well to remember Paul's fine point. Abraham gained his distinction, became the father of the faithful, without the advantage of book, or priest, or ordinance, or church. His experience was purely of the Spirit and with the Spirit, and he has many happy children to-day. The light fails not, and the old inspiration has not died out. In the olden world Joseph kept himself clean amid the selfsame entanglements that are about the feet of twentieth-century youth. He, too, had neither Bible, nor church, nor prophet, nor priest to hearten him in the conflict the prize of which was the saving or the sully of a soul. A simple pilgrim of the faith, a child of the spirit, a son of God, he followed the light, not knowing whither, and it led him finally to the pedestal of fame from which his example cheers our youth through the same conflict of the soul. Untold multitudes in our day can testify to the essential truthfulness of the Genesis story of Joseph because, in the essentials of the story, it is a chapter torn out of their own experience. The Spirit of purity leads men to-day as of old. The Psalms of David, how they still sing! Yet he had no temple back of him, but little prophethood, and he had no book for his guide. Whence came David's songs? They were born of the communion of the shepherd, the courtier, the warrior, the king, the saint, and the sinner with the King of kings and the Lord of lords. Our collection of Hebrew Psalms are the hallelujah chorus of a varied and deeply religious life lived in communion with the immediate Spirit of God.

The psalmists flew their kites out in the open and received the divine spark. Now, the psalms of life are not yet all written. The human heart is full of song. Inspiration is by no means dead. The divine Spirit still sings many a new song in the human life, and not a few deep utterances of the Spirit still find their way into print. Long ago Ezekiel ministered in sacred things to a discouraged people, and breathed upon dry bones till they at least gave promise of a resurrected life. Ezekiel's name is legion to-day. Know you not many a man, along the wide frontier of religious work, leading forlorn hopes at points where to lose a battle is to bury a cause, and to win is to establish righteousness, who, led by the selfsame Spirit, ministers joyfully to men exiled from their privileges, and is content to share the exile for the privilege of the glorious toil? The God of Jacob is the refuge of such, and underneath are the everlasting arms.

Shall we not cease, then, the unnatural strife between the two unfoldments of God, and think no longer to set nature and revelation by the throat? Be sure that the God of wood and hill, of stream and flower and world, whose breath is the morning and whose power the soul of the storm, is the God and Father of our Lord Jesus Christ. Let those who will follow the vistas of physical science, but let them know that the great unknown of their research is identical with the still small voice that whispers within the temple of their own consciousness of the sweetest and highest things of life. Let not those who know God only through the Hebrew-Christian revelation unfrock their brothers of another investigation, for the good God Himself hath made of one blood both scientist and theologian, to dwell upon the face of the earth together, till they both—nay, till we all come to a knowledge of the ultimate truth.

THE THEOLOGICAL SEMINARIES

Views of Graduates

IN view of recent discussions and criticisms of theological seminaries a number of questions were sent to clergymen of various denominations, which, together with answers received, are embodied below.

THE QUESTIONS.

1. What are the most important differences between the training received in the theological schools of your time and that required to-day?
2. Do theological schools now fulfil their functions relatively to the present needs of the student, as well as in former times? If not, in what particulars are they deficient?
3. What should be emphasized in the preaching of to-day as compared with that of former generations?
4. Has there been a decline in the influence of the preacher, and of preaching, in recent years? If so, to what extent have seminaries been responsible? Especially do you regard it as due to deterioration in the quality of the ministry? If so, in your judgment, what is a remedy?
5. If you would advise young men to seek the ministry to-day, what chief reasons would you urge?
6. Is a university and seminary training absolutely necessary in every case or are there exceptions?

THE ANSWERS (CONTINUED).

W. C. Bitting, D.D., St. Louis, Mo.: Our theological seminaries need to be brought up to date. The teaching of homiletics has hitherto been only a department of sacred rhetoric, and is the only one which has not felt, up to this time, the influence of our changed ideas of teaching. I think that it

should be more devoted to the cultivation of the prophetic spirit than to the mere art of orderly discourse with which every college graduate should already have been made acquainted when he received his diploma.

More pressing yet is the need for the endowment of chairs to teach the principles of

modern psychology and pedagogy, and to show the student how to use the tremendously valuable contributions of these sciences both in preaching and in the training of children. Our Sunday-schools suffer because teachers are not qualified. The pastor is the person to train the teachers. Pastors should be trained in the seminary so that they can direct the educational work in the Sunday-school. If the pastor holds the key to the situation, the seminary course should provide him with that key. If a place must be made for this new discipline, let me frankly say that it is better to know less about the Church fathers, if that is necessary, and more about the Church children.

We need also in our seminaries chairs for the study of the topics investigated by modern sociology. How can ministers see that their churches take the interest in the betterment of social conditions which churches of Jesus Christ should take, unless the ministers themselves know about these social conditions, and get some idea as to how the Church can enter upon the work of improving them?

In other words, the ministry for to-day must be the ministry *for to-day*. It will not do to claim that any work conforms to the principle of adaptation unless it is pertinent to the time in which the ministry is exercised. Our new science of Biblical theology and our newer Christian dogmatics are taking advantage of modern learning. We have enlarged our sources of theology to include, along with the Bible, the revelations through all our physical sciences, through history, through psychology, and modern sociology. We should modernize both our speech and our method of work. The problem to-day for the Christian Church is to integrate the eternal spirit and truth of the Christian religion with our present conditions. The men who are to be the leaders must be shown this problem, and also the direction of its solution, by our theological seminaries.

John W. Bradshaw, D.D., Oberlin, O.: In my judgment all the seminaries with which I am at all acquainted have made great advance in the thoroughness of the training given, since the days when I was a student.

With most of the seminaries of my own denomination [Congregational] my acquaintance is too casual to warrant me in speaking with positiveness.

As regards the one seminary, Oberlin, the conduct of which I have opportunity to observe closely, I do not hesitate to express the judgment that in method, thoroughness, and scope of instruction it is not surpassed by any collegiate or technical institution in the country.

I have no reason to doubt that the same might be said with reference to other theological seminaries.

Wallace MacMullen, D.D., New York: My experience would lead me to urge as valuable and immensely important in the curriculum of a theological seminary more emphasis upon

The literary aspects of the Bible,
The Christian interpretation of history,
The Christian solution of social problems,
The cooperation of Christian forces,
Religious education of the children, including child psychology,
Evangelism.

Wilbert L. Anderson, D.D., Amherst, Mass.: It was my good fortune to be a student at Yale Seminary when that remarkable triumvirate—Professors Dwight, Fisher, and Harris—was in the prime of its efficiency. I have never desired a better introduction to the learning of my profession than these teachers afforded. On the practical side the seminary was not so strong, as one man slightly assisted was responsible for the entire practical field and for the college pulpit as well. We suffered from this defective provision. My experience prompts me to say that homiletics, pastoral administration, sociology, and missions call for the service of three professors, at the least, instead of the single teacher who has been compelled so often to attempt the impossible. When I found myself the minister of a church, I was thrown upon my own resources for the most part. Whether it is possible to teach students how to do the work of a parish may be doubted, but certainly some adequate attempt should be made.

My chief criticism of a more special nature would be that in my time—and I have no reason to suppose that it is different to-day—there was no recognition of the country church and of country life such as is demanded by the fact that a large majority of theological students must serve in rural communities. It should be noted as most significant that the Massachusetts Agri-

cultural College has announced a summer school for ministers with a view to giving instruction in those subjects to which the theological seminaries have been inexcusably indifferent. The problems of cities and the ideals of urban ministries have been so emphasized that the seminaries send their students into country churches with the worst possible sociological training for their work. An urban-minded minister in a rural community is an aggravating misfit.

The Rev. Fenwick W. Frazer, Jackson, Mich.: I am decidedly of the opinion that some of our theological seminaries are open to fair criticism on the ground that their curricula are not adjusted to the needs of the times. The seminary from which I graduated—one of the most famous in the country—gave no training in sacred pedagogy, did nothing to fit a student to superintend and wisely direct the work of the Sunday-school. While furnishing a fine drill in the original languages of the Scriptures, and giving thorough exposition of some of the books of both Testaments, it did not impart that comprehensive knowledge of the English Bible every preacher of the Word should have. Its graduates were not expert handlers of the Book, either for purposes of the instruction or the winning of souls.

The seminaries have not directed the studies of students along sociological lines as they might profitably have done. This is a fault that some of the divinity schools are beginning to repair. Our theological professors are doing little, if anything, to equip ministers for the task of reaching the man with the dinner-pail, of bridging over the chasm between the Church and labor. The bureau of which Rev. Charles Stelzle is chief, the Department of Church and Labor in the Presbyterian Church, is doing more in this direction to-day than all the seminaries in the country.

William Wirt King, D.D., Indianapolis, Ind.: It is a very easy thing to criticize. It is easy to condemn the seminaries for what we see in some of the men who come out of them, for which the men themselves are to blame. The test of the efficiency or inefficiency, the strength or the weakness of our seminaries, is in the type of ministers they are sending out. And my acquaintance with many of these from different seminaries in the last decade, and my ob-

servation of their spirit and methods in different places and under widely varying conditions, have made me feel that a great many of them have not been helped by the seminaries to be "good ministers of Jesus Christ."

Far too many of the young men who have been coming out of the seminaries in the last few years to begin the active work of the ministry seem to have been imprinted with the idea that their chief business is to exploit the latest theories of Biblical criticism, which they proceed to do in season and out of season. Again and again do we hear of these young men, in the pulpit and in the prayer-meeting room, confusing the people with their attempts to explain why the Bible is not inspired, and why it is not possible that Moses could have written the Pentateuch, and the difference between the deity and divinity of the Son of God, and the unreasonableness of the Virgin Birth, etc. There is something seriously wrong with the work of a seminary that will develop such pedantry and such a lack of sense as to what a preacher's business is.

The only possible improvement, it would seem to me, is to rip out of the seminaries the men who are responsible for this mistraining and misdirection; the men who have been so shut up to books and the study of theories, and so far removed from the people and their needs for years, that they neither know nor care anything about them, and who know little or nothing about the practical work of a pastor or preacher, and the real problems which he is compelled to meet day after day. Clean out of the seminaries this fossilized, desiccated material, and put in its place men who know enough to teach, and at the same time have been in vital touch with the currents of human life and activity; men who, in addition to being scholars, have enough juice in them to soften their dogmatism, and enough human sympathy to care for the needs and struggles of the masses.

The Rev. Edward H. Eppens, Memphis, Mich.: In any discussion like the present it is necessary to remember that there are seminaries and seminaries. It is manifestly unfair to yoke together our finely equipped and strongly officered schools of international importance with the schools of only local and denominational significance. Those who

condemn indiscriminately need to be reminded that some are heroically trying to correct patent faults; those who praise need to be reminded that some are, as theological schools, pitiful failures.

1. Speaking now of the schools that have adapted themselves to the present-day intellectual and religious conditions, it is plain that there is a well-marked effort to approach the university standard of a comprehensive and thorough training. This is noticeable in the freedom of teaching and in the freedom of learning (electives), as well as in the weakening of the once oppressively denominational emphasis. They are no longer simply schools of church archeology. Also, they have discovered what not to teach. That these institutions are, at the same time, doing the most to develop the function of efficient modern preaching with all its practical bearings on practical life, tho often condemned in the heat of controversy, is yet the most encouraging thing about them.

2. Hence, it may be said that the theological schools of this type are doing their appointed work better than ever before. Whatever shortcomings there are—and those who know best are the first to acknowledge them—are mainly the inevitable results of an anomalous situation. For what they can offer is only a compromise between two alternatives: to raise the standard to what it ought to be, and reduce the attendance, or to adapt the entrance requirements to the class of men offering themselves and to lower the standard. The one means degeneration and the other means suicide.

3. The preacher trained in these modern institutions will dwell lovingly and fearlessly and decidedly on the great truths of existence, especially those that determine the welfare of the present generation. The emphasis on the hereafter retires. The preaching of the doctrine of sin gives place to the preaching of life as affected by sin. The preaching of dying men to dying men—a high ideal, in a way—is merged in the higher ideal of proclaiming the gospel “that ye might have life and have it more abundantly.” That in this change Jesus Christ should come more and more into the foreground, crowding back the prophets and Paul and even the Gospel-writers was a foregone conclusion.

4. There probably has been a decline in the influence of the preacher as preacher. The parson, *par excellence*, is no longer the

oracle of his community—and that is a sign of a healthy growth. But never before has the man with a message had a greater and saner influence. To-day the preacher is taken for what he is worth. The record of present-day preaching, as affecting the social and religious life of men, is an honorable one. The “profession” may have suffered, but the man of God is not discounted. Witness the moving forces in modern reform work, not to mention the consecrated, unnoticed service of the many thousands who take their ministry seriously.

5. This is the chief claim the ministry has on a young man who wants to invest his powers well. The ministry to-day gives unequalled opportunity for service. No thinking man will go into it for social position, for emoluments, for a leisurely life. The minister wants to be true to his name.

6. This service, prompted by the love for souls, can not be learned in a school. Technical training, important as it is, is not the *sine qua non* of a useful ministry. But the point to emphasize just now is that such training will raise every consecrated endeavor to a higher power. There never was an untrained ministry that would not have been tremendously strengthened by judicious training. The lack of such preparation is always a source of weakness; what good results will follow will come in spite of it. The Holy Spirit can not well be charged with the duties of a professor of homiletics, any more than technic can be made a substitute for consecration.

John A. W. Haas, D.D., Allentown, Pa.:

(1) The most important differences are that to-day a man must have a better knowledge of interpretation, and a greater ability to meet Biblical questions directly. (2) The former training did not emphasize enough the historical point of view for the understanding of religious questions.

2. It is impossible to make an intelligent statement about all theological schools. My impression is that some are deficient in not meeting the present conditions of exegesis, criticism, church history, and the great practical and social questions of the day.

3. Preaching of to-day must emphasize the same sound truth, but its method should be more directly historical and ethical.

4. I would say on the whole there has been an advance rather than deterioration.

Nevertheless, some seminaries have not kept pace with the pressure of the requirements such as we find in other callings.

5. The reasons I would urge would be the possibility of high social service; the spiritual as well as the intellectual satisfaction to be had in religion; the possibility of remedying great evils through the truth of the gospel, and the great needs of religion in all fields. I would appeal to the heroic in young men, to devotion, self-sacrifice, and paint the glory and superiority of the ministry in comparison with the other professions.

6. Pressure of work sometimes forces the church into exceptions, but no man should normally be in the work who has not had the broad training of the college and university as well as the training of the seminary.

The Rev. Wilbur F. Crafts, Ph.D., Washington, D. C.: Is it not time that the very name "theological seminary" should be dropt for some broader term that includes practical as well as theoretical religion, and does not ignore the second great commandment, the hemisphere of right social relations, that Jesus said is "like" unto the first—of "like" importance and entitled to receive "like" attention?

Clearly a preachers' training-school should give balanced attention to both of the great commandments: Get right with God; get right with men.

Recent events emphasize the demand for more ethical teaching of preachers. In the appalling disclosures of wholesale robberies in insurance companies, fuel and food and transportation trusts, and in government offices, which the historian will probably regard as the most distinguishing feature of the first decade of the twentieth century—robberies that might well make Robin Hood and Jesse James turn in their graves to think what babies in robbery they were—the chief element of tragedy to those who know the eminent men involved is that most of them are the very "pillars" of the churches. There is hardly a large denomination, Jew or Gentile, liberal or orthodox, of which two or three of the ten most eminent laymen in the entire body have not been pilloried in the press among directors that used trust funds for private graft or at least allowed their fellow directors to loot what they were in duty bound to guard. And in this testing period, when there has been need of Nathans that would dare to rebuke David, the work

of the prophets has been done, not chiefly by the pastors of these high offenders, but by the "muck-rakers" of the magazines, and other writers and editors of the so-called secular press. The preachers have found it hard to believe that men who gave not only money but time and apparently sincere prayers to their churches could really be criminally wrong in their commercial or political relations.

Theological leaders should ponder the fact that the Presbyterian Church of Canada in 1907 adopted as a part of its home missionary machinery a "Department of Moral and Social Reform." The Methodist Church of Canada and the Presbyterian Church of the United States had previously adopted like agencies less happily named. All of these church departments of reform employ paid secretaries to represent the churches officially in the national battles against the big four evils—intemperance, impurity, Sabbath-breaking, and gambling.

If these new and exceptional recognitions of the old truth that the prophets taught—that religion is to save the whole man and the whole community here and now—are to become general and the church is to fulfil its mission in developing right relations among men, the theological seminaries must readjust their schedules so that the preachers will be prepared to speak and act as experts in social regeneration, even if they must consequently know less of exploded medieval heresies.

William H. Day, D.D., Los Angeles, Cal.: Sometimes a group of clergymen will fall to tooth and nail rending the reputation of seminaries in which they studied. With this attitude I find myself absolutely out of sympathy. My own student experience in New Haven and in Chicago was simply invaluable. It is just to deprecate a purely academic atmosphere in the class-room; but we have no right to expect the seminary to teach the quality of effectiveness; each minister must learn that for himself. I do not see how it would be possible for seminary instructors to provide for the young preacher what the young surgeon finds when he assists the great operator in the clinic. I shall never cease to be grateful for the inspiration and suggestion which came to me from contact with the group of gifted men in whose classes I sat, for they spoke with no uncertain sound of the highest and most compelling motives of my life.

THE PREACHER

"You are there [in the pulpit] not simply to speak what people care to hear, but also to make them care for what you must speak."

A MINISTER'S READING

WILBERT L. ANDERSON, D.D., AMHERST, MASS.

WHETHER one's reading be more or less in quantity, for the fully equipped minister it will consist of three kinds. One must read much that is ephemeral. Here we class newspapers, magazines, and many of the new books. It is as necessary that the minister should read these extensively as it is disastrous that he should read nothing else. Not to know the actual world of to-day is a serious defect of one who speaks to those whose lives are caught in the rush of the modern movement, and there is no possible way to become a competent interpreter of the times except by careful study of writings that will not live beyond a week or a year.

It is equally evident that a minister should read as systematically as he can the more important works that belong to his profession and the fields of thought related to it. So great are the seductions of the ephemeral that it is necessary to cultivate a conscience for the scientific in form and thoroughness. When one thinks of the toil and interest that have gone into the making of the daily paper, of the taste and knowledge that appear in the magazines, of the art and industry displayed in fiction, it seems heartless to cut off these writers with a skimming of head-lines and a selection of articles and the perusal of a few novels a year. The minister, however, has a knightly duty to the truth, and he must aid and defend those whose quest for it severs them from the revels and splendors where the idols of the hour hold sway. He is so far a man of learning that he belongs to the circle to which the learned offer their discoveries and reconstructions and to which they appeal. He is a mediator between those who toil to perfect the scientific statement and the people who can receive only the nutriment of truth. Here is a difficult part of a minister's reading—a part which he is tempted to neglect. These books of theology and philosophy, of history and criticism are not attractive: they are a discipline of patience and fortitude as well as of the intellectual faculties. Diligence in

mastering them, according to opportunity, is a minister's plain duty.

There is a kind of book that is neither ephemeral nor scientific—the book that lives as literature. As one reads it, he says to himself: "I am not seeking information; I am not constructing a theological system; I am not accumulating homiletic material; I am not trying to understand the world of to-day nor to fathom the secret of the universe; I am not even forming opinions after the manner of the critics. I am reading this book for myself as such a book ought to be read." How will one read who makes this proposal to himself, and what will be the results? He will read the book with a certain unconsciousness of method. He will read it and do nothing more. That is—he will put his mind under its power. He will yield himself to the author for the time to be led whither he will. In reading an ephemeral book one keeps his judgment in reserve—it is like accepting the invitation of a stranger to join him in a walk: one may go along, but he is on his guard. In reading a scientific book the judgment is in full exercise, and the intellectual conscience flames over every page, demanding first that the reader shall honestly interpret the author and secondly that he shall sift out of his matter what can be assimilated and added to his own understanding of the problem. When one reads a book that has won its place in living literature, he proceeds in another way. He will behold what the book shows him; he will be strings for its feeling to play upon; he will be interested, charmed, inspired, as its pages provide. There is a fellowship between author and reader. On one side it is as if the reader were saying to himself: "This man knew that I should like this; he looked into my soul as certainly as if he had spoken while we were sitting side by side; and he wrote this as his response to what was in my heart." And, on the other side, the author expresses himself, puts into words for the printed page what might as well have been spoken in the exchanges of conversation.

Here we encounter the mystery of personality through which each soul is a point of consciousness for interpreting the world, and all souls flashing up out of the same great life shine for one another. When a soul is truly great and has the power of adequate expression, all kindred souls find their common thought and feeling in the utterance which becomes living literature. About all one wishes to say is: "I like this man, he shows me what I am glad to see, and my whole nature expands and thrills as I realize his presence." Something like that is the mood in which books that are literature should be read.

My contention is that the minister, more than other men, should read this sort of book in some such fashion as this. Why should he do this, being a minister? He should do it to get rid of a false authority and to acquire genuine authority. The worst fault of ministers is omniscience. We do not see much of this in educated ministers, but occasionally we find a man who is dead sure of everything that is worth saying. He has constructed a little world for his thinking; in this he is immanent; it is himself in extension; and he knows it through and through with an immediate knowledge. He mounts the pulpit, and shouts confidently into his megaphone. Only a very young man or a very ignorant one can preach in that way; but laymen sometimes say that ministers have clerical points of view and that they are very urgent for systems that do not correspond at all to the truth of life and to human experience. What is needed is that the minister should come under the influence of one greater than himself, that he should have the habit of feeling another personality above and around his own, that he should often say, "I never saw or felt this before." The man whose soul quivers with feeling for worlds greater than his own—greater than any he can expound—will speak to men with an authority that will be acknowledged, for he will seem to speak for truth and not in his own name.

This, be it observed, is something different from patronizing and using great writers by finding in them the preacher's own thoughts and by quoting from them to give his utterance out of his little world a sort of authority. Not the ability to shine in literary allusion and quotation—the glittering tinsel of the times—but a softened and vitalized

mood of the soul is the minister's great enrichment from an enduring literature.

And when the minister has been saved from omniscience, the next thing to be desired is that he should be delivered from the hardness of his heart. After intellectual arrogance the meanest thing in the minister is his going over to the side of righteousness and exulting in the grinding up of sinners when they fall under the wheels of the world. How can the pitiless minister be given a heart that will feel the sorrow of sinning men? By the grace of the pitying Christ, of course; but after that by the subduing heat of great literature whose pathos melts the soul. The greatest thing in the books is the power to soften the heart. Not that we are to become suddenly sentimental; nor is a softly merciful minister to be endured. What is wanted is the power to go over to the side of sin and sorrow with Christ in the face of the judgments of the universe, and great literature does just that. It is a vicarious atonement of the noblest souls for the sin of the world.

And this brings us to a more serviceable term for the minister's enrichment from literature—it develops in him the sympathetic imagination. The great need of the minister is to enter into other lives, look out upon the world from the points of view of other professions and conditions, comprehend the half-formed purpose in moral failure, recognize whatever is good, encourage whatever gives promise, and direct, so far as he dares offer counsel, the growth of character from a center within itself. To thrust a clerical personality, intensified by ecclesiasticism, sharpened by the professional temper, further isolated and hardened by technical reading, upon a congregation, is unpardonable violence, as if men and women were rocks to be drilled and blasted and not fields of verdure eager for the nourishing atmosphere and the refreshing dew. From such a minister the people will flee if they dare; and if they do not dare, there ensues the tragedy of sensitive souls attacked and overborne and finding no way of escape. Fortunately the idea of the sermon has changed, and it is no longer the aim of the pulpit to compel the surrender of souls by a complete investment of logic. One who would make the modern appeal to what is in the soul itself and formulate in the sermon what is inarticulate in the hearts of the people must acquire the sympathy and the

imagination to construe to himself the lives which he seeks to build up. This power comes to the minister from reading the great works of literature.

An open and humble mind, a heart that echoes all the sounds of humanity, an imagination sympathetic and constructive go far to make a good minister. But it is not enough that a man be divested of unfitness to be a preacher of truth and a shepherd of souls; he must possess the truth and he must have an interpretation of life that he can give to men. One has only to name such supreme preachers as Robertson and Beecher and Brooks to suggest that the greatest minds make the most fruitful use of literature. That which breaks down the obstructing shell of dogma and prejudice and egoism in small men nourishes and builds up great men. There are two traditions of truth—the scientific and the literary. The great preachers have appropriated both. The scientific tradition has given clearness and substance to their teaching; the literary tradition has given them breadth of thought and perpetual freshness. The literary tradition has distinction and charm of language, beauty of form, felicity of phrase. It deals with the aspects of the world and with sudden discoveries of unrelated truth. Always it expresses a mood of the observer or thinker. It is the proper culture of eloquence. But it is more than that—it is a reflection of the truth from the most mirror-like minds. Jesus Himself had such a mind in its most perfect development, and the greatest men of literature have maintained a certain affinity of thought with Him. Hence the great masterpieces are gospels of faith and love. They may lack the authority of the scribes, but they carry conviction when the works of scribes have been crowded into oblivion by their successors.

The Sacrifice of Prayer

THE REV. EDWARD M. CHAPMAN, OLD LYME,
CONN.

THE minister in a liturgical Church is often accused of overemphasizing his priestly office; the non-liturgical minister of belittling his. The duty of public prayer should, however, give to both a common standing-ground. Here the leader of worship, in so far as he is an earnest man, assumes a genuinely priestly function. He is a mediator

between God and man, not because any official authority has been conferred upon him, but because a great vicarious service is required of him. His danger, if he read the prayers, is lest he become parrotlike and perfunctory; if he pray without book, lest he grow vapid and shallow, following a rut of stilted phrases, or descending the broad way of the familiar and profane. His salvation lies in a sense of the seriousness of his office. A sinner, in need and hope of forgiveness, he is set to speak for his fellow sinners; to sum up their sins, sorrows, hopes, fears, thanks, and daily needs, and, making them first his own, to present them to Almighty God. In the old Greek sense of the word this must always be a sort of "agony," tho the signs of the inward struggle should be controlled in manly fashion, since cheap indulgence in pleading intonations is bound to defeat its own object. Clap-trap, like murder, will out, and so, thank God, will sympathy and honest feeling. There is no royal road to efficiency here, but there are conditions to be noted, and helps by the way are not wanting. Private devotion and obedience to the injunction "Pray without ceasing; in everything give thanks" is one condition of success. A daily effort to understand men in their struggles, aspirations, and temptations is another; while one of the most effective helps by the way lies in a study of the literature of devotion. Of course the Psalter, especially in the King James and the Prayer-Book versions, holds the first place in this literature. Manuals of the various churches, like the Roman-Catholic missals, the Prayer-Book, the recently published service-book of the Presbyterians, and anthologies like "Prayers Ancient and Modern" are invaluable. Such classics as the "Confessions" of St. Augustine and the "Imitatio" have very high worth; while fresh from an English press comes "A Garden of Spiritual Flowers," which is a collection of prayers out of Elizabethan devotional books. It is probable that those who would derive the greatest profit from more intimate acquaintance with such literature are the ministers of our non-liturgical Churches; while the users of liturgies would be correspondingly helped and "humanized"—the term is used in no derogatory sense—by a sympathetic study of the better collections of spoken or *extempore* prayers by great modern preachers.

LIVING ISSUES FOR PULPIT TREATMENT

RACE-TRACK GAMBLING

IN New York State this evil has been receiving unusual attention owing to the rejection by the Senate of the Agnew-Hart Bills, which provided for:

1. Amending Penal Code so as to punish gambling by imprisonment in every instance of conviction.
2. Punishing gambling on race-tracks in precisely the same way as outside race-tracks.
3. Appropriating \$250,000 from State funds for agricultural societies.

The State Constitutional Convention in 1894, by a vote of 109 to 4, adopted the following amendment to the Constitution:

Sec. 10. "No law shall be passed abridging the right of the people peaceably to assemble . . . ; nor shall any lottery or the sale of lottery-tickets, pool-selling, book-making, or any other kind of gambling hereafter be authorized or allowed within this State; and the Legislature shall pass appropriate laws to prevent offenses against any of the provisions of this section."

In 1895 the Legislature nullified the demand of the Constitution by passing the "Percy-Gray" law, which allows race-track gambling, tho the Constitution makes it or other forms of gambling a felony. By this law "a different and exclusive penalty is fixt for bookmaking and pool-selling on authorized race-tracks, provided that no memorandum or token of the bet is delivered; this exclusive penalty being the forfeiture of the amount wagered, to be recovered in a civil action."

Since the passing of this iniquitous law strenuous efforts have been made by reform and church organizations to have it repealed. The work of these different organizations attracted the attention of Governor Hughes, and under his able leadership the fight has been going on for some months.

On April 30th THE HOMILETIC REVIEW sent out to over five thousand preachers in this State a letter giving facts and information concerning the race-track evil, and also calling attention to the importance of immediate action. The letter also contained a number of questions to which they were asked to reply. The answers to the questions will doubtless be of considerable help to many ministers in other states, in which a fight is being waged against gambling—or should be waged. Our space will only per-

mit of giving some of the more important answers to the questions asked in our communication.

Concerning the gambling evil itself the following question was asked:

"Do you know of men (or women) who have been ruined or morally injured by gambling on the races, and how many?"

The following constitutes but a part of the testimony given:

A score or more. One in particular—a prominent man a dozen miles from here was led on until from a large beautiful eighteen-room house his family recently moved into three rented rooms up-stairs, and he left the place for the West to start over again.

W. H. KENDRICK, Sherburne, N. Y.

Yes. I lived in San Francisco for many years where there is—or was—racing eight months in the year. I knew of many lives ruined. The then Secretary of the University of California is probably still in prison. He embezzled scholarship funds to gamble on the race-track. I knew of more such cases than I can now count.

ALVIN E. MAGARY, Oswego, N. Y.

I know several men, two of whom have become notable criminals and are serving time. One is an ex-Senator, formerly of Duluth, but now of Auburn. He was reclaimed, joined the church, taught a Sunday-school class, and then fell in with the Fort Erie racing crowd, and sank, probably never to rise again.

F. J. CHASE, D.D.,
Normal Park M. E. Church, Buffalo, N. Y.

Several. One case in particular where one unusually talented woman has lost reputation, home, and all else because of the race-track gambling.

Yes. At a marriage ceremony which I performed while in my former pastorate, the attendant upon the groom was a young man resident at Saratoga, holding a responsible position. About a year later I learned of his suicide because of losses sustained on the race-track.

C. W. DUNHAM,
Pastor Pres. Church, Mt. Kisco, N. Y.

Yes. I have personally known several. One of them a young man of about nineteen years of age stole both from his mother and his employer to secure money to bet on the races. He was arrested and put in jail for his theft.

JAMES T. DICKINSON,
Pastor First Baptist Church, Rochester, N. Y.

I know of one who, in order to bet at race-tracks, forged checks or altered checks, was caught, and sent to prison for a long term. Others I know.

F. J. HUBACH,
Port Richmond, S. I.

A mother came to me two weeks ago and asked me to use my influence on her son (eighteen years) who had stolen a large quantity of articles and sold same to get money for race-track gambling. Every active minister knows of such cases.

N. E. MOUNTEREY,
Pastor Union Baptist Church, Brooklyn.

A man formerly prominent in my church, now in poverty and disgrace through race-track-gambling.

Family broken up because husband played the races.

Banker who took money from bank and played the races and is now in prison.

I know of one well-to-do farmer who was utterly ruined financially by the gambling of his wife.

Yes. Six, among them three women.

I met a man two months ago whose brother was physically, financially, and morally ruined in this way.

Yes. Know personally of four men and one woman who have been ruined morally and financially.

The next question which we asked was:

"What are the strongest reasons you know of—two or more—that can be urged for abolishing gambling at the race-tracks?"

and from the answers that have come to hand we have selected the following:

Unconstitutional; encourages idleness; often ruins the home; makes theft easy; loss of money to the community; game of chance; contrary to the laws of God; makes men inattentive to business; horses can race without bookmakers; the moral atrophy which gambling fosters unsettles nerve and judgment for work; the enemy of personal integrity, home happiness, national welfare, and the life of a high civilization; it is a temptation to dishonesty of men in positions of trust; it diminishes respect for law; it throws a garb of respectability about a person; its influences dominate; it is one form of the get-something-for-nothing evil which infests our land, and is influencing every civil and religious institution; they are the schools where the gambling mania is cultivated and pool-rooms are fed; its influence is in every sense demoralizing; it fosters crime; it makes paupers and suicides; it lowers the moral sense, causing men to neglect obligation and duty; it is morally wrong, so can never be legally right; it is a menace to strong and pure government; it creates false ideals of pleasures; it takes money without giving any equivalent and is therefore dishonest; its principle is subversive to all good business; it often leads to the drink habit; the moral standard of the community is lowered; unfits for the business of life; it debauches the morals of the rural com-

munities through the five-per-cent. rake-off for the county and other fairs.

The third question asked was:

"What steps can you, as a clergyman, take, or what have you already done to influence the Legislature to act rightly in the premises?"

Herewith we give some of the answers:

Circulate the speeches of those who are well informed on the question; preach on the subject; circulate petitions; hold special prayer-meetings; use personal influence; write to legislators; enlighten the people as to what is really dishonest; urge individual members of congregation to write to their district legislators; attend the public meetings in support of the cause. One minister writes that as a member of the ministers' association, he personally solicited letter-heads of thirty business-houses, and had typewritten letters put on them to legislators; recommend the holding of mass-meetings; influence the business men of the community to write to their legislators; pray for the legislators; the members of one church, its Sunday-school, and its Brotherhood organization, each one of them, passed resolutions endorsing the efforts made by the Governor and assuring the Governor of their support and cooperation.

Another question which brought many suggestions was this:

"What measures favorable to this reform can you suggest for the benefit of the preachers?"

More practical preaching; the State should purchase all race-tracks; a supply of the kind of literature that would enable them to know the exact status of the race-track work, methods, expenditures, gains, etc.; keep your church free from games of chance; secure speakers who are posted as to the facts; urge responsibility of voting; use the official board of the church as the active workers where possible; unceasing agitation in private and public; let every preacher obey 1 Tim. ii. 1, 2; ministers ought to be leaders in civic righteousness; emphasize the fact that the greatest sin of the Christian is not to exercise his right of franchise; withhold support from representatives who support the gambling interest by their vote in the legislature; don't fail to be at the polls on election day, and there make your influence felt against legislators who vote wrong on this question; investigate the character of those who desire political honors; every preacher should begin at home and abolish all gambling-devices for raising money, such as the grab-bag, fish-ponds, etc.—gambling is gambling, whether at the race-track or at the church fair; advocate a ministerial union of all denominations to advocate this and other reforms and make their power felt in the Legislature.

THE PASTOR

"The office of the Church is to heal and to teach as well as to preach."

PHILIP DODDRIDGE AND HIS HYMNS

WILLIAM H. BATES, D.D., PUEBLO, COLO.

BEFORE the birth of modern English hymnology, "The church psalmody," according to a Church-of-England writer, "was wretched. In the Episcopal Church the weak, washy, everlasting flood of the authorized version (*i.e.*, of the Psalms of David), by Tate and Brady, was droned to tunes without melody, while the Dissenters sang the psalter in the more vertebrated versions of Rouse and Barton."

According to this writer, "The heroic age of Nonconformity had passed away. While Dissent was declining, the Church of England was not advancing. She was learnedly dignified, rigidly formal, drearily dull—the paradise of a frigid moderatism, with scarcely energy enough to originate a vigorous heresy."

Into this state of things a new, vivifying force was to enter. According to this same writer,* "The two men who, in the eighteenth century, stood a head and shoulders above the pigmy race on which the mantle of the Nonconformist fathers had not fallen, were Watts† and Doddridge."

Doddridge was twenty-eight years younger than Watts. They were contemporaries forty-six years, and much of the time were more or less intimately associated.

Both these divines inherited traditions of ancestral sufferings for Christ and for conscience sake. As a Huguenot ancestor of Watts had fled from France to England to save his life, so the maternal grandfather of Doddridge, the Rev. John Bauman, fled from persecution in Bohemia, having for his possessions only a Luther's Bible and a hundred pieces of gold in his girdle. And a paternal grandfather, the Rev. John Doddridge, nearly a half-century before Philip's birth, was ejected from his parish of Sheperton, Middlesex, England, by the famous and infamous "Act of Uniformity" under Charles II. in 1662.

Philip Doddridge, the son of Daniel Doddridge, a London oil-merchant, was born

June 26, 1702. He was the youngest of a family of twenty children, all of whom, save a daughter and himself, died in infancy. And it is remarkable that he himself, at his birth, was put aside as dead, and was only preserved alive owing to the accidental glance of one of the attendants who fancied she perceived the feeble heaving of the infant's chest, and who, by assiduous painstaking, was successful in rekindling the almost extinguished vital spark.

His father and mother were both the children of godly ministers, and they both walked in the way of parental instructions. Says Philip: "I was brought up in the early knowledge of religion by my pious parents, who were, in their character, very worthy of their birth and education; and I well remember that my mother taught me the history of the Old and New Testaments before I could read, by the assistance of some blue Dutch tiles in the chimney-place of the room where we commonly sat; and the wise and pious reflections she made upon those stories were the means of enforcing such good impressions on my heart as never afterward wore out."

Both his parents died in 1715, when he was thirteen years old. He had already attended school in London, and had also been three years at school at Kingston-upon-Thames, which was founded by his refugee Bohemian grandfather, the Rev. John Bauman. Upon the death of his parents he was removed to the private school of the Rev. Nathaniel Wood, at St. Albans, about twenty miles north of London. Here he began to keep an exact account of his time in order better to improve himself by private meditation and study, and was in the habit, during his walks, of entering the neighboring cottages to read to the inmates from the Bible or from some religious book.

At St. Albans he enjoyed the pastoral care of that excellent and distinguished Presbyterian clergyman, Samuel Clark, the author, or compiler, of the book well known as Clark's "Scripture Promises." It was here that he united with the church, February 1, 1718,

* Isabella Bird.

† A paper on "Watts and His Hymns" was presented in THE HOMILETIC REVIEW, October, 1906, pp. 305-309.

a little before he was sixteen years old. It may have been this act and the impressions connected with it that afterward led to the composition of a hymn which, notwithstanding the Church-of-England prejudice against Dissenters, was and is used at royal confirmations, and is the first of the four confirmation hymns in the Episcopal prayer-book:

"O happy day, that fixt my choice
On Thee, my Savior, and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

A great misfortune befell the lad while at school at St. Albans. Through the mismanagement of his guardian, all the patrimony he had inherited from his parents was lost. At the suggestion of his uncle, Philip Doddridge, who had been steward of the Duke of Bedford, the widow of the Duke offered to give the young Philip a university course and provide him a living if he would leave the Dissenters and conform to the Church of England. He, as did Watts when he received a similar offer, for conscience' sake declined. Dr. Samuel Clark, learning of the situation, came to the rescue and bore the expense of the youth's education.

In July, 1722, when the young man was twenty years old, he was licensed to preach, tho he still continued his studies. The next year he was called to the churches of Coventry and Kibworth. The call from Kibworth, tho the humbler place, was accepted, that he might have more time for study; and he gave himself heartily to his work. Of his congregation he writes: "It is one of the most unpolite congregations I ever knew, consisting almost entirely of farmers and graziers with their subalterns. I have not so much as a tea-table in my diocese, altho above eight miles in extent, and but one hoop-petticoat in the whole circuit; . . . and were it not for talking to the cattle, admiring the poultry, and preaching twice on every Sabbath, I should certainly lose the organs of speech."

Here he continued to labor most assiduously for six years. The academy which he had attended at Hinckley, six miles from Kibworth, was suspended upon the death of its principal, the Rev. John Jennings, in 1723. In 1729 it was revived, mainly through the influence of Isaac Watts, and, at a general meeting of nonconformist ministers, Doddridge was selected to be its head. At the close of the year he received a call to the

Castle Hill Congregational Church of Northampton, and thither he removed, taking his school with him.

At Northampton was Doddridge's life-work, tho he had flattering calls elsewhere. At that time the privileges of the English universities were not permitted to Nonconformists, and "no Dissenter could exercise the functions of a teacher without exposing himself to dangerous penalties."* The education of a dissenting ministry must be placed upon a permanent basis, and this work, in addition to the duties of his pastorate, Doddridge undertook, and carried on with remarkable success, tho harassed and mobbed and prosecuted before the courts, such was then the intolerant and bigoted spirit of the Church of England. About two hundred men received their training under him, of whom one hundred and twenty entered the ministry.

Doddridge was above the middle stature, extremely thin and slender, but sprightly and vivacious. He was one of the most amiable of men. His manners were studiously polite, and his whole bearing exceedingly courteous. His intellectual attainments were remarkable. Blest with an excellent memory, ardent in the pursuit of knowledge, and of inflexible purpose, he made himself familiar with the current literature of the day and with the great masters of theology and philosophy. His piety was preeminent. His daily record of spiritual exercises, kept from early life, everywhere exhibits his extreme conscientiousness in the discharge of his Christian duty, and his growing desire and endeavor for greater holiness. He was full of zeal for the advancement of religion, and especially for the conversion of sinners. To this end he preached and wrote and labored to the last. His devotion is well exprest in his hymn beginning

"Jesus! I love thy charming name,
'Tis music to mine ear;
Fain would I sound it out so loud
That earth and heaven should hear."

Out of his own religious experience he speaks to the comfort and needs of others. Perhaps few hymns have been more blest to the quieting of the troubled hearts and the uplifting of the deprest spirits of God's children than the one beginning

*Stoughton's "Life of Doddridge," p. 14.

"How gentle God's commands!
How kind His precepts are!
Come, cast your burdens on the Lord,
And trust His constant care."

The feebleness of Doddridge manifest at his birth never gave place to robustness, and after only twenty years of labor at Northampton his career was untimely cut short. One of his great works, still highly prized by many, is his "Family Expositor, or a Paraphrase and Version of the New Testament, with Critical Notes and a Practical Improvement of Each Section." Death broke off his purpose to treat the Old Testament in a similar manner. His most profound and elaborate work was "A Course of Lectures on the Principal Subjects of Pneumatology, Ethics, and Divinity, with References to the Most Considerable Authors on Each Subject." But the work by which he is, and ever must be, best known, is one he wrote at the suggestion of Dr. Watts, whose enfeebled health did not admit of his carrying out his own design, viz., "The Rise and Progress of Religion in the Soul." In evangelical and evangelistic circles it still has a distinct place. It has been published in a vast number of editions in our language, and in the languages of Europe, Asia, Africa, and the Islands of the Sea. Several courses of sermons and many occasional sermons, besides other forms of literature, by him were put into print. In 1802, over fifty years after his death, his collected works were published in ten volumes, and later (1829) his private correspondence and diary in five volumes.

Of his social and family life, in which he was particularly happy, we can not now speak.

To meet a felt want in his congregation, it was his custom to throw the leading thoughts of a sermon into verse, and "line them out," as the practise was, to be sung at the close. In this way Doddridge's hymns mostly originated. They were circulated in manuscript during his life, and were not published until 1755, four years after his death. In 1838 some additional hymns taken from his manuscripts were published, making nearly four hundred in all.

It would naturally be expected that hymns produced in such a methodical manner would often be deficient in poetical fervor and sometimes didactically commonplace. And such is the case. But some of his verses rank very high in spiritual and literary merit.

Of the one hundred lyrics pronounced by the Anglican church to be of the first grade, Doddridge is the author of five.

Of the hymns of Doddridge, the poet Montgomery says: "They shine in the beauty of holiness; these offsprings of his mind are arrayed in the fine linen, pure and white, which is the righteousness of saints; and, like saints, they are lovely and acceptable, not for their human merit (for in poetry and eloquence they are frequently deficient), but for that fervent, unaffected love to God, His service and His people, which distinguished them." Dr. Duffield, in his "English Hymns," says: "They frequently drop from great heights of pure devotion into prosaic or commonplace expressions. Yet they are so thoroughly excellent in spirit and oftentimes so admirable in phraseology that they are indispensable to any collection of sacred verse." Says Dr. James Hamilton: "If amber is the gum of fossil trees, fetched up and floated off by the ocean, hymns like these are a spiritual amber. Most of the sermons to which they originally pertained have disappeared forever; but, at once beautiful and buoyant, these sacred strains are destined to carry the devout emotions of Doddridge to every shore where his Master is loved and where his mother-tongue is spoken."

As one thoroughly familiar with the various exigences of public worship, Doddridge has provided several very useful hymns for special occasions: more, indeed, than has any other hymn-writer. He wrote three hymns to be sung at the "Ordination of Pastors," one containing the characteristic stanza almost always used at the ordination or installation of ministers:

" 'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
It filled a Savior's hands."

Almost no hymn-book omits his communion hymn:

"My God, and is thy table spread,
And doth thy cup with love o'erflow?
Thither be all thy children led,
And let them all its sweetness know."

He was warmly interested in young people, and wrote hymns for them and in their behalf, one of which commences:

"Ye hearts with youthful vigor warm,
In smiling crowds draw near,
And turn from every mortal charm,
A Savior's voice to hear."

One of his hymns is often used at the baptism of infants:

"See Israel's gentle Shepherd stands
With all engaging charms!
Hark! how He calls the tender lambs,
And folds them in His arms!"

One of his hymns has become classic for thanksgiving occasions:

"O, God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led!"

To him we owe three good New-Year hymns.

We have already referred to his hymn used at royal confirmations, and which hardly a pastor fails to use at the public reception of members into the church: "O happy day that fixt my choice."

After the word Jesus, of all the words in the Bible sweetest to the evangelic heart, probably the sweetest is the word "grace." Grace!—the free and unmerited favor of God. As a theologian Doddridge understood well the meaning of grace; as a penitent sinner he experienced it; as a Christian he illustrated it; and where, than in his hymn on Grace, can be found a finer expression and more satisfactory exhibit of it?

"Grace! 'tis a charming sound!
Harmonious to the ear!
Heaven with the echo shall resound,
And all the earth shall hear.

"Grace first contrived the way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet
While pressing on to God.

At the funeral of his old pastor, the Rev. Dr. Samuel Clark, in December, 1750, he contracted a severe cold. Always frail, he could not now throw it off. Quick consumption followed. He sought relief successively at London, Shrewsbury, Bristol, Bath, but all in vain. Churchmen as well as Dissenters vied with each other in showing him kindness. In his poverty a purse amounting to \$2,000 was raised for him by his endeared friend, the Countess of Huntingdon. He could now follow physicians' advice to seek a warmer climate. He went with his wife to Lisbon, in Portugal, and in less than two weeks after his arrival he passed away, October 26, 1751, at the age of forty-nine years and four months.

His remains were interred in the burial-ground of the British factory at Lisbon. A simple monument was reared to his memory, which has been renewed again and again; and travelers of all denominations have repaired to the spot as a shrine sacred to evangelical piety, to exalted Christian character and devoted service. Beyond all question the name of Philip Doddridge is to be classed with the names of the most honored of the poets of the sanctuary. He rests from his labors, and his works do indeed follow him.

A MINISTER AND HIS VACATION

NEHEMIAH BOYNTON, D.D., BROOKLYN.

OF course, it would be worse than folly to assume that all ministers have the same taste or the same need, and should utilize a vacation in the same way; and these simple words shall only be a brotherly attempt to describe the manner in which one minister recaptures his nerve and repairs his broken-down tissues in the blest weeks of recreation and of rest.

Perhaps this particular minister may confess that he has sampled the various types of professional vacation. He has preached Sundays for the purpose of replenishing a straitened pocketbook and has "chased glory" by occupying metropolitan pulpits at home and abroad. He has crowded the days with travel, and has tasted the nectar

of the summer schools. He has devoted the time now to doing nothing and again to doing everything one can think of, but out of all the experiences has settled down to the firm persuasion that the nobler and completer uses of a vacation for himself are to be realized through an annual courting, or if that seems too serious, flirting, with nature. He accommodates the lines about Agassiz, and

"Wanders away and away,
With Nature, the dear old nurse,
Who sings to him night and day
The rhymes of the Universe.

"And if ever the way seems long,
And his heart is beginning to fail,
She will sing a more wonderful song,
Or will tell a more wonderful tale."

The shore of the loud, resounding sea; a simple little cottage, known as Parsons' Paradise, upon a little island in a sequestered nook on one of the myriad bays of the old Pine-tree State; a little boat, named, by the way, *The Sky Pilot*, a steam-launch, in which the humble parson owns a share just small enough to match his slender financial ability, and just big enough to give him all the majestic rights of a sea-rover; a few fish-lines, some sinkers, and a generous supply of cod-hooks—these given, and the materials for the blest relief are all at hand.

Of course, if bait is scarce, there is a situation which must be reckoned with, but a half-hour's vigorous exercise on the flats will always fill the bucket with clams, and meantime afford exercise for muscles which are not sure to be honored by use during the months of sermon-writing and of Gospel-preaching. I have no apologies to offer for being partial to the joys of a fisherman in general, or of a cod-fisherman in particular. When these warm spring days come on I long, with Henry Van Dyke, to quit my exacting tasks. Like him, "I'm only wishin' to go a-fishin' and spend a day on Nature's breast." But his little rivers seem to me almost as cribbed, cabined, and confined as Simple Simon's mother's water-pail, and I long for the sea, the sea, the open sea, with its trembling billows, its salt spray, its invigorating breezes, and its air so pure that one's lungs seem to be singing the Hallelujah Chorus even while they breathe it. I do not quarrel with the little ponds and streams. They do very well for rainy days when I can not get to sea, but for me a good berth twenty miles from shore, where the whales disport themselves, the sharks and the swordfish hold high carnival, and where the big cod give you many a pull, which combines skill unsuspected by many, with weariness, and induces the thrill of a great pride, as the monster fish comes over the rail as your capture! Ah, this, believe me, is vacation indeed! How far away at that moment you are from parish problems and human frailties and that quivering wonder with which you are sometimes so familiar as to whether there is anything left in God's great universe which is worth speaking about for next Sunday, which you have not already iterated and reiterated. How rich you are in those ecstatic moments, and how you sing with the old miller,

"I envy no one, no, not I,
And no one envies me."

Then, after the fishing, there is the lunch. Oh, a lunch twenty miles from shore, after a few hours of vigorous exercise, of anticipation, of disappointment, of defeat, and of conquest, of dividing the admiration of your own ability, taking your full share when you catch the first fish, and granting, sometimes grudgingly, the full share to the fish who declines to be caught; a lunch, I say, after such an experience, of eggs and meat, and bread, and cold coffee, not forgetting doughnuts and cheese, is a menu which far and away outclasses those numberless courses which are served for your delectation in the winter at the Waldorf-Astoria, at the end of which you are expected to pay for your meal by a speech which must run the whole gamut of the comic and the convincing, the entertaining and the elucidating, the interesting and the instructive.

Thank Heaven, the only after-dinner speech which is ever made on a fishing-scape twenty miles from land is this—it is the fisherman's ritual, "Is the grub *all* gone?"

Then there's the sail home over the dancing billows, the fresh afternoon breeze kissing your sunburned cheeks, the admiration of the ladies on your arrival at your prowess, the display of the catch, and all the little nothings which are the fascinating attendants of such joyous and care-free occasions. After this, there is the refreshing bath, the evening meal, the easy, comfortable bed in Parsons' Paradise, the slumber which is balm for the spirit, rest for the body, and the dawning of a new day unmortgaged to serious toil, with a quit-claim in your favor for another opportunity to loaf and invite your soul. Of course, one doesn't go fishing all the time! there are your books and papers on the table, to which you turn, not because you have to, but because you want to; and somehow a book has a different taste, to which you come not like a quarry slave, scourged to his dungeon, but like one whose mental appetite has been whetted by the careful devotion to purely physical need.

And there is the little church over yonder, so tiny and yet so real, your interest in which affords not only a pleasurable delight to yourself, but a real Christian service to the humble community to which in so many ways you are indebted for your summer rest. Oh, it is a rich experience to go fish-

ing during the week with an "old salt, tarry, top light," and then go praying with him on Sunday. Of course, he's the same man, at the wheel during the week and in the pew on the Lord's Day, but somehow you feel a bit closer to him after the hour of prayer, even if you do overhear the comment which he makes upon you after your sermon, "Gee, he must be one of those fifteen-hundred-dollar fellows."

Thus the days and weeks hurry by, and the luxury of rest brings forth the spirit of anticipation. Then comes a day when the steady nerve and the reinvigorated tissue suggest the earnest of one's life, and one begins to wish it were time to conclude the vacation and again tackle his life job. One begins to see how, even in relation to himself, he must lose his professional life in order to find it; must forget his ministry, his parish, his aspirations, his hopes, his fears, and become a good loafer in order that one may return with his whole self to devote to his whole life task.

I confess that all this is very simple, that it is merely fellowship with the birds and fishes, with the trees and the rocks, with the mountains and the sea, with the sunsets and the rainbows. I confess that it is a brazen and perhaps outrageous flirtation with Dame Nature, but there is one minister whom such a flirtation does not harm. For him it is a real means of grace, and best of all it is within the restricted ability of his pocket-book, for it doesn't cost, all told, so much to go and have his family about him, in his simple cottage home, as to stay in the city.

He is not even as ambitious as Oliver Wendell Holmes, declaring that "a simple plain brownstone will do, which I may call my own," but finds in a rambling, unplastered cottage, with broad verandas and charming views, the essentials of a blest content and of a complete satisfaction. If you do not believe such a vacation is the real thing, just try it. Maybe your taste does not approve; put your taste in your pocket and try it, and maybe you will be glad of it.

THE OBSERVANCE OF CHILDREN'S DAY

JAMES M. FARRAR, D.D., BROOKLYN.

CHILDREMAS, or Innocents' Day, is celebrated on December 28 by the Roman Catholic Church in memory of the Bethlehem children massacred by Herod. Children's Day is celebrated for the most part on the second Sunday in June by American Protestant churches, for protection of the children of to-day whom sin would slay. King Edward the Confessor, builder, in the eleventh century, of the older Westminster Abbey, consecrated it on Innocents' Day. Children's Day is a suitable time to consecrate our churches for a special work and worship on behalf of our children.

The children, the Church, and the Christ are the component parts of Children's Day. To the Church, rather than to the Sunday-school, belongs this rare day in June. Bring all the children connected with the Sunday-school and the parish into the church service. Go out into the highways and hedges and compel children to come in, that His house may be filled.

One answer to the many inquiries concerning the origin of the day is: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it

cometh, and whither it goeth." Dr. Worden says: "You might as well ask the origin of spring, of the coming of the birds and flowers. It came at first from the heart of the church for the little ones—from the experiences of the best manifestations of divine affection. . . . Thus, as it were, by the very breath of God, this Feast of the Children, which is observed by larger numbers than any other festival in America, was developed."

So far as we can learn, the day was first set apart for the children in 1857 by the Universalist Church of Chelsea, Mass.* "for the dedication of children to the Christian life, and for the dedication or rededication of parents and guardians to the bringing up of their children in the nurture and admonition of the Lord." The Universalist Convention, held in Baltimore, in September, 1867, ten years after its first observance in Chelsea, adopted the following:

"Resolved, That we commend the practise of those churches in our order that set apart one Sunday in each year as Children's Day, when parents bring to the altar their most precious treasures, and give them to the Lord by appropriate and sacred rites."

*See "The Story of Children's Sunday," by C. H. Leonard, D.D., in our issue for June, 1907, p. 433.

A day set apart for the dedication of parents and their children to the Christian life! No grander conception can enter into the observance of Children's Day.

The following official action was taken by the Presbyterians in 1883:

"The General Assembly hereby designates the second Sabbath in June as Children's Day, on which special services for the children shall be held, and the vital topics of the Christian nurture and the conversion of the young shall be prest upon the thought of the entire congregation."

It is the pastor's opportunity at the morning service to preach to parents and children on their relation to Christ and His Church. The baptism of children and the reception of members could be made a profitable part of the morning service.

A valuable suggestion for the morning service is found in a report of a Children's Day in the Church of the Pilgrims, Brooklyn:

"Dr. Storrs stood by the communion table, on which lay a piled-up heap of flowers, flanked by little white packages tied with dainty ribbons. Calling by name each baptized child of the church who had reached the age of seven years, the pastor presented each one with a kiss, a bouquet of flowers, and a well-bound Oxford Bible, containing all the usual 'helps,' in which were inscribed the dates of the child's birth and baptism, with the date of the presentation and the pastor's signature. With the children all grouped around him, he thanked God for his care of them during the past seven years, and that some of their number were already 'safely housed'; prayed for those whose parents had preceded them to the heavenly country, and that they all might early gladden the hearts of teachers, pastor, and church, by enrolling themselves upon its books.

"Such a gift, received under such circumstances, can not but be prized in after-years, and this simple service must make a deep impression on these young hearts, and go far toward inclining them to heed the gracious invitation of Him who says, 'Suffer the little children to come unto me.'"

For Children's Day there should be a special order of service. We suggest the following, as a responsive reading:

(1 Sam. xvi. 11-13; Mark x. 13-16.)

Minister: And Samuel said unto Jesse, Are here all thy children?

Congregation: And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.

Minister: And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

Congregation: And he sent and brought him in. Now he was ruddy and withal of a

beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Minister: Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward.

Congregation: They brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

Minister: But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Minister and Congregation: And he took them up in his arms, put his hands upon them, and blest them.

In 1887 a resolution was passed by the General Synod of the Reformed Church in America that should be carefully read by every minister: "Your committee recommends that the General Synod exhort the churches unto a more general observance of 'Children's Day,' so that by appropriate and interesting service the children and youth may be imprest by the Church's love for them." The Church's love for the children! It is vitally important that this fact be imprest upon the children. From the standpoint of the Sunday-school the children appreciate the love of the Church for them, but in many churches this love has not been imprest upon the children by their participation in the regular services of the Church.

The second Sunday in June was selected which promised "the maturity of the June roses, and the greatest profusion of flowers, wherewith to add appropriate floral symbolism to the spiritual significance of the specialized day." This offers another suggestion for the observance of the day. Ask the children to bring roses to the church and to make the day a Rose Sunday. After the service, send the children out as flower missionaries to carry the roses to the homes of the sick. The children's ward of a hospital is a good home-missionary field to which to carry emblems of the "rose of Sharon." Give the children something to do for Christ, and they will have something to do with the Church.

The afternoon celebration is conducted by the Sunday-school, and special invitations should be sent to the parents and friends of the children. Committees appointed by the

superintendent and minister can work out all the details of this celebration during the week.

1. A committee on program. A Children's-Day exercise is prepared by each of several denominations, and can be procured at reasonable rates. Children's Day, June 14th, coincides this year with the anniversary of the adoption by Congress of the Stars and Stripes. Flag Day can therefore be appropriately celebrated as a part of the exercises. Have one large or many small flags waved while the children repeat: "We give our hearts and our hands to God and our country—one country, one language, one flag, and one God." Follow the flag salute by singing "America."

2. Committee on music. On the song service we depend largely for the uplift of the celebration.

3. Committee on rehearsals. Plan the work and work the plan.

4. Committee on decoration. Bring a rare day in June into the Church. Small trees, flowers, singing birds in decorated cages, flags and bunting, a small fountain, and Christian joy unconfined.

5. Committee on restraint. Gently restrain the minister, superintendent, and visiting brethren from making extended impromptu addresses. The Children's Day is a day for children.

The Methodists have probably been foremost in the Sunday-school celebration of Children's Day. The General Conference of the Methodist Church, 1868, adopted a plan for Children's Day in which three objects are

clearly set forth. In them are wise suggestions for all denominations.

"1. In historic order, and as the original ground for establishing the day, the raising of a 'Children's Fund' with which to aid meritorious young people from our Sunday-schools in securing a higher education.

"2. The forming of a 'connecting link to unite our Sunday-schools and our general system of education together' and thus to keep open a free communication between all our Sunday-schools and our higher schools of learning.

"3. The bringing of all the children and youth of Methodism under the inspiring and educational influence of a common service that shall make them more intelligent Christians and more loyal and useful Methodists."

For the evening service the young people's society should have the right of way. Young men and women are not children, but children will soon be young men and women. The evening service by the young people's society will give the children the future outlook of their work. Make the young people's society responsible for the evening congregation. If each member will extend a personal invitation to the young men and women of their acquaintance, in and out of the congregation, the church will be filled with young people at this service. The side aisles and the gallery can be reserved for the older people. A short musical service, followed by a sermon specially adapted to young people in their relation to their church, their community, and their country, will round the celebration of the day in an appropriate way.

THE PRAYER-MEETING

"Not forsaking the assembling of yourselves together."

WHAT MAKES A GOOD PRAYER-MEETING

WAYLAND HOYT, D.D., LL.D.

WHAT are some of the elements of a good prayer-meeting?

First: A good attendance. It is hard, speaking generally, to have a good prayer-meeting the background of which is a dreary area of empty seats. Such sight is as chilling and depressing as would be a snow-covered landscape in June. Filled seats are the best human environment for a good prayer-meeting. How to get them filled, how to secure presence? Well—never by scolding. Also,

never by berating those present about the sins and failings of those absent. Also, never where the pastor allows himself in gloomy speech or tone about the prayer-meeting, how discouraging soever its plight may look. Always, especially in the weekly announcement of it, let the pastor have a cheerful bearing about the prayer-meeting; let him so speak of it that the absentees shall feel that they are missing something; let him tell of something good in the last prayer-meeting;

talk up the prayer-meeting; never, in the least way even, seem to talk it down. It is not a bad device to tell the number at the last prayer-meeting, and cheerily to ask—can we not do better than that in the prayer-meeting ahead? A persistent cheerfulness toward the prayer-meeting on the pastor's part will do much toward securing presence.

Second: Preparation. A good prayer-meeting rarely happens. Like everything else, it must be thought for, prayed for, wrought for. There are multitudinous ways and sorts of preparation which can not be mentioned in this brief paper. But prayer-meeting preparation by the pastor is every whit as essential as is pulpit preparation for him.

Third: Much specific prayer. Is anybody sick? Is any one in unwonted trouble? Is any one assaulted by peculiar temptation? Is any one seeking Christ? Cases like these should be mentioned in the prayer-meeting and specific prayer be asked for them. Such prayer-meeting habit will do much. It will prevent tedious, rambling prayers. It will induce the so necessary social feeling. It will promote true fellowship. It will be suggestive of a real use in prayer, and a real use in the prayer-meeting.

Fourth: Brevity. And here the pastor should set example. When one must say, and hasn't really anything definite to say, it is so natural to amble along, and be a long time in saying it. Exact theme; clear, brief speech; soon said and finished—of all plans such method is needful for the pastor in the prayer-meeting. If he is brief, others will be more apt to be. Nothing is better than the throwing of a prayer-meeting topic into the shape of a question. Thus you set people on finding answers. For example—I announce the theme "Temptation." Well, that is general and common. Suppose I put it thus—"What have I found the best way of resisting temptation?" You tell it in brief way for yourself. It is likely that others will begin to tell, in brief way, for themselves.

Fifth: Singing. Never doubtfully turn over the hymn-book leaves, and finally fall on something. Know what you mean to sing,

and why that evening. If possible, gather some young people round the instrument for leading. Sing short, often, appropriately. Be bound to have a good prayer-meeting. If you will, you can.

It was my happiness to attend, the other night, a prayer-meeting which was so impressive and unusual, it seems to me it may be well mentioned as example for at least occasional prayer-meetings of similar sort. The general topic of the meeting was "The Facts and the Use of Prayer."

The meeting was introduced by the singing of several hymns. But the hymns were of a tried, high, noble, genuinely poetic kind, and sung to noble and worthy tunes. They were at the utmost remove from the tripping, diddle-daddle hymns and tunes in too sadly common present use. The pastor then read some Scripture as to the use of prayer, specially that incident of the daily use of it by Daniel, notwithstanding the law of the Medes and Persians against it.

The pastor then announced he should say nothing just then, but would ask for the reading of some prayers—which had been selected by himself and given to various persons—prayers of many times and by men and women of various views and circumstances.

So, reverently and feelingly, one after another, these prayers were read by the men and women into whose hands they had severally been put—a prayer of Whittier, of Mary Queen of Scots, of Mr. Beecher, of Thomas à Kempis, of Miss Gould, of Robert Louis Stevenson, etc., etc. And as these various prayers, of such various souls, and springing out of such various necessities, fell quietly and solemnly upon those who heard, a deep stillness wrapt the meeting; the consciousness of how instinctively human hearts turn to prayer pervaded the assembly. Then followed some quiet tender testimonies of what prayer had been and was to those who spoke.

Then there were a few prayers chiefly for special cases in the church and congregation. Then a thankful hymn; then the benediction, and the meeting ended.

But it was indeed "a consecrated hour."

Prayer-meeting Topics, June 1-27, as found in the "Union Prayer-meeting Helper,"* with full text, notes, memory verses, and other helpful matter. *Home and Family:* June 1-6. *Favorite Mothers of the Bible.* 1 Sam. i. 12; ii. 1; Ruth i. 14-18; Ex. ii. 1-8; Gen. xxvii. 6-13; 2 Tim. i. 5. June 8-13. *Favorite Fathers of the Bible.* Gen. xxii. 8, xxiv. 4; Gen. xxxvii. 3, xlix.; 2 Sam. xiii. 7, xviii. 33; Luke i. 6; Josh. xxiv. 15. June 15-20. *Spiritual Relationship.* Mark iii. 31-35. June 22-27. *The Binding Tie.* 1 John—A Book Study.

*Funk & Wagnalls Company. Price 25c.

THE TEACHER

"The truest teaching is living; and the primary philanthropy is to live a good life."

CHILDHOOD AND THE CHURCH

THE REV. THOMAS A. SMOOT, WILMINGTON, N. C.

EVERY nation must have its source of supplies, and every army its recruiting-stations. Without the coaling-point somewhere convenient to its ships, a navy is rendered helpless in time of war; and only through the activity of the recruiting officer can the army be supplied with fresh blood.

This same problem of a base of supplies is applicable to the Church; and grave inquiries are continually being instituted as to where it shall get not only its ministry, but its actual membership. The early church depended upon converts from the pagan world, and even in later times has been mightily reinforced from the great unevangelized masses, swept into the pales of the Church by the power of revival-waves. But in the most recent years Christian workers have been startled and appalled by the resistive quality of the non-Christian mass, taking either the attitude of indifference and doubt or else of positive and bold rejection of the gospel message and appeal.

How shall the Church meet these modern-day conditions? How maintain its numerical strength and spiritual vigor? The answer lies, in part, in turning more earnest and skilful attention to its offspring. Paidology, or child-culture, is occupying a larger place now than ever before in the history of education; and it behooves the Church to learn from the experience of students of the mind. For over a century the Sunday-school has been a potent factor in the training of childhood, but it has not yet come into its sphere of supremacy as an evangelizing agency among the children of the church.

The problem of training arises as soon as the child first looks upon the world with open-eyed wonder. The human mind is, in many respects, a miniature of the globe itself, having its oceans to be navigated, its rivers to be explored, its mountain system to be traversed, its plains to be tilled, its swamps to be drained, and, anon, its deserts to be irrigated. Hidden treasures must be exploited, impoverished areas must be fertilized, while in some places a superabundant growth must be repressed. This is a mate-

rial picture of the mind, composing a helpful analog.

But in vastness the brain really overreaches the earth's boundary-lines. The mind can not comprehend itself. The psychologist tells us that the brain of a human being contains from six hundred million to two billion cells, all being capable of ever new and varying combinations and transformations. The simple number, one hundred, is capable of an astonishing multiplication of combinations; what must be the possibilities of combination with two billion at one's command!

It is a law, however, written with a pen of iron, that the history of this mind of wonder is forecast by its training and habits during the first score of years it exists. First impressions are not only lasting, but everlasting. By the time one has reached the age of twenty-five, the mind has generally attained its growth; after the age of thirty, no original thought or motive of conduct occurs in a human being's mentality. There are new combinations, but they are made by formulas established in earlier years.

In this period of the dawning of middle life it may be said that the highways of thought have all been thrown up; even the by-paths and blind roads have been indicated, and nothing short of a mighty cataclysm can divert even a "new" thought from the beaten ways of its ancestors.

The Church needs to have not only a shaping hand, but *the* shaping hand in the formation of mental habits in its children. If it can do this, its future is secure, both as to laity and ministry. If natural religion can not be recognized as adequate to the needs of men, nature *in* religion must be recognized as necessary to the efficiency of a revealed religion. If every adult Chinaman in the world, every adult African on the Dark Continent, could stand continually before a Christian preacher, the result would not be a world-evangelization. For the Chinaman would slip off to his pagoda during the interim of preaching, and the African would find his fetish on the sly and pay

worship to it; because, in both subjects, there existed the regnant power of habit. "That our sons may be as plants grown up in their youth," says the Psalmist. And as trees must attain their form while young, so must human minds.

The subject of growth suggests that of fruition. "A tree is known by its fruits," and that means the young tree as well as the old one. The last year's harvest of the dying old tree is essentially the same in analysis as the crop of earlier years. The difference in amount and size is a mere accident of age. The child is a fruit-bearer as soon as the period of conscious individuality has arrived. But what kind of fruit? That depends upon the originating force: if he bears good fruit, the originator is the good Spirit; if the fruit is bad, the source is the evil Spirit.

It may be objected here that some children are naturally good, others naturally bad, and that fruition is a resultant of the inherent quality. It would be nearer the truth to say that no child is either good or bad, and that culture and training will determine which he shall be. And this statement does not ignore species; it rather recognizes and emphasizes it. Men do not gather grapes of thorns or figs of thistles. The Master speaks unequivocally. What of the species, then? Simply that the whole human race is essentially the same, and that if it be properly trained, pruned, cultivated, it will produce the same kind of fruit the world over.

The example of the barren fig-tree can never be duplicated among human beings if all elements of soil, atmosphere, and fertilization are present. But was not the fig-tree a barren species? Doubtless; but there are no barren species among men. Proper conditions of culture and care will remedy the original fault.

Now, taking the child as he is, in the well-ordered Christian home, what sort of religion has he? The same that his parents have. Their God is his God; their Savior his Savior. So long as the child can say at night, "Now I lay me down to sleep," and in the morning, "Our Father, who art in heaven," his religion is as good as the parents'. This, provided the child feels what he says; and it is certain that in the vast majority of cases he is sincere. The chances are that his prayer is more acceptable than the parents', because it is unalloyed by doubt or fear.

Now, if God is the child's Father—and no man would restrain him from making the claim—what is the place of the child in God's economy? He is a child of God, no more, no less. And granting this, what must follow? Conversion? Not in the ordinary acceptance of the term. For I fail to see how I can go to him consistently, and declare the necessity of conversion, when he is already enjoying the most precious filial relationship with God. I can and ought to do this: go to him, and lay upon him the importance and necessity of making a public confession of Jesus as his Savior.

But it is objected, "The child has the nature of old Adam, and daily shows it, by evil words and tempers." It must be admitted that the indictment is well-founded. But I should like to ask, Is not the same "old Adam" in adults, who profess faith in Christ? I must see some grown-ups, free from evil tempers and words, before I can make so marked a theoretical distinction between Christian children and Christian men and women.

Certainly, the child does badly, and is bad at times. So do and are we older ones.

The child is naturally the child of the Church, its sole need being the opportunity to grow, plus the application of cultural methods. This leads to a change from the figure of the growing tree, to that of the stone, being cut, chiseled, polished, as for some building.

In the first place, the child needs polishing for utility's sake. The diamond in the rough really has no utility. It is as useless as any ordinary pebble on which one treads. It requires the keenest, most delicate cutting instrument to bring out the brilliant scintillations of light. The rough-barreled rifle will not shoot straight; more polish will bring the desired precision.

The time to do this polishing of the soul is in youth. Never again will it yield so readily to the chisel's edge. True, the shaper of character only makes a beginning then; for character can always get a higher finish and gloss, as a piece of furniture ascending from room to room in a great factory. The common and fatal mistake made when the adult is converted is that of considering the whole work done. The new-born lamb is welcomed into the flock of Christ, but is left by the hardier and stronger ones to bleat and perish upon some bleak, barren hillside.

But for beauty and symmetry's sake the polishing must be done. Anything to be truly useful must have beauty, inherent or acquired.

The entire process of child-culture must be done by hand. The Church must put her personality into the matter of training; she can not afford to turn over her children to any other agency or influence than her own motherly hand.

One of Dickens' characters, who calls himself *Pip*, tells us that his sister, *Mrs. Joe Gargery*, brought him up "by hand." As a child, he was at a loss to know what she meant by the expression, but finally concluded that it was the heavy hand of authority and punishment which she continually laid upon poor *Joe* and himself. This example may bring out another meaning, viz., that the "hand" process, if misapplied, will be very hurtful and mischievous in its results. But from its better side it suggests the truth that the nurturing human hand is the only genuine method of control. No proxy in this business. Other hands will be rough and hard; but a mother's hand is the tenderest thing there is in this world. And the hand of the Church can carve upon the hearts of her children an image of Christ that no elemental forces can efface.

This method requires time—a great deal of time. It is said of one of the great sculptors that after he had cut and carved and polished one of his masterpieces with hard instruments until the statue seemed perfect, he spent untold days in rubbing the apparently finished figure with his hands. That took time; looked, indeed, like a waste of it. But it was the fingers that brought out the very last delicate contour of muscle and vein and joint, making the statue a model for coming men. The Church needs to put more time into the training of her children; needs to impress upon them more surely the delicate touches of mother-love.

Is it a matter of education, then? That depends on what is meant by the term. If by it is designated the training given by the church's schools and colleges, in a technical sense, then I must say emphatically that is not the thing needed, in its widest meaning; it is only a part. But if by the term is meant the training of the brain to think, the heart to feel, and the hand to do, then education covers the ground of child-culture.

But my observation compels me to say that unless the Church has gotten a shaping

and directing hold upon the child's heart before he has gone to college, he is in great danger of being lost to the Church. It is far more important that he should be trained thoroughly by the Church's tender, restraining hand before going away to school, than that he should be beaten and pounded by some strong evangelistic hammer after he has gotten his mental setting.

College training, both Church and State, has heretofore most often failed to develop Christian character. Graduates from institutions of learning have gone out, in a great many instances, warped and twisted religiously; or, worse, have become neutral and indifferent. I do not see that the remedy for this evil lies within the schools themselves, or in any renovation that may be given them or their methods. But the responsibility lies with the Church to shape more perfectly the lives of her children before they go forth into the world. It can be done: time, patience, the sweat and blood of soul-struggle will be required; but if the Church of God will do her duty by the childhood within her pales, a robust and loyal manhood will be the inevitable result.

But that the Church may be able to gain this mastery of the child's heart, more time and better methods must come into use. By the conventionality of the present régime, the minister devotes both morning and evening sermons, as well as the midweek prayer-meeting, to the spiritual needs of adults almost exclusively. Week upon week he hammers away upon these veterans of the pew, while scarcely one child to ten adults is to be found. He is not there simply because he is not provided for. The consequence is logical; he grows up in the Church, with no deep conviction that he is a part of it. One hour a week in the Sunday-school is his portion; and when that ceases to satisfy his intellectual and spiritual appetite, he is out and gone. As a matter both of justice and wise policy, the future must witness a more equable division at the gospel board between adults and younger members of the household of our Lord. The custom of requiring the children to wait until the second table at dinings and social functions can not be practised in the Church; else, while the older ones are feasting, the young starvelings will slip away. The growing child needs the best, choicest, most nutritive food that can be spread upon the King's table.

THE BOOK

"Most wondrous book! bright candle of the Lord."

OUR LORD AS HOST

BISHOP E. R. HENDRIX, D.D., LL.D., KANSAS CITY, MO.

THE birth hour of the church struck in the lodgings of our Lord. Whether we reckon it from that memorable "tenth hour of the day" when Andrew and John were His guests at His invitation, or from Christ's gift of the Holy Spirit in "the guest-chamber," where fifty days before He had as host, to the astonishment of His disciples, washed their feet, and instituted the Last Supper, it was still where Christ dwelt that His church was born. The Good Shepherd was the strong and mindful host preparing a table for us, even in the presence of our enemies. And it was from His table that our Lord went forth to Gethsemane and to His throne on the cross. Christ not only shared our common life, He "adorned and beautified it," as we say in the marriage service, "by His presence and first miracle that He wrought in Cana of Galilee." He who accepted our hospitality as the guest of mankind invited all men to sup with Him, and has gone to prepare a dwelling-place for us in the Father's house, that where He is we may be also. When the Word became flesh and dwelt among us He bade men "come and see" where He dwelt, and forth from His abode Andrew goes, declaring, "We have found the Christ." While he first findeth his own brother, doubtless John that other disciple was not long in finding his, and so Peter and James were doubtless added in one day, happy first-fruits of the three thousand to be added to the Lord in one other memorable day, as with hearts of fire and tongues of flame the one hundred and twenty went forth at Pentecost from Christ's guest-chamber in Jerusalem.

Wherever Christ sat at meat was the head of the table. The invited guest at Cana became the host in furnishing needed supplies, tho so quietly that only the servants knew the source whence they came. The first miracle of our Lord was His answer to His first temptation in the wilderness. Hungered as He was, He refused to turn the stones into bread, altho conscious of having the power to do so. The power that He would not use for Himself in His want He still uses for

others in their want and in the humiliation which must attend scant supply at a wedding-feast. There was no oversupply as of the barley loaves after the multitude had been fed, but just as was needed the water became wine as the servants drew and bore it to the wedding guests. In Cana both as guest and host, beginning His ministry at the household gate, He manifested forth His glory, and His disciples believed on Him. They believed on Him after His miracle, but the mother of our Lord believed on Him before the miracle as, in simple faith that in His own way and time He would relieve the distress, she said to the servants: "Whatsoever he saith unto you, do it." Christ no more took command of Peter's boat, for the miraculous draft of fishes in the hitherto empty nets, to prepare His disciples through absolute trust in Him to become fishers of men, than he took charge of the empty vessels at the wedding-feast. It was not only at the base of Hermon that Peter gave Him His rightful name of "Christ," but on his fisher's boat when he called Him *Epistata*, or Commander. "Captain, we have toiled all night and taken nothing; nevertheless, at thy word I will let down the net." It was a great day in Peter's life when Christ took command of Peter's boat. The strong man had found a stronger than he to take command of his life as well. The same sovereign word leaps to His lips when the storm swept the lake and the boat was filling with water as Peter awoke Christ from His sleep in the bow of the boat with, "Commander, Commander, carest thou not that we perish?" What manner of man indeed is this that not only the winds and the waves obey Him, but loaves and fishes are multiplied at His touch, and "the conscious water saw its Lord and blushed."

It is significant that of all our Lord's miracles but one only is narrated in all four of the Gospels, and that was when Christ became host for five thousand men beside women and children. Mark, writing for the Romans who had to do with the provisioning of armies, gives the longest account, altho

in the shortest of the Gospels. Our Lord well knew not only what He would do when He asked wherewith such a multitude could be fed, but what effect would be produced on the people, weary and hungry after their long journey on foot, to find Him in the desert place that they might hear His wonderful words. He knew that such proof of His power would place Him before them as their future Bread-winner, and that they would come by force to make Him king. They were to choose Him not as Savior, but as Bread-winner, as the most available Leader who could best give "bread and games," the same popular cry that was to ruin Roman manhood. He could now strike a popular chord and multitudes such as had followed John the Baptist would again seek to take the kingdom of Heaven by violence. But John had just been beheaded despite his hold upon the multitude. Jesus knew the fickle crowds and their motives, and dared not commit Himself unto them. But as He saw the multitudes like sheep without a shepherd He was moved with compassion because they had nothing to eat. Such a mixt multitude had so appalled Moses with their hunger that he had cried out in despair, "Shall the flocks and the herds be slain for them? or shall all the fish of the sea be gathered together for them, to suffice them?" The weak faith of Philip was to be strengthened like the weak faith of Moses by the same divine question, "Is the Lord's hand waxed short?" The common purse of the apostles had far less than the two hundred pence to buy bread to give every one a little, but it was not they but their Lord who was to be the host.

Only a divine host could have fed such a multitude and in so orderly and divine a way. "Make them to sit down in companies of fifty on the grass," is the quiet command of one who knew what He would do. Hungry men are apt to become as unruly as hungry beasts when they forget their common humanity in their hunger. When the coronation of the present czar of all the Russias took place, and the hungry multitudes waiting since the early morning broke down the barriers and trod one another to death in their madness after the loaf and cup, a weeping peasant, on hearing the appalling news, cried, "Why didn't the Little Father do as Jesus did, make them sit down in companies on the grass?" His wondering

guests, disciples as well as strangers, were to witness the uplifted face as Jesus, the host, blest and broke the barley loaves, the food of the poor, and the two small fishes taken from the sea, the great pasture-land whence the poor can always gather their meat in its season. The supply was a scant one for one man's dinner, and was probably only the lunch of a healthy and provident boy which he had brought with him. But a divine host broke the loaves which did not diminish, and distributed them and yet they remained, until the hungry multitudes were so abundantly fed that twelve times as much remained as the lad's basket first contained before its contents were placed in the Lord's hands. Did the Twelve remember these twelve baskets in the wilderness when our Lord afterward asked them, "When I sent you forth without purse and wallet and shoes, lacked ye anything? And they said, Nothing." Their own food supply was sure so long as they did the Lord's will in ministering unto others in His name. What a host He had always been to them, and could they doubt His compassion for others? "Other sheep I have which are not of this fold, them also I must bring."

Again the disciples were baffled when, probably not far from the same spot, a multitude of four thousand who had for three days been without food excited the compassion of our Lord. "Whence shall we get bread?" is the old question of dependence on mere human means, so forgetful are men of the great providences of God who do not see God in the common affairs of life as well. Now the supply is seven loaves and a few fishes, while the remaining fragments fill seven baskets, but the baskets this time are as large as the one in which Paul was let down from the wall of Damascus. A different word is used, *spuridas*, a word denoting a much larger basket than the *kophinous* used in gathering up the fragments when our Lord spread the feast for the five thousand. So does God fulfil Himself in many ways, whether He gathers from sea or land the needed food for His hungry children.

Why the miraculous draft of fishes twice like the feeding of the multitude twice? Perhaps, "lest we forget, lest we forget." Was it not enough that before our Lord called the fishermen apostles to leave their nets He had once filled them, and that too after their natural leader, their oldest and

most experienced fisherman, had given up all hope for the catch, since they had toiled all night, by far the best time for fishing, and had caught nothing? No, He would renew the memory of their ever-present host who should be with them always even unto the end of the world. They were to be "the guests of God" in all their apostolic labors, into whatever land they should go at His command. All places and all times were His who was Himself homeless and with nowhere to lay His head. They should lack nothing then as they lacked nothing now when He had led them. Because they needed Him, our Lord walked in the early morning, "when the day was breaking," on the shore of Gennesaret after His resurrection, and asked tenderly of His toiling and worn disciples after their night of fruitless effort, "Children, have ye aught to eat?" They answered "Nothing" as they had done once before when He asked them if they ever lacked anything when they trusted Him absolutely, after they had once at His command abandoned their nets. Where their skill had failed as they had depended wholly on themselves He would renew at once their faith and their commission. So they cast their nets anew, as He commanded, and the generous sea yielded them supplies for many days. John alone who told of Christ's first miracle tells of this last despite the fact that he could have filled the world with the books that should tell of the wonders that Christ did. This he told that men might believe Jesus is the Christ, the Son of God; and believing, might have life in His name.

John's message as he tells of the early breakfast that our Lord had waiting for the seven that morning, before they brought of the fish that they had caught, but shows that our Lord knows when our need is greatest. O widow of Zarephath, feeding at once thy child and the prophet of God with the handful of meal in the barrel, God always hears when thou dost scrape the bottom of the barrel! "For thus saith the Lord, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain on the earth." Was it not the same Lord who spread a table for his hungry disciples by the shores of Tiberias who interpreted the undiminishing handful of meal which a three years' famine could not exhaust? "Of a truth I say unto you, there were many widows in

Israel in the days of Elijah, when the heavens were shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow." She was the last one prepared to care for God's servant, and yet in so doing her own bread was made sure. With weaker faith she would have perished shortly after the prophet came as she was gathering the sticks to cook her last meal for herself and her child. Our Lord delights to fill the empty nets, and to multiply the loaves and fishes, and to spread the table in the wilderness. It was our Lord who taught us to ask simply for daily bread. Our extremity is ever His opportunity.

That is what makes the prison epistles so inspiring and rich a part of the prison literature of the world. The form of the Fourth dwells in the flame, whether in Babylon or Rome. That secret of the Lord was with Paul who wrote from his prison in Rome to the Philippian Christians who remembered the midnight song which he and Silas sang until the old prison walls shook, while the prison doors in Philippi flew open and the jailer and his entire household were converted to the faith: "I have all things and abound! And my God shall supply every need of yours according to his riches in glory in Christ Jesus." So when the Emperor Valens threatened the good bishop Basil with confiscation, banishment, and death, the heroic response was: "Nothing more? Not one of these things touches me. His property can not be forfeited who has none; banishment I know not, for I am restricted to no place, and am the guest of God to whom the whole earth belongs; for martyrdom I am unfit, but death is a benefactor to me, for it sends me more quickly to God to whom I live and move."

Nor did our Lord permit His guests to think that His joy as host would cease with His ascension, or even with the present life of His disciples. It was after dining in the house of one of the Pharisees that He rehearsed anew some of the lofty precepts of the Sermon on the Mount which declared that the life is more than the food and the body than the raiment, and that God feeds the ravens that have neither store-chamber nor barn, and of how much more value are ye than the birds. He who was the author

was to be the perfecter of their faith, a faith that should overcome the world. Already He sees His table provided with guests, the faithful ones with the wedding-garments on. "Blest are those servants whom the Lord when he cometh shall find watching; verily, I say unto you, he shall gird himself, and make them to sit down to meat, and shall come forth and serve them." There is nothing in Heaven too good for the sons of God, whether it be white stones with the new name, or scepters, or crowns, or thrones, the right to eat of the tree of life, or, most sacred of all, a place at the marriage supper of the Lamb. The divine Lord Himself shall serve His own. "And they shall sup with me and I with them."

Such store did our Lord set by His service as host that He would have His disciples keep alive that fact until the day of the Lord

when He should drink the cup anew with them in His kingdom. What is the spectacle of that Last Supper but that of our Lord as host giving Himself, His very body and blood, to be the very bread of life to His disciples? Never was Christ more host than in that upper room as He rehearsed all the meaning of His ministry. Again He puts in their hands the bread to be broken to hungry multitudes, but the bread is now His body. Nor is the cup wanting as He tells of pouring out His blood for the redemption and life of the world. Let them not think even of His death without recalling His life. "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." He who has given us His flesh to eat, now by a very transfusion of blood fills our depleted veins as He comes to give us life, and that more and more.

THE GOSPEL ACCORDING TO ST. JOHN

THE VEN. WILLIAM MACDONALD SINCLAIR, D.D., ARCHDEACON OF LONDON.

VI. The Day of the Crucifixion *

I. PROFESSOR SANDAY finds it clear that St. John meant to place the Crucifixion on the day when the Paschal Lamb was slain, and before the Passover, when it was eaten. This would be in the afternoon (*i.e.*, the close) of the 14th Nisan. The Last Supper he places in the first hours of the first Jewish day on which the Paschal Lamb was slain: that is, on the evening with which the 14th Nisan began. The Jewish day began, and still begins, about six p.m. and ends twenty-four hours later. It has, therefore, its first six hours in one of our days, and its next eighteen in another.

Julian (our) day.
Thursday, 6 p.m.

Jewish day.
14th Nisan begins.

Midnight.
Friday, early.

9 A.M. (Mark).
6th hour (John).
12-3 P.M.
3-5 P.M.

Last Supper
Gethsemane.
Judicial examination
before Annas and Caiaphas, then Pilate.
Judgment finally given.

Crucifixion.
Slaughter of the Paschal Lamb.
15th Nisan begins.

Midnight.

Saturday, 6 p.m.

The Passover.
Great Day of the Feast.
Jesus in the grave.
16th Nisan begins.

The following are the grounds for this conclusion:

1. St. John xiii. 1. "Before the feast of the passover." These words are intended generally to give the date of the narrative of the Last Supper, which follows. The construction is not very simple, but only one meaning is possible. "It was on the evening before the passover that Jesus sat down to supper with his disciples." The Passover began with the following evening.

2. St. John xviii. 28. "The Jews themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover." In the ordinary sense of the words this would imply that the Passover had not been eaten already. So those who placed the Crucifixion on the 15th Nisan (six hours of Friday and eighteen hours of Saturday) try to show that the eating was not of the Paschal Lamb, but of the thank-offering, which took place on Nisan 15th or one of the days following. But the thank-offering was not confined to the Passover; it was ordered also for the Feast of Weeks and Tabernacles (Deut. xvi. 16); it had

*The matter of this paper is taken from Prof. Sanday's work, "The Authority and Historical Character of the Fourth Gospel" (Macmillan, 1872), which is now out of print.

nothing distinctively Paschal about it, and could not be meant here. For the eating of unleavened bread (the Thank-offering) Levitical purity was not required. The eating is already the Passover proper; the day before it was clearly the 14th Nisan.

3. St. John xix. 14. "And it was the preparation of the Passover and about the sixth hour." This is the note of the final judgment, immediately before the Crucifixion. Those who believe that the Crucifixion was on Nisan 15th would have to suppose that that day, the "great day of the feast" (Saturday, the Sabbath), could possibly be called "The preparation of the Passover." On the contrary, "preparation" is often used for "Friday" (without the words "of the Sabbath"), and it is so used here.

4. St. John xix. 31. "Because it was the preparation, . . . for that sabbath day was a high day"; because it was both the weekly sabbath and the first day of the feast.

5. St. John xiii. 29. "Buy those things that we have need of against the feast." Clearly the feast had not yet begun, or such buying would have been illegal.

Therefore, unless we strain the plain language of the Gospel, no other conclusion is possible than that St. John teaches that the Crucifixion took place at the end of the 14th Nisan, the Last Supper at the beginning; the one on Thursday evening, the other on Friday morning.

II. The difficulty is that it is equally clear that a different conclusion was intended by the common tradition represented by Matthew, Mark, and Luke. They throughout identify the Last Supper with the Paschal meal, and it is placed in the first hours of the 15th Nisan, not of the 14th.

St. Mark xiv. 12. It was on the first day of unleavened bread, after they killed the Passover, that the disciples came to ask Jesus where they should prepare the meal. This must have been in the morning, when twelve hours or more of the 14th Nisan were past. The meal was not eaten till late in the same day, that is, after the slaughter of the Paschal lamb, just as 15th Nisan was beginning, and precisely at the time when the Passover was usually eaten (Exod. xii. 6, 8).

III. We can only say, says Professor Sanday, that there is a contradiction: and the question is, which narrative is to be preferred? The synoptists themselves decide

for us, by letting fall certain slight incidental indications, from which it appears that the original tradition agrees with the version of St. John, and that they deserted this tradition in giving to the Last Supper the character of a regular Passover.

St. Mark xiv. 2. The Sanhedrin determine to arrest Jesus, "but not on the feast day, lest there be an uproar among the people." But according to the account of the three Gospels, it was precisely on the feast day, and after the feast itself, that the arrest was made. Note also that tho the meal is described as a Passover there is no hint or allusion to its most characteristic feature, the Paschal lamb.

St. Mark xv. 21, St. Luke xxiii. 26. Simon of Cyrene is met returning "from the field," from which we infer that it was a working-day. Work did not cease till noon on Nisan 14th, but on the fifteenth it was suspended altogether.

St. Mark xv. 42. The haste with which the bodies were taken down from the cross is accounted for by the sanctity of a day about to begin, not of one that is just ending. Had it been the latter, Joseph of Arimathea could not have "bought the fine linen" that was used for the embalming (v. 46).

The above appears conclusive: but it is confirmed also in other ways:

1. Could the meeting of the Sanhedrin, the judgment, and the crucifixion have taken place on the great day of the feast? It is most unlikely.

2. Both St. Paul (1 Cor. v. 7) and the author of the Apocalypse (Rev. v. 6, 9, etc.) regard the sacrifice of Christ as representing that of the true Paschal lamb; which is the more natural if it coincided with it in point of time.

3. Jewish tradition refers the death of Jesus to the "*vespera paschatis*," "the preparation of the Passover," *i.e.*, the day before the great day of the feast.

4. The great mass of Christian tradition agrees. "*Chronicon Paschale*" (seventh century) is prefaced by a number of quotations from the early fathers, which expressly state that the crucifixion took place on Nisan 14th, superseding once and forever the Paschal lamb, *e.g.*, Peter of Alexandria (died 311), Hippolytus, Bishop of Portus (about 230), Apollinaris, Bishop of Hierapolis (about 170), Clement of Alexandria (d. 220). This

evidence is very decided; and to it may be added that of Irenæus (d. 202), Tertullian (d. 220), Origen (d. 254), and Epiphanius (d. 403). Justin Martyr is to the same effect: the day of crucifixion is the day of the Passover, the day on which the Paschal lamb was slain, on the second evening of which it was eaten, the 14th Nisan.

The three Gospels have one real argument in their favor: that is, the observance of Paschal forms in their own account of the Last Supper, and that of St. Paul: St. Luke xxii. 17, 20; 1 Cor. x. 16, xi. 25. Perhaps then the two accounts may be partly reconciled?

Dr. Caspari suggests such a reconciliation. He shows from the Talmud that the other Paschal ceremonies were independent of the sacrifice of the lamb; and these he thinks may have been attached to the beginning of the Feast of Unleavened Bread on the 14th Nisan. This does not explain the whole of the contradiction, for the three Gospels state almost explicitly that the Last Supper was held on the evening of the 14th-15th Nisan; but it would suggest how the slight and unimportant confusion had arisen. The Last Supper would come to be identified with the Passover, part of the ceremonies of which it represented; and to this identification other parts of the narrative would gradually shape themselves. In the narrative of the three Gospels, as we have it, the readjustment is still incomplete, and traces of the original tradition are still visible.

Westcott suggests a reconciliation in another way which is not plausible. He supposes that the question of the disciples as to the celebration was asked, and the instruction to them given, immediately on the sunset of the 13th. He argues that the preparation need not have taken much time, and that therefore the supper may really have still taken place, as St. John represents it, on the evening of the 13th-14th. This is not consistent with the plain words of St. Mark. In xiv. 12 he says: "The first day of unleavened bread, when they killed the passover, his disciples said unto him, Where," etc.; in the 17th verse he says: "And in the evening he cometh with the twelve." An interval of some hours is intended to elapse; and the disciples' question was obviously asked before sunset.

In connection with the Christian tradition about the 14th Nisan we come in touch with

the famous Paschal controversy. Toward the middle of the second century a strife arose between the Eastern and Western Churches as to the celebration of Easter, or the point at which the Lenten fast might be broken. Diversity of custom had arisen. In the Roman Church the day of the week observed was fixed, the day of the month movable. It was always the Friday that fell upon or immediately after the 14th Nisan. In the churches of Asia Minor, on the contrary, the day of the week was movable and the day of the month fixed—the 14th Nisan; the Christian and Jewish festivals were observed on the same day. Now the Asiatic churches professed to base their practice on that of the apostle John. "He," they said, "while living at Ephesus, had always observed the 14th Nisan." And this contention of theirs does not seem to have been questioned. Adverse critics choose to assume that what St. John thus celebrated was the Last Supper, whereas it was in all probability the crucifixion. The argument of the adverse critics is founded on a mistake and is of no use against the genuineness of the Fourth Gospel. The external evidence shows that the Gospel was received in Asia Minor at the very time when the Paschal controversy was raging.

The real cause of difference, Dr. Sanday points out, between the practice of the Church of Rome and those of Asia Minor, was not so much a conflicting interpretation of the Gospels as an accident in their respective circumstances and positions. The "pillar apostles" remaining in Jerusalem, and living for some time on amicable terms with their fellow countrymen, did not at once open a breach with Judaism. They continued to observe the Jewish festivals; and that the more readily because they found it easy to give them a Christian signification. And the usage of the mother church was carried by St. John, the last surviving representative, into Asia Minor. The day of the crucifixion was the 14th Nisan. Meantime, in other parts of the empire, where Jewish customs were not so predominant, the week was taken as the unit, which the yearly festivals followed. Sunday was celebrated as the day of the Lord's resurrection, and Friday as the day of the crucifixion; the Easter festival preserved and intensified this distinction. Thus was gradually formed the usage which was adopted by the Council of Nicæa as the law of the whole Church.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Study the sermons of a period and you will reach . . . the height and depth of the spirit of that period."

"THE GREAT REFUSAL"

A Baccalaureate Sermon

PRESIDENT HENRY CHURCHILL KING, D.D., OBERLIN, OHIO.

[Dr. King has been president of Oberlin College since 1902. He was born at Hillsdale, Michigan, in 1858; graduated from Oberlin 1879 and from Oberlin Theological Seminary in 1872. He took post-graduate studies at Harvard 1882-1884; and at Berlin, Germany, 1890-1894. He received the degree of D.D. from Oberlin, from Yale, and from Western Reserve College. Prior to being elected president of Oberlin he filled successively the chair of mathematics and the chair of philosophy. He has served as president of the Religious Education Association and is the author of several works in philosophy and theology. The sermon here given was the baccalaureate at Oberlin to the graduating classes of 1906.]

But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.—Mark x. 22.

It is a characteristically compact and vivid picture which Mark gives of the young man who runs to Jesus, as He is going out into the highway, throws himself on his knees before Him out of the consciousness of a clean and upright life, voices his further aspiration and wins from Jesus His look of love, only to find himself unable to respond to Christ's full call to abandon his wealth and follow Him, and goes away with fallen countenance, sorrowful.

The ordinary reader of the Gospel, it may be suspected, would underwrite this incident of the rich young ruler with the subtitle "A Hard Test." Dante, with keener insight, calls it "The Great Refusal." For it is exactly this common inability to see that the failure to meet the hard test is a great refusal of life, that makes life's tragedy. We see the hardness of the test; Christ and Dante see the greatness of the life refused.

For here, in this New-Testament incident, is the appeal of eager, beautiful, upright, aspiring youth. Jesus loves him and covets for him a far greater destiny than he has yet achieved—high service in His kingdom. But the young man's riches are too strong for his aspiration. He can not rise to the height of Jesus' call. Reluctantly, indeed, but surely he puts the great opportunity aside—for it was the proffer of life in the guise of self-denial; he makes "the great refusal."

The story is a perpetual parable of human

struggle; for life's supreme test and the challenge are never—as men so commonly think—Can you withstand the evil? but rather, Can you rise superior to the lower goods? The constant struggle is between aspiration on the one hand, and one's already "great possessions" on the other. The peril of the lower attainment—this it is that tries men's souls. Just as Christ looked that day upon this rich man in his eagerness, with love and earnest desire, so God looks out on every young life endowed with great possibilities, and covets it for high service; He brings the challenge of the call to denial of the lower; the soul responds either with the great commitment or the great refusal.

For this was the real significance of the hard test to which Jesus put the rich young ruler in that long ago day. From the first instant of their conversation He refuses to bandy idle compliments with him, but with straightforward, loving earnestness, as eager as the youth himself, He throws the young man back on his honest self—to full honesty of attitude—as fundamental to all the rest. He is making no theological definitions, but He will accept no society compliments, and therefore He challenges the flattering salutation of the young man with the sobering question, "Why callest thou me good?" And at the same time He throws him back to the truth that he already knows, to measure up the light already given: "Thou knowest the commandments." He accepts the young man's answer, "Master, all these things have I observed from my youth," without

controversy, not even insisting upon the inner interpretation of these commandments, as He does elsewhere is His teachings; but He reaches the same end by another way, by touching the weak spot in the character of the man and so revealing him to himself. Christ sees, and He would have the young man see, that his riches constitute his supreme interest, what he cares for most of all—and therefore his greatest peril. Not in harshness, then, but with a love that discerns great possibilities and would bring them out in magnificent service for men, He applies his test: "One thing thou lackest. Go sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow me." Jesus' answer in effect is this: "Wake up to the hold riches have on you. You have high aspirations, it is true, and a clean life behind you; but your wealth, after all, has the supreme place. Throw off its bondage. Sacrifice the lower to the higher good of largeness of life with me."

Jesus' answer is evidently a shock to the young man. He is disappointed in Christ's recognition of him. He had expected praise. He has, instead, caught a sudden glimpse of a great abyss in his own heart. "His countenance"—before so eager, hopeful, enthusiastic, and satisfied—"fell." "He went away sorrowful." He did not feel the strength of the appeal implied in Christ's test. He could not catch its charm. He lacked vision for the greater glory, for his eyes were already dimmed with the glitter of his "great possessions." He could not rise, therefore, to the greatness of the call. He could not measure up to Christ's appeal and love, nor meet the greatness of his opportunity, and thus, not in desperate wickedness, but simply in the peril of the lower good, he made "the great refusal."

So attractive and aspiring, so near to the heart of Christ, so near to priceless opportunity—"he went away sorrowful," passing out of the life of Christ, "for he was one that had great possessions."

This figure of the rich young ruler is one fit to stir any man to serious thought. For his is no sordid soul. He is still warmly touched with the eager aspiration of youth. The spell of the "great possessions," it is true, is already on him, as Christ clearly sees; but it has not yet been fully wrought; he is no "swine of Circe" who does not longer care.

And one can hardly help imagining a different issue of this conversation with Christ. Suppose the rich young ruler had risen to the occasion and the result were changed!

The test which Jesus applies seems very severe to us, with our modern love of riches, and it is hard enough. But his "great possessions" were all too evidently coming to own him, rather than he to own them; and they were sure to corrode his life. The question which Jesus really brought to him that day on the highway was, Have you the nerve, the grit, the simple, plain, high wisdom to cut off this deeply corroding element that is eating into your very life?

It seems a hard test. But suppose he had met Christ's challenge and followed Him positively, to play Paul's part? Suppose he had been clear-sighted and strong-souled enough to enter into his supreme opportunity? Who would have pitied him? Would he have needed any one's pity, and not rather had deep admiration and the envy of all high souls, and given heroic inspiration, and have become one of the great life-giving forces of the world? Something like that he had before him. Something like that Christ offered him that day in the guise of his severe test. In soberest reason, were his "great possessions" worth the price he paid? Did he not make "the great refusal"?

It is a hard test? Yes, but how great the opportunity! For the seeming hard demand—the call for sacrifice in the universe of God—is always a call, could we but believe it, to larger life, to wider outlook, to more permanent service. And life's constant question is: Are you equal to the call? Can you rise to it? Can you meet the challenge of your best possibility? Or must you be "let off"? Can you so feel the appeal of the greater glory as to loosen the hold of the lower on you? Can you escape from the thralldom of the inferior good into life? We have great aspirations and occasional visions. Have we the determination to follow them to the end, or, with fallen countenance and sorrowful spirit, must we go away from the uplands of life, enchained by our "great possessions"?

It is a hard test? Yes, but were the "great possessions" so sure a blessing? Had they so much to give? Had they rather no heavy price which they were certain to demand, and were they to take it out of the young man's life? It is this aspect of the matter

that is so forced on Christ's mind as, in words of the most solemn warning, he comments on the going away of the rich young ruler.

Three times, in unmistakable terms, Jesus asserts His sense of the tremendous peril of wealth. "How hardly," he says to His disciples, "shall they that have riches enter into the Kingdom of God." And this solemn warning of Christ we are ready to treat almost as a joke. We are "willing," we say, "to run the risks of wealth." But let no man think it a trifling risk, or one lightly to be entered on. For the danger of the rich young ruler, we may be pretty certain, is the greatest danger that besets our own people to-day, nationally and individually. And no thoughtful American can study this incident of "the great refusal" and think that it concerns him not. For no man can have really sensed the significance of the revelations of the recent months and weeks, in their shameless disregard of all public interests, as set over against private profit, and not see the gravest reason for John Rae's warning against "the passion for material comfort" as the crowning danger in a democracy; nor doubt the need of Professor James' sobering word concerning the "abject fear of poverty on the part of the educated"; nor fail to recall Lowell's prophetic insistence on the true measure of a nation's greatness: "Material success is good," he says, "but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope, and consolation of mankind. There is no other, let our candidates flatter as they may."

I am quite unable to understand how a thoughtful American who really loves his country can fail to see our present moral crisis. And there is no need to take counsel of sensationalism; the bare facts make a shameful record.

How heavy has been the price paid in dishonor for simple greed for gold by a long list of men, who had been held in public esteem, some of them high in religious councils. It is a list to make a man sick at heart. Was the money worth the price? How surely this passionate pursuit of wealth becomes soul-absorbing, blinding the eyes, paralyzing the higher powers, blunting the sense of honor, a veritable disease and insanity, without compensating reward and without worthy

goal! And how almost certainly must children be sacrificed in the process! With every opportunity for easy self-indulgence, almost deprived of a goal, unless they can rise to the very highest—they need the severest training, the severest self-discipline, as for a king's task; and they are little likely to get either. For if the end of a gigantic fortune is to be for an instant worth while, they must rise to a greater power than that of their father or grandfather, learning not only the self-control that can pile dollar on dollar, but that mightier self-mastery of high service that can learn how to spend that fortune for setting forward the race. For the mere accumulation of wealth, let us clearly understand, is no worthy goal, and is idler than a squirrel's hoarding.

The American nation has its external dangers, no doubt. But I am not able to question that the greatest danger of the American people is not immigration, nor foreign populations, nor the growth of cities, nor socialism, but its own inner spirit. The greatest danger of the American people, we may be sure, is the danger of "the great refusal," the peril of the lower attainment, the intoxication with our own material wealth and power and leadership.

We are everywhere building "greater barns," and forgetting our life; forgetting the intolerable irony of the voice that shall yet be borne in upon us, "Thou fool!" Prodigious material prosperity is with us—prodigious enough to blind and smother all. It is not strange that we are a little dizzy-headed. But its challenge is unmistakable. We can not evade it. Can we stand it? Or must we be drowned by it? Can we save our lives? Are we great enough, as a nation, to make the material means only, to use it for high service? Only ideals and enterprises great enough and spiritual enough to dominate these gigantic material interests can save us here. We have no choice. We must choose life with Christ, or make "the great refusal."

But the peril of the lower attainment is not to be found in the pursuit of wealth alone. And in his record of the teaching of Jesus, Mark puts side by side with the perils of wealth the perils of a false love and the perils of ambition. For "the great refusal" is nowhere refusal to cut off, to give up something of life—as the call of religion is so commonly conceived. Rather, it is "the great refusal" just because it is refusal of the highest

good, the refusal of life, of service, of Christ's own glory. Subordinating the lower good is no end in itself; it is only the means to making the highest dominant. Christ's method, therefore, is nowhere a merely negative cutting off, but the method of life, of growth, of positive heroic achievement.

In His teaching concerning divorce, Christ seeks to raise the whole conception of marriage to a higher plane. To Him, marriage meant infinitely more than to the Pharisees, with their loose ideas of divorce, more than to us Americans, with our shameful record here, also of practical trading in husbands and wives. We need, as a nation, to hear and to heed Charles Wagner's protest, "All of us have need to regain respect for love"; and Tennyson's indignant witness, "I would pluck my hand from a man even if he were my greatest hero or dearest friend, if he wronged a woman or told her a lie"; and Ruskin's clear judgment: "Every virtue of the higher phases of manly character begins in this; in truth and modesty before the face of all maidens; in truth and pity or truth and reverence to all womanhood."

We need to come up to the high call of Christ's thought of marriage. And when Christ thought of marriage, He thought of an unselfish, reverent love, that made it forever impossible for a man to treat a wife as a thing, as property to be kept or bartered at will. He thought of a deep and sacred and lasting community of soul with soul. He thought of marriage as no mere compact of two individuals, dissoluble on any caprice, but as a solemn covenant with society and with God, fraught with interests precious beyond all estimate. And so He must say: "What God hath joined together, let not man put asunder." Christ does not chide men that they love too much, but that they love too little. His appeal is an appeal to rise to the possibilities of the most intimate of human relationships. He sees in marriage, physically based tho it is, the possibility of a high friendship that can steadily transcend the physical, and last beyond it. In effect He says: "Do not throw away the best and most sacred thing in life for a passing desire. Do not make impossible the sweetest and highest, that shall grow with your growth, deepening as your life deepens, a love beyond all aging, of eternal quality knit up indissolubly with all that is best in you."

Here, too, is to be found the peril of the

lower attainment,—of "the great refusal," that can not discern under the demand for seeming self-denial the call to larger life. How desperately have men sought what they call freedom here and found only slavery, and fought as slavery the highest freedom.

And ambition, too, has its peril of the lower attainment. The two disciples who came seeking for themselves the chief places in Christ's kingdom are met with His sobering, chilling challenge, "Ye know not what ye ask. Are ye able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?" You are very ambitious. Is your ambition great enough? Do you really aspire to sacrificial service? They make, it is true, the highest prayer, "Grant unto us that we may sit, one on thy right hand and one on thy left hand, in thy glory." But they do not highly mean it. For they have no desire to share Christ's real glory.

It is the picture of all ambitious self-seeking, always misconceiving true greatness. We find it hard to rid ourselves of the notion that glory lies in conspicuousness, and is measured by large financial returns. We easily persuade ourselves that the more conspicuous and the better rewarded place is the place of greater service. And yet so judging, one may have given up the larger service and taken the poorer opportunity. He may have given up his own highest growth and consented to do the cheaper kind of work, thinner, less quickening, dealing more with externals and organization and less with personal life, serving men in less vital ways, and giving less of his own best life. For the peril of ambition is like the peril of riches, everywhere challenging you with the question in the midst of it, Can you save your life? Can you keep deep the zest of work? Can you keep unselfish love in yourself and others? Can you keep taking in great drafts of life, knowing how to take time to be alone and to "be silent unto God"?

The peril of the driven, conspicuous life is great, for it is likely to find all too little leisure or desire to think, or to pray, or to live deeply,—to make sure that it has a worthy self to give. Can you stand it? If God lays it on you, you must bow under it, and go humbly forward in deep sense of the need of God. But "seekest thou great things for thyself? Seek them not." Such places may give great opportunity, in the chance to se-

cure the control of great ideals in wider spheres. But they have this opportunity only for the man who can withstand the "devastator of the day"; who is making steady, earnest fight for time to grow, to be his best self; who is really drinking Christ's cup and receiving Christ's baptism, entering with each step more fully into His spirit. And we are just so far saved, we have just so far learned the lesson of life, we have just so far reached the end of our being, as we have learned to drink of Christ's cup and to enter into His baptism of self-sacrificing service; to turn from this is the great refusal, the losing of one's life. For the only road of deliverance from the glamour and corrosive power of the selfish ambition is the still mightier power of the glory of unselfish ambitions, wide as the kingdom of God.

"Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word."

And the peril here, too, to be feared above all, is "the great refusal," the peril of the lower attainment, the danger that the meaner and smaller ambitions may thwart the greater.

He has dealt very superficially with the teaching of Jesus who has failed to find in it the simple, calm insistence, in the face, apparently, of certain and absolute defeat, upon the sole omnipotence of self-sacrificing love as the law of life and the way to glory. It is Christ's central, fundamental, revolutionary, distinctive principle, of which the plain historical results of His own cross and the very partial practise of His teaching are the proof. The future belongs "to the Lamb that hath been slain." Have men ever really taken it in? Do we really believe that now and forever, for self and for others, for character and influence and happiness, for this world and for the next, the one great supreme condition of greatness, under a self-sacrificing God, is service—self-giving? Here lies the only God-like life, the only way to glory.

DOES IT PAY?

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What doth it profit a man if he gain the whole world and forfeit his life?—Mark viii. 36, R. V.

THE men to whom Christ address these words were proverbial at driving a hard bargain. The instinct of profit and loss was their ruling passion. The commercial standard in life dominated them. Whatever suggested the market price of anything, even of life itself, appealed to their immediate interest. When, therefore, our Savior presents this question to them, "What doth it profit a man if he gain the whole world and forfeit his life?" He meets them on the plane of their ruling passion. To reach their conscience, He appeals to their commercial instincts. Deliberately He puts religion down on the one basis where as nowhere else they could appreciate it, and then says, "As a question of profit and loss, what does it

profit a man if he gain the whole world and forfeit his life? Put whatever premium you like on your little world, but, as business men, is that world worth quite as much as you are paying for it? Is it worth while to forfeit the best part of life here, as well as hereafter, for the mere getting of a temporary world?"

You may say, perhaps, that this was not the highest kind of appeal to make to a man's conscience. You may tell me that there is something sordid in associating the claims of the soul with anything so gross as a question of profit and loss. The motives which dominate character are surely higher than that. Yet, it was the wisdom of Jesus in dealing with men that He always appealed to them along the line of their commonest interests. He adapted His message to the special aptitudes of the different people He

met. Who can doubt, if He came to any of our great commercial centers to-day, that Christ would once more present this same question, "What does it profit you, O you commercial people, if you gain the whole world and forfeit your life?" I venture to say that there is no message in the teaching of Christ so timely or so practical to present-day needs as just that question. We are living in an age which is steeped in the commercial spirit. Commercialism has invaded every sphere of human activity. The professions, the arts, our social conditions, as well as our business enterprises, are tagged all over with the money label. The typical man of the hour is he who knows the intrinsic value of nothing, but can tell you the selling price of everything—from the conscience of a politician upward. "What doth it profit a man?" has come to be the supreme standard of success. "What is there in it for me?" is the test by which the average man to-day estimates the opportunities of life.

I ask you to consider with me one or two practical aspects of this question of Christ's, as they apply to some conditions of life to-day. Does it pay to forfeit life in exchange for anything that this world can give us?

Let us begin, first of all, with the claims of the physical life and ask ourselves this question: "Does it profit a man if he gain his world and forfeit his physical life? Is the loss of bodily strength, physical vigor, nervous energy, and all the capacity for enjoyment which these things bring—is that loss sufficiently offset by the gain of a whole world?"

The other evening, I counted over in my mind no fewer than thirteen men who within recent years had died under fifty-two years of age, literally from the pressure of overwork. These were all successful men who had amassed in their time something more than a comfortable fortune. They were not licentious nor drunkards, and not all of them were irreligious men. But in gaining their little world, they had simply toiled and struggled for themselves, denied themselves hours of relaxation and rest. Late and soon, they were at the daily grind of getting without spending, and, physically depleted, they died, not only in the prime of manhood but in the summit of success, when, humanly speaking, there was everything to live for. They had gained a

world, and had forfeited the only life which could enjoy it. At their funerals their pastors, I doubt not, remarked on the mysterious Providence which had cut short their days in the meridian of their maturity. But as a matter of fact, there was no mysterious Providence about it. The men had died by their own acts, by the surrender of the righteous claims of their physical life in the struggle to gain a world. You might as well talk about the mysterious Providence of a suicide, as speak of it in the case of any man, who, in gaining his world, forfeits his physical life and energy in the attempt. Well, was it worth while? Does that bargain pay? Is money of so much matter to any man that he should make himself a suicide for that one end?

No, even on the lowest consideration, it does not pay any man to forfeit his physical life in the effort to gain a world which becomes a tyrant of unrest. Yet that is exactly what multitudes of people are doing to-day. Shrewd and keen in the petty bargains of commercial life, they are fools in the bigger bargain they are making with death—surrendering everything for a prize which they may never have the capacity to enjoy. It is like the Roman general, who, having taken certain prisoners of war, yielded finally to their appeal for mercy and gave them quarter; and then proceeded to starve them to death. "I promised you your lives," he replied to their remonstrances, "but I promised not to find you meat." It is a parable some of us will understand. The world promises us its prizes of success, and then not infrequently denies us the physical capacity to enjoy them. It is a bargain which does not pay.

Go a stage higher. There is the loss of intellectual life which many men pay for the world they gain. Some people die as the trees sometimes do, not from the root but from the top. The intellect begins to wither before the body. I do not mean that they become imbecile, but the absorption of their world is so insistent that the brain becomes simply a part of the machinery that grinds out the struggle for success. Thackeray, in his keen, sarcastic way, describes somewhere a young man, who, in his early years, delighted a company by his brilliant conversation, witty repartee, and wide knowledge of literature and life. Twenty years later, Thackeray pictures that same man sitting

silent and unresponsive at his dinner-table and showing animation only when the quality of the wines and meats were discusst. He had sacrificed his intellect to the satisfaction of his appetite.

We have all met or known such people, in whom every intellectual interest in life is apparently sacrificed to the pursuit of a material end. They can talk of nothing outside their daily routine. They are interested in nothing that does not directly concern their immediate purpose. They can not feel the charm or fascination of intellectual genius. The great writers are sealed books to them. The inspiring themes which stimulate thought and enrich the mind are powerless to touch the man who has laid his intellectual life upon the altar of a sordid ambition.

Only the other day, a well-known man told me that some years ago he had sent a copy of his first book, then just published, to a prominent master of finance, a man who, from nothing, had amassed a colossal fortune. Some time after my friend met this man who, in congratulating the author, remarked that "he should feel particularly flattered by the fact that he had read the book at all." "Why so?" inquired my friend. "Because," replied the millionaire, "it is the only book of any kind I have read in five years!" Think of the mental condition of such a life; here was a man so drenched in the atmosphere of mere money-getting that every intellectual interest was paralyzed. Yet that very man was held up at his death, some time after, in a Young Men's Christian Association meeting as a fitting type for emulation of the self-made man, simply because he had amassed a fortune, without apparently having robbed anybody in the process! The pity of all this is that so many young people to-day are growing up in this starved intellectual atmosphere. The mind is left to feed on cheap plays, cheap novels, and cheap amusements, so that we are losing the culture and charm of a more gracious age. Well, does it pay? Is this artificial and superficial life a sufficient recompense for the loss of that mental breadth which is the mark of true refinement?

But, again, there is the moral side of life, which, in these latter days especially, has been ruthlessly sacrificed by so many on the altar of material success. The records of

recent days, involving the downfall of so many men high up in public estimation, have revealed, as with flaming fingers, how possible it is in these days to secure reputation and wealth and influence at the expense of integrity and honor. The enthronement of success has been purchased through the degradation of conscience. In the fierce struggle for wealth, men have deliberately trampled their principles, and in gaining a world they have forfeited their moral ideals. Well, does it pay? Even were there no disclosures here, had there been no awakening of the public conscience, yet at the final adjustment of things, when human society stands in the white light of the eternal judgment throne, will any man be satisfied with a bargain which, in giving him a sordid world of luxury and wealth, has stript him of every claim to honor and integrity? Were there no higher sanctions than the eternal standards of morality to guide us, surely it is better to be true than be false; better to be pure than to be licentious; better to be brave than cowardly. What doth it profit a man if he gain a whole world and lose his moral life?

But I pass on to the deepest loss of all, the loss of that spiritual life compared to which these other losses are incidental. My only difficulty here is to make clear the reality of spiritual loss. While most men can appreciate the loss of physical strength in the pursuit of the world, and while some men can understand the loss of intellectual life in the same way, not many men care much about the loss of spiritual life; for the very simple reason that it is a loss of which they are absolutely unconscious. For the man, whose spiritual life is undeveloped, the loss of the soul counts very little. Why should he care about it, when he has never known what a soul is, when its infinite possibilities, its unending destiny, are a sealed book to him? That is the difficulty. How can we make it clear to ourselves that the pursuit of the world at the price of a soul entails a penalty which eternity itself can not revoke?

I can only put that question, as our Savior does, on a purely business basis. Here is the possibility of eternal life within the soul, a distinct faculty which we possess, which, when physical death intervenes, will survive that collapse. But that faculty within us needs to be nourished and fed and exercised, just as much as our physical or

intellectual life needs to be fed and nourished and exercised. Starve that spiritual life within us, and what remains for eternity? The result simply means that we must die spiritually as well as physically, and the question again is, "Does it pay?" What shall it profit a man if he gain his little world and forfeit his eternal life?

There is nothing arbitrary about this penalty. It is not God's punishment or God's wrath. It is simply the result of a law, as simple and as irrevocable as any law which governs our physical existence. You can chase the world so persistently that you will destroy your physical life, and you can chase that same world so intently that you will destroy your spiritual life. The one thing is not more certain than the other. Therefore Christ puts the question, "Does it pay? Is it worth while? What profit is there in it at the final adjustment of things, when the great balance-sheet of life is made up?"

But some one may ask at this point, is it not possible for a man to achieve both things—to gain the world and save his soul? I do not deny it. There have been, as there are to-day, men who have made worldly success a minister of spiritual service. They have gained their earthly ambition without the surrender of their spiritual ideal. All honor to such men—men like William E. Gladstone in England, or William E. Dodge in New York, who have revealed the possibility of consecrating the highest success to the service of the deepest faith. It ought not to be impossible for any man to do that—to make material success a means of grace, so that in gaining his world he brings that world to the feet of Christ. That, I should think, was the highest kind of life; and tho we are apt to sneer at people who try to make the best of both worlds, I see no reason why any man should not strive by God's grace to attain the highest success here, so that through that success he may do God and humanity the widest service. The pity is that such men are a tragic minority. Most of us lack the poise of character, the balance of soul, that can keep in perfect harmony the claims of two worlds. Yet it is only a question of proper emphasis, "Seek ye first the kingdom of God," said Christ, "and all these other things shall be added

unto you." Success is a by-product of life, but it is not necessarily a value to be despised or rejected.

At the very moment that Christ asked this question there was a man, then living, who, at fifty-six years of age, had gained the world. It was the Roman Emperor Tiberius, the most powerful of all men living, the absolute ruler of the fairest and richest territories of the earth. There was no control to his authority, no limit to his wealth, and no restraint upon his pleasure. Until fifty-six years of age, he had been a man of noble qualities, a distinguished orator, and a brave soldier; but when he gained his world he surrendered everything to sensual pleasure. On one of the beautiful islands in the Bay of Naples he had built a summer palace where everything that could minister to voluptuous ease and self-gratification had been brought to perfection. And yet it was from that same palace of luxury that he wrote his famous message to the Senate after they had deified him, investing him with the qualities of a god: "What to write you, Conscript Fathers, or how to write, or what not to write, may all the gods and goddesses destroy me worse than I feel they are destroying me every day—if I know!" As Pliny says of him, he was, by the common consent of all, the saddest of men. He had gained his world, but he had forfeited his soul.

What then, shall we do to save this faculty of immortal life within us? As a question of profit and loss, the soul of every man is worth saving. How are you going to save it? I reply, simply by giving it a chance to live. Give your soul a chance to live. Give it atmosphere so that it can breathe, and remember that prayer is the atmosphere of the soul. The day that prayer dies in a man's soul he commits spiritual suicide. Give it room, so that it can expand; and remember that service for God and your fellow men will expand the narrowest soul. Give something more than a brief hour a week to the needs of your spiritual life. Dwell more in God and less in self. Feed your soul day by day, yes, and hour by hour, with the thought of Jesus Christ. At the last you will thank God for doing, by His grace, through a little self-denial here, that which will crown your life hereafter with immortal blessing.

THE CHILD-MIND, THE IDEAL SPIRITUAL ORGAN

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I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes.—Matt. xi. 25.

IT is a great thing to come to the truth of God fresh, without preconceived opinions or rooted prejudices, or a developed antagonism. That is not how the classes styled "the wise and understanding" approach it. They come to it from blinding and contaminating and prejudicing influences. Their experience of human nature in its selfishness and insincerity is all against the appreciation of the Scripture ideals of love and truth and self-surrender. Their life has been an education in self-seeking and make-believe and self-indulgence. They have found little virtue and less truth, and almost no benevolence. Yet these are the qualities the Bible paints in glowing colors as the ideal of men, and realized in God. They are the backbone of its dogma, the gist of its precept, the flower of its promise. They are also the data of its argument and the end and aim of its existence. Accordingly they come to the mind of the merely world-wise with unfamiliar air and enigmatical expression. The faculty with which he should take cognizance of them is vitiated and so unfitted for the proper discharge of its function. Familiarity with carnal thoughts and things assimilates more or less to their own character the observing mind, and to that extent unfits it to be the organ of a truly spiritual knowledge. The child-mind, however—the mind that is fresh and simple—is an unvitiated and healthy faculty. Its capacity for wonder and reverence and love and faith is pristine. Its intuitions are just and vivid and its judgment unbiased; the eye of its perception undimmed, and the natural force of its sympathy unabated. It can speak, and alone can speak, the "open sesame" to the door of spiritual knowledge. Coming fresh from God's creative hand to the study of His truth, the eye is single and the whole body full of light.

Then the child-mind is above all others humble and teachable. The conceit of knowledge is a guaranty of perpetual ignorance. Why should a man learn a thing which he thinks he knows already, or stoop to learn at all who considers himself above instruction? Just as the man who goes about to establish

his own righteousness will not accept the righteousness of God, so the man who is puffed up with the notion of his own wisdom will be proof against the wisdom that cometh down from above. Jesus Christ is of God made unto us both wisdom and righteousness. The one grace we get by receiving Him as our priest, the other we can get only by receiving Him as our prophet. In either case there must be receptivity. And it is just in this quality that the "wise and understanding" referred to in our text come short. They are wise in their own conceit, and the idea that wisdom is already enthroned in them is an effectual bar to its accession. "The meek will he guide in judgment and the meek will he teach his way." Hence, when God is bringing a soul to the goal of saving knowledge, He conducts it by the way of humiliation. "The things of the spirit of God knoweth no man but the spirit of God." Yet there are men who in their pride of intellect refuse to listen to the Spirit's voice. Hence it is that "not many wise are called." When they are, it is by being called away from their wisdom altogether. The moment spiritual things are faced by such a soul it finds itself in a life-and-death struggle with its own beliefs and preconceptions, among which it plunges about and flounders impotently. It feels in vain for solid ground in a swamp of thoughts and theories, and not till the situation has spelled failure, and the craving for light meets a solemn sense of Egyptian darkness, is it prepared to come down from its loftiness and humble itself. Only now has it reached the point at which it will renounce its claim to discover and consent to learn. Clothed and in his right mind, the man is ready at last to sit at the feet of Jesus and receive the truth at His mouth. What his fancied wisdom hid from him his conscious foolishness reveals.

Then the child-mind has for its interpreter a specially sympathetic heart. This "eagle vision" of the heart, coordinate with, and in some ways superior to, mental vision, is an invaluable gift. Your clear-headed intellectual people do not garner all the wisdom that is going. They are good, no doubt, at induction and the management of the syllogism; yet there are subjects which an ignorant woman with a soft and sympathetic heart,

or a child with a trustful and loving nature, will see farther into than the most robust thinker, with trained powers and the fullest knowledge. This is due to the operation of certain moral and spiritual affinities. Our impulses and feelings are a key to the expression of corresponding ones in others. It is a commonplace that a brave man can always recognize courage, a generous man nobleness, and a sincere man truth. No amount of mental power or insight could take the place, or perform the function of any of these qualities. In the sphere of sentiment only the eye of sentiment can see. Only by kindred hearts can heart problems be solved. And of this character chiefly are the problems that come up for solution in the religious sphere. The context supplies several. One is human excellence in the exalted forms produced by divine grace and exemplified in John the Baptist. Another is divine excellence as it shone in Christ and yet was blindly condemned by the men of His generation. A third is the evidence of miracles, sufficient to have brought Tyre and Sidon to sackcloth and ashes, yet helpless to overcome the prejudice of Jewry. The Scribes and Pharisees and their set were the "wise and understanding," but they were blind as moles in relation to these things. The babes were the simple-minded fishermen who followed Christ to the abandonment of every earthly interest, the common people who took Him for a prophet and heard Him gladly, and the servants and messengers who, sent to do Him injury, were moved instead to testify—"Surely this is the Son of God." Argument was not in their line, but they were rich in sympathetic feeling, and they felt their way to the truth when the men of logic and dialectics were hopelessly bewildered and lost. The spiritual seeing eye is love. This appreciates God, who is love in the archetype; discerns the truth, which is love articulate; and understands religion, which is love embodied. You may have exercised all your powers of thought on Scripture; you may have mastered the fundamental truths in their most central relations; you may have a firm grasp of the whole revealed system and of its bearings on human belief and action, yet if the flame of love is unlit in your heart—a love supreme toward God and unselfish toward men—the Gospel is to you but a book sealed with seven seals. Its most precious things are undiscovered, its softer whisperings

inaudible, and its finer shadings unnoted or invisible altogether. But let love—sweet, sympathizing, gracious—act as your interpreter. Let it grapple with such subjects as mercy and grace and truth and goodness, as faith and humility and self-surrender, and it will bring on an apocalypse—a great unveiling. How can cold reason comprehend such things as the condescension and pity and grace and love and self-sacrifice that speak in the redemptive work of Christ? Its powers are not adapted to such work. These things pertain to the great mystery of godliness, a mystery which the princes of this world did not and could not know, and to which only kindred affections can find the clue.

The child-mind is preeminently practical and brings the truth it deals with to the test of action. There is a purely academic method of verifying the truth of Scripture which is of the utmost value. It appeals to the dictionary and the grammar, to history, science, and reason, and it reaches a safe conclusion by a full induction. But it is a method for scholars, and not for the Church's rank and file. The average Christian is not a grammarian, not a philosopher, not a scientist at all, and wants some simpler way of gaging religious truth. And such a way our Lord suggests in that memorable deliverance, "If any man is willing to do his will he shall know of the doctrine whether it be of God." This is the proof by experiment, than which nothing could be more decisive. To know the support there is in Christ you must lean on Him. To know the sweetness of grace you must taste it. To know the appropriateness of duty you must do it. The truth is understood in its pith and essence, not when it is read or heard, but when it is done. If it is with you only God's Word spoken you may give it speculative belief, but you can not know it true. And if you do not go on to know it thus you will not long believe it either. Turn minerals into vapor and they will be dissipated shortly and disappear; but turn them into crystals and they will last for ages. A truth received on evidence, but never acted on, is but a vaporous truth and will gradually melt away; but a truth concentered in action is crystallized, and will remain a lasting possession of the soul. Distrust utterly the religious feeling that does not wed itself to godly living, that admires Christ without loving Him, believes without trusting Him, belauds without imi-

tating Him. That kind of feeling will die like a flame of a covered taper—is phosphorescence, indeed, rather than fire. Instead of a heart that can throb in love and pulse in strong desire it will be homed in an atrophied organ, becoming rapidly devitalized and even now incapable of performing any healthy life

function. If you have religious feeling in any measure it is at your soul's peril that you allow it to lie fallow. Give it body in faith, give it outlet in love, give it exercise in service, or you have given it a death-blow already and will find yourself occupied ere long in the digging of its grave.

THE SPIRITUAL BEAUTY OF THE DOCTRINE OF EVOLUTION *

ALBERT J. LYMAN, D.D., BROOKLYN.

[Dr. Lyman was born in 1845 in Williston, Vermont. His theological training was at Union, New York, and Yale. After a pastorate of four years at Milford, Connecticut, he was called in 1877 to the South Congregational Church, Brooklyn, of which he has been pastor ever since. The completion of his thirtieth anniversary was celebrated as an event of unusual interest by the Manhattan Congregational Association. In 1891 Amherst College conferred on him the degree of D.D. Dr. Lyman is in frequent demand as a preacher at various colleges and on public occasions of many kinds. The sermon here given was abridged and revised for THE HOMILETIC REVIEW by Dr. Lyman.]

That is not first which is spiritual, but that which is natural, then afterward that which is spiritual.—1 Cor. xv. 45.

THE fascination of such a subject and such a statement of it lies in the subtle and true assumption of an underlying harmony between two realms often set in contrast—the realm of spiritual loveliness and the realm of natural law.

I hold that no man who is not a scientific specialist is qualified to expound the law of evolution. The word evolution entitles today probably the broadest, deepest, most vital, most prophetic scientific generalization in the history of human thought. Specialists are finding a lifetime too short for its thorough exposition.

It argues, therefore, a temerity bordering upon impertinence for a layman like myself, possessing no special scientific knowledge, to exploit his impressions concerning even one aspect of this immense and splendid field. On the other hand, and in the spiritual direction, it stands to reason that one who has followed my profession forty years ought to have at least some approach to conviction as to what constitutes spiritual beauty.

I find myself, therefore, in the anomalous position of a man standing at the border of his own domain looking across into another of which he knows little, and suddenly asked to define the relation between the two. His better wisdom would be silence. He per-

ceives, indeed, that the arching azure above both realms is without a seam, and underfoot the granite continuity of the earth stands fast beneath whatsoever surface cleavage there may be. Indeed, he may even dream that he beholds a bridge of ancient fabric and of shining strength swung across between the two realms, from the natural to the spiritual. Somewhere up there, midway of the bridge, is a wonderful point of contact where, without a break, the strands from both terminals join. Law runs over into love. The natural unites with the spiritual. "First the natural, then the spiritual," but welded, both into one, by the hot fingers of God.

The speaker, however, is not at that wonderful middle of the bridge and can, therefore, only endeavor to report some hint as to how the glory of the climbing strands appears to him from his end of the bridge, that is to say, from the mental attitude of the Christian believer.

What, then, shall be the order of our inquiry? Let it be simple. First, if you please, a word as to the principle of evolution itself; then, secondly, its invariable accompaniment of natural beauty; finally, the culmination of this in spiritual beauty—this will be the obvious and swift order of our logic.

First, evolution—what is it, and what is it at in the world? And my point here is simply to make it plain that only the large

* This subject and this phrasing of it were suggested by the late Dr. Truman J. Backus, a parishioner and friend of the writer, and for twenty-five years Principal of Packer Institute in Brooklyn, shortly before his death.

view of evolution, that view of its field of operation which takes in man and man's mind, can be the true view. We must include the higher ranges of the evolutionary process as well as the lower ranges, in order to judge of evolution itself rightly.

But as you know, the general idea of evolution has come now to be the working hypothesis in every science, mental as well as physical. Even in the highest psychological, educational, sociological fields the recognition of evolutionary law as pervading and to some extent controlling all departments of life is now practically universal, and this is the heart of the matter. You shall not drag me down into the clay to accept a definition of evolution which applies only to the clay world. Evolution is a high climber, a cragsman. I must watch it up to and upon the heights, before I can judge as to what its essential character is all the way up. The noble interior meaning of the evolutionary principle then becomes apparent, for we judge the nature and evidence of a force or a law by its final product.

We observe, then, the partialness of successive definitions. What is evolution? Progress by antagonism with the survival of the fittest, answers Herbert Spencer, from the honored and dusty shelf where a later and more vital philosophy has now placed him. A good, rough definition for the lower ranges of evolutionary law. What is evolution? Progressive differentiation of species, as the result of adjustment to environment, answers Darwin—a subtler and finer definition for levels of life half-way up. What is evolution? The development of maternity—the creation of human motherhood, answer John Fiske and Henry Drummond, speaking for what they find to be the final outcome of evolutionary processes on the high human plane.

Ah, then, something very different here from "progress by antagonism and 'adjustment to environment' " ! It seems that the same evolutionary law, carried higher, reverses its own earlier aspect of selfishness and helps a man to be unselfish and to conquer his environment. Selfish and even brutal, apparently, on the low animal level, the very same evolution develops heroism and altruism on the high Alps of humanity, and Drummond's immortal chapter on the "Evolution of a Mother" is justified. And if this be so, then what? This: that the essence of

this law of evolution, accordingly, must be discriminated from the rough or fierce aspect of the quarries and jungles where it tarries for a night (or a thousand years) on its way up.

Evolution is not a tigress, altho the "fearful symmetry," "burning bright," to use Blake's curdling phrase, of the tiger's body, is its temporary camping-place and training-ground. Evolution tames tigers—give it time. A few thousand years more and all tigers will be—well, aldermen, for example! I intend no disrespect to either class. What I am getting at is that it is not in the tiger-ness of the tiger that we discover what evolution really is and is aiming at in the world. It is in that mother force within the tigress, which gradually works itself clear from the tissues of tigerdom and incarnates itself, after a thousand approximations, in a human mother's clasp of her child, that we find the soul of the evolutionary energy.

Do not stop, then, with the fire mist and fungi, with the long reptilian eons and bat-winged flittings in the dark, with the droning drift of insect swarms, with the panther's velvet foot, and all the fierce play and pounce of the purring animal world. Go on! Go higher! Follow the track of the same evolutionary force up the entire octave, into the world of lower man, higher man, highest man and woman, to the supreme summits of heroic and saintly devotion; for there is not a break, not a crevice where the evolutionary law is arrested, until at the top and tip and final of the whole immeasurable process you come upon a legend such as this:

She tore her kerchief from her breast,
And bared her bosom to the storm,
And round the child she wrapt the vest
And smiled to think her babe was warm.

And then you behold, in the nameless and divine passion of a human mother's self-surrender, the essential meaning, the supreme errand, the immortal and spiritual beauty of the law of evolution. Incessant and eternal struggle—but struggle upward, toward the fine and finest, this is the biological, the human, the psychological statement of the evolutionary law.

We are prepared, then, for the second step in the argument. It is this, that from the beginning, all the way up, the law of evolution works with the accompaniment of the principle of beauty. The evidence of this fact, the strange inseparableness of

beauty from evolution in the physical world, is so familiar to you, and the fact itself so universally recognized, that you will be glad to be spared any recital of the evidence of it, so varied and splendid, tho, perhaps, we have been dull to its wonderful higher significance. Why should evolution always work toward the beautiful? Perhaps an answer will be indicated under our third point.

We pass thus directly on and up in the third place, to the final and still more important proposition, that as the force and law of evolution rise in its field of action, so this invariable manifestation of beauty rises also. Evolution evinces no disposition, upon the higher ranges, to swing clear of its accompaniment of beauty, but insists upon it, still more and more, embodying upon every ascending terrace of life the beauty appropriate to that terrace.

There must be the beauty of curve and color and motion and order, wave-form and bird-flight, wherever evolution has had its way; but not less as evolution enters the brain and heart of man, its product is a beauty still higher—the fire-opal of imagination and the far flight of thought; and higher yet, moral loveliness is evolved, bravery and constancy, aye, and the glorious archery of honor and the altar-fire of self-sacrifice—all these appear when evolution has its final way upon the summits of human character. Is not the lower beauty, then, a kind of necessary stepping-stone and training-school for the higher beauty, and is it not because evolution cares so much for this final and spiritual beauty at the summit that she so insists upon natural beauty all along in the approximate stages?

I do not assert that this spiritual wealth of man's inner experience is entirely due to evolution. I do not think it is. The mystery of free-will steals in. The mystery of God's free grace swings down. But I do assert that a part of this noble scenery of mind and soul is the result of evolution. Evolution has its legitimate field and its mighty way here also; and so far as evolution enters this domain of man's spirit, its products here, as everywhere else, are characterized by beauty.

The truth is that the path of natural logic upon this subject has been blocked and confused by our early unfortunate assumption, due to that *mêlée* of controversy—between ignorant theologians on the one side and arrogant scientists on the other—in the midst

of which the modern theory of evolution had to get itself introduced to the world—the assumption that evolution is essentially a low, materialistic process. Nothing is farther from the truth. The doctrine of evolution is the most athletic ally of the true church and aid to its true faith which exists at the present hour. We are hardly yet awake to the higher significance of the new investigations in psychology, in sociology, in ethics, even in the development of religious doctrine, as related to the universal presence of the evolutionary principle. It is evolution that is carrying up the ark of God to-day. Two-thirds of the theologians had been consigning two-thirds of the human race to perdition. Evolution is trying to save every one who will be saved—including the theologians.

Evolution is an architect. Here is a great building going up. Now suppose at the end of the first week we define the architect as a mud-digger. What he is for is to plant broken stone and cement down in yonder mire. All the beauty he cares for is the evenness of solid concrete. Some weeks later we think better of it and say the architect is a scaffold-rigger. What he is for is to spike boards together for a scaffold. Still a little later we further revise our definition and say the architect is a boss hod-carrier. What he is for is to pack men on a ladder. The beauty he cares for is the equal rhythm of two moving lines of mortar-hods up and down.

How childish and stupid! we say of such criticism as this. Certainly, just about as stupid as have been our customary and current thoughts about evolution. Only as the finished cathedral at last appears, complete, with its soaring lines of beauty unbroken, from foundation to finial all one great poem of interlacing beam and stone, "a mountain of rock-work set to music," to recall a shining phrase of Dr. Storrs, only from the viewpoint of the finished and immortal loveliness of some Salisbury or Cologne, can we define the architect, or tell what beauty he is really seeking in the world. So of God's master builder whom we name Evolution. We have stopt in the mortar-beds to define him. We have perched on the rough scaffolding to define him. Only from the finished finials of man's life, personal and social, can we define him; and these finished finials include spiritual beauty.

And this theoretic conclusion is justified when we look at the facts and observe how the lower kind of beauty is developed into the higher. Nearly two hundred years ago, for example, a fine but common type of patience was exhibited by a humble Swedish pastor, trotting about his obscure rural parish, and making his little boy, who trotted at his side, name all the plants by the roadway. But that same patience reappears in higher beauty in the scholarly tirelessness of that same boy grown older, for he was Linnæus, the great botanist. Linnæus himself asserts this concerning his debt to his father.

Take another instance. One hundred years later, and nearly one hundred years ago, another humble parish pastor was moving about in his little parish of Motiers, near Neuchâtel, in Switzerland, and in his daily round stopt often to lift up his heart in wonder at the glory of the great Alps of the Jura around him, and the still greater Bernese Oberland in the southeast distance, and by him also trotted and waited his little son. It was this humble reverence of the parish pastor that was reproduced in the splendid lamp of adoring homage to the Infinite which that same little boy hung later in the halls of science upon both continents. His name was Louis Agassiz. Never accepting theoretically the principle of evolution, he was himself its practical product.

Mark how the rude sturdiness of Ellery Channing's ancestry comes to its finished blossom in the spiritual gallantry of Channing himself. Think of the softened reverberation of the soldier father's valor in the equal but more delicate bravery of his daughter—the constancy of some Monica of Carthage, the devotion of some Teresa of Spain. Think of the evolutionary relation between the hoarse old Viking war-scream, twelve centuries ago, and the white knightliness whose chivalry on land and sea to-day defends the flag we love. Norseman, Norman, Anglo-Norman, Old England, New England, then Lexington's shot, heard and honored in the heavens as well as "round the world!" These indicate the successive terraces along which, with whatsoever other cooperating factors, evolution also clearly climbs in shining spirals with its inalienable, inseparable accompaniment of higher and higher forms of intellectual and moral beauty. Evolution is a battle-song that ends in a lullaby

—yes, in the *Te Deum* of sacrificial redemption.

Perhaps enough has now been said, to hint at the considerations which, could they be presented in fulness and with detail, would surely justify our faith that the strands do join, without a break, at the middle of our bridge, between the natural and the spiritual worlds. "First the natural, afterward"—but along a continued line of development—"that which is spiritual."

The same logic holds also when applied in the field of social evolution, and the final ethical and spiritual results of that evolution in a noble state. To trace this, however, would lead us too far afield. But there are two great implications of our doctrine which are of the first order of importance, and which, at our present standpoint, come fully into view. These must each be stated in a sentence as we close.

The first has to do with our faith in God. The second with our faith in immortality. This final result of spiritual loveliness, crowning the processes of evolution, flashes its radiance back upon the original source of the evolutionary energy. In all humility we must admit that the Infinite must always be in some real sense unknown by us. "Lo, these are but parts of his ways, but the thunder of his power who can understand?" Yet in another sense it is no less true that, from what is at last developed at the summit of the world, we can reason back to the nature of the original Force that produced it.

If a mollusk in a million years will develop into Plato, then that wonderful Platonic tendency in the mollusk argues something back of the mollusk as high as Plato. The evolutionary process culminates, as we have seen, in spiritual beauty, and we argue that the infinite prototype of this beauty dwelt and dwells forever in the Eternal, and it is the strong giant, evolution itself, that cries to us, "Hats off!" when Jesus says, "Abba, Father."

Then, last of all, and in the opposite direction, the great torch and headlight of our theme, from the point to which we have now carried it, streams steadily forward, illuminating the path of faith concerning the hereafter, and lending its mighty presumption in favor of the doctrine of the immortality of the soul. I do not hesitate to maintain this. I stand to defend the proposition that the final fruitage of the science of evolution-

ary biology is confirmation of faith in a future life.

If, as we have argued, and as the facts of evolution show, the genius of evolution reveals itself as ever a lover of the beautiful, and if the noblest forms of beauty, even the beauty of the mind, is precisely what all the long process of development from the ascidian upward really aims at, incessantly reaches after and ultimately attains, then is it reasonable to suppose that this age-long current of tendency is doomed to abrupt and ignominious arrest and defeat at the crevice of the grave? It can not be.

Not since the intuition of Socrates and the revelation of Jesus has so clear a note sounded for immortality as that whose bell-rope is in the hands of the modern science of evolution. Science, also, enters yonder old Athenian prison-cell and joins with philosophy to declare, "Aye, Socrates, thou reasonest well in asserting that within a noble human spirit there is that which is too divine to die." A "misgiving," to use Plato's beautiful word, of some higher world steals over us; and it is evolution itself that has developed this anticipatory gleam. The authority of scientific law, then, is behind that fore-gleam of the hereafter, which it has been the function of the law itself to evolve within my mind,

and science indorses love's defiance to death by its proclamation of the "survival" even beyond death, of the fit, the perpetuity of the fine.

In this great and holy "aftershine" of evolution, then, we leave the subject. Bathed in immortal beauty, the law of evolution appears, head master in the processional of time, sent forth from God, and swinging through the worlds and through the eons, ever intent upon its one sublime errand, which is to carry the lowest to the highest, and from the nameless gulfs of amorphous and inchoate materials, to evolve, at last, a soul so shining in its strength that it can step across on the level into the heavens and live with God.

At last I heard a Voice upon the slope,
Cry to the summit, Is there any hope?
To which an answer pealed from that high land,
But in a tongue no man could understand.
And on the glimmering limit, far withdrawn,
God made Himself an awful rose of dawn.

So sang our Tennyson sixty years ago.
But within this half-century it is our study of the law and the prophecy of human evolution which, beyond anything else, has added a clearer meaning to that Voice, a sweeter augury to that rose.

TRINITY SUNDAY—ITS DOCTRINES AND ITS LESSONS

THOMAS P. HUGHES, D.D., LL.D., BROOKLYN.

[Dr. Hughes was born in Ludlow, England, in 1838, educated at Ludlow School and Islington College; fellow of Punjab Oriental University. He was ordained by the Bishop of London in 1864, and after a short clerical service in London went as chaplain and missionary to Afghanistan, where he remained twenty years. From 1875 to 1885 he was government examiner in Oriental languages and for some years editor of *The Civil and Military Gazette* at Lahore. Dr. Hughes came to America about 1885 and has served several Episcopal churches in this country. He has made a special study of Mohammedanism and has written several important books on this and other Oriental subjects.]

THERE are traces of a belief in a trinity to be found in almost every religious system. The most striking feature in the dogmas of the early Vedas is the recognition of a trinity of deities: The earth-born deity or fire-god Agni; the air-born deity, or rain-god Indra; the sky-born deity, or sun-god Surya. In process of time modern Hinduism presented the deity in a trinity consisting of Brahma, Vishnu, and Siva. This trinity is called in Sanskrit the Trimurti.

Buddhism, altho it is in many respects an atheistic system, presents the "Great Unseen" in a trinity known as "The Three

Pure Ones." The same idea is expressed, in the fourteenth chapter of the Taoist book called the "Taou Tih King," as "The Three Precious Ones." The Jesuit missionaries on their arrival in China made much of these circumstances, and maintained that the mystery of the Holy Trinity had been revealed to the Chinese more than five centuries before the advent of Christ.

Mohammedanism is considered to be a purely monotheistic system of theology. But there have been Moslem teachers who have created for themselves a kind of trinity even in the theology of Islam. Consequently

there have been discussions among the Moslem mystics as to whether or not the "Nur-i-Muhammad," or the "light of Mohammed," is eternal; also as to whether the Koran, as the "Word of God" existed in eternity or was created in time. The consensus of opinion is that both the "light," which was in the Prophet, and the "word," which was in the Koran, must have been eternal, as there never could have been a time when the "light" and the "word" of God did not exist; altho the "alif" and the "be" of the book and the human son of Abdulla were both born in time. I find this view is taken in a work written by one Abdul Kareem, in which the Moslem writer attempts to define the Trinity which he says the Christians of his day did not understand. He maintains that the Trinity is "Ab" the father; "Umm" the Mother, and "Ibn" the son. "Ab" is the Almighty God, "Umm" is the essence of God, and "Ibn" the book of God. A careful study of Moslem commentators will show that instead of denying the Trinity in unity the early Moslem divines tried to explain it. In the days of John Frederick Dennison Maurice preachers of the so-called "broad-church" school of thought were supposed to be unsound on the doctrine of the Trinity, and yet I find among these preachers and writers very admirable illustrations of the doctrine. Charles Kingsley carried on a long correspondence with Thomas Cooper, the infidel lecturer, and was the means of his conversion. In writing to Cooper Mr. Kingsley says, "my heart demands the Trinity as much as my reason."

"They will say 'Three in one' is contrary to sense and experience. Answer, 'That is your ignorance.' Every comparative anatomist will tell you the exact contrary, that among the most common tho the most puzzling phenomena is multiplicity in unity—divided life in the same individual of every extraordinary variety of case. That distinction of persons with unity of individuality (what the old school-men properly called substance) is to be met with in some thousand species of animals, e.g., all the compound polype; and the soundest physiologists, like Huxley, are compelled to talk of these animals in metaphysical terms, just as paradoxical as, and almost identical with, those of the theologian. Ask them, then, whether, granting one primordial Being who

has conceived and made all other beings, it is absurd to suppose in Him some law of multiplicity in unity, analogous to that on which He has constructed so many millions of His creatures?"

The Rev. Frederick W. Robertson, of Brighton, in one of his sermons says: "It is quite conceivable that there might be one living force manifested in three different ways without its being a trinity." For example, "let us conceive a circular thin plate of metal. Above it we would see it as such. At some yards distance it would seem to be an oval. Sideways and edgeways it would appear to be a line. This might represent God's different aspects. In one relation to us He is seen as the Father, in another as the Son, and in another as the Spirit." "But," Mr. Robertson adds, "this is not the doctrine of the Trinity. It is a heresy, known in old times by the name of Sabellianism." The eloquent Brighton preacher then takes another illustration. "A single white ray of light falling on a certain object appears red, on another blue, on another yellow. What is the red alone in one case is thrown out, the blue in another, and the yellow in another. So the different parts of the one ray by turns become visible. Each is a complete ray, yet the original white ray is but one. So we believe in that unity of essence there are three living powers which we call persons, distinct from each other." "This," Mr. Robertson says, "is the doctrine of the Trinity explained."

Thomas Watson, the ejected nonconformist divine, who died 1690, in his "Body of Divinity" writes: "The Blessed Trinity is purely an object of faith. The plumb-line of reason is too short to fathom this mystery. But where reason can not wade there faith must swim. There are some truths in religion which may be demonstrated by reason: as, for example, the existence of God. But the trinity of persons in the unity of essence is wholly supernatural, and must be believed by faith. The sacred doctrine of the Trinity, tho it be not against reason, is above reason."

In some of the editions of "The Antiquities of the Christian Church," by Joseph Bingham, there is published his remarkable sermon on the meaning of the word "person" in the fathers, which he preached from the University pulpit of St. Mary's, Oxford, and which brought upon him a most unjust

accusation of heresy, whereby he was compelled to give up his fellowship and leave the university.

There are many who profess to believe in "the theology of hymns." But the Church is not rich in its hymnology for Trinity Sunday. We have a hymn by Dr. Isaac Watts, which concludes with the following ascription of praise to the blessed Trinity:

"Almighty God, to Thee
Be endless honors done.
The Sacred Persons Three,
The Godhead only one:

Where reasons fails with all her powers,
There faith prevails and love adores."

The magnificent hymn from the pen of Reginald Heber, Bishop of Calcutta, with its equally magnificent tune by Dykes, has an established place in the church of every sect and name:

"Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise
to Thee.
Holy, Holy, Holy, Merciful and Mighty!
God in Three Persons, Blessed Trinity."

SABBATH OBSERVANCE FOR THE YOUNG

THE LATE TEUNIS S. HAMLIN, D.D., WASHINGTON, D. C.

[Dr. Hamlin was born at Glenville, N. Y., in 1847; graduated from Union College, Schenectady, in 1867. He was a Presbyterian pastor at Troy, N. Y., for thirteen years, and at Cincinnati, Ohio, for two years. From 1886 to the time of his death in 1906 he was pastor in Washington, D. C., where he became known as one of the leading preachers of the country. He served a term of years as trustee of Howard University, and was also a trustee of the United Society of Christian Endeavor, to which he devoted much attention. In 1886 he received the degree of D.D. from Union College.]

How may the young be taught and trained properly to observe the Lord's Day?

The primary element of their education here, as in the whole realm of morals and religion, is the example of their elders. Parents, pastors, Sunday-school officers and teachers, and all others responsible for the training of the young must clearly recognize how much more influential is what they do than what they say. Indeed, if the saying and the doing differ, the former will have little or no permanent influence where it contradicts the latter. Many parents who themselves work on the Lord's Day or spend it in seeking amusement wish their children to attend Sunday-school and church, and are even very rigid in requiring them to do so. For a few years this does very well. A faithful pastor, aided by a faithful Sunday-school teacher, will hold them. And some form habits and attachments that are never broken. But in most cases the parental example by and by prevails. Meanwhile such parents little realize the burden that they are imposing by trying to shift their own responsibility to other shoulders.

The stronghold of the proper observance of the Lord's Day is thus seen to be in the family. Let the parents set a consistent example of rest and worship. If work must be done, let the necessity for it be made clear

to the children. Let them see the rights of household servants scrupulously respected. Let the children be taught to practise self-denial in order that servants may have the least labor possible, and may be free to attend the church of their choice. The influence of domestic arrangements carefully planned for a day each week of unbroken rest and worship is inestimable.

Very precious, also, is the influence of family worship. In every Christian household each day should be begun with united reading from the Bible, prayer, and, if possible, singing. But if the duties of the six days seem to make this impracticable, certainly it can be attained on the seventh. Nor need it interfere with the additional hour of sleep that the weary body craves, needs, and should have. There is still ample time for family worship. And the day begun in prayer at home carries a sacred savor throughout all its hours.

Then let the family attend church together. It will not do for the parents to say to their children "Go"; they must say, "Come." Rather, they should say nothing, taking it for granted that only illness or other unavoidable obstacle will detain any member of the family from public worship. There are many homes, nominally Christian, where the whole matter of church attend-

ance is reopened each Lord's Day morning and discust at the breakfast-table. It should never be an open question, but as much a matter of course as the morning bath and the morning meal. Let the family life, which is a unit at home, continue a unit in the sanctuary. Then the family pew will become as precious as the coziest corner in library or living-room, or as the invariable seat at table.

It is of prime importance that throughout all this family observance of the Lord's Day the utmost cheerfulness should prevail. The privilege rather than the obligation of the day should be the informing thought. If parents act as tho they were driven to rest and worship when they would prefer to work or play, they will certainly make the day distasteful to their children. So will they by sternly enforcing even their most reasonable requirements, and more, of course, by making unreasonable ones. The Lord's Day is neither the Jewish Sabbath nor the Puritan Sunday; it is a period, not for gloomy repression, but for joyous freedom. The week's rigid hours at shop, office, school, are relaxed, as is the week's rigid tension of business or study. This liberty of the day should be carefully respected.

And parents should be sedulous to dismiss the superstition that the Lord's Day is desecrated by cheerful conversation and genial good-fellowship. Many people say that they disregard the day in their mature years because it was made a burden to them in their childhood. In some cases, no doubt, this is a false excuse; but in many other cases it is a fact. Alas for the man or woman whose memory of childhood's Sunday is a nightmare! Try as they will, they can never fully escape that evil influence. Parents should be careful to make the first day of the week its happiest, brightest day; full of smiles, kind words, and thoughtful courtesies; its duties thus robbed of all hardship, and transformed into delights.

This will solve the present vexing social problems of the Lord's Day. At least, if they are not solved here, it is difficult to see where they can be solved. Social visiting in all forms, especially large dinners, recep-

tions, and the like, are now the chief menace to our priceless day of rest and worship. These can not be reached by civil law, nor by social rules and regulations, only by the right spirit among the people. It will not avail to say to the young, "You must avoid all social diversions on the Lord's Day." It will not, partly because it is not a day of rules, but of the two great principles of rest and worship; and partly because our nature has its strong social craving, which ought to be gratified. Let it be gratified at home; in the reunion of the family; in the presence at our tables of some homeless or friendless stranger; in good music, cheerful conversation, reading aloud of papers, magazines, and books that are interesting, instructive, and devotional. Let the day at home and at church be so satisfying to all the nature, family, social, and religious, that nothing more is desired. Then the Sunday newspaper; the afternoon tea; the evening dinner or reception; golf, the bicycle, the excursion will have no attractions. And for the many that are homeless, let the homes of Christians, especially on the Lord's Day, prove a safe and joyous refuge.

The one practical matter of indispensable importance is to make this day irresistibly winning to the young. And as nothing is so winning to them as happiness, nothing so forbidding as gloom, the latter must be banished, and the former brought into the home, the Sunday-school, and the Church. Money, thought, and effort spent on this are wisely used.

And all this structure of joyful rest and worship must be reared on the foundation of the Lord's Day "for man"; for all his nature, physical, mental, social, moral, religious. It is for man's highest good, both present and future. We will not properly observe it unless we fully recognize and appreciate its sacred character as one of our Savior's choicest gifts to the world. Much help is to be found, therefore, in calling it by its rightful name, the Lord's Day. If we realize it to be His, we shall prize it for His sake, as we do His words in the Gospels, His Supper, His Church. And we shall observe it "in His name."

OUTLINES

The Call of the Highest

The prize of the high calling of God in Christ Jesus. . . .—Phil. iii. 14.

MR. JACK LONDON's story "The Call of the Wild" is a portrayal of the call of the lower. The words of the Apostle turn our gaze in the opposite direction—toward the highest.

I. "Upward" (marginal reading), the way toward all that is wholesome and best. R. L. Stevenson prayed—"Deliver us from mean hopes and cheap pleasures." Such is the saving tendency of heaven's call.

II. The highest call brings out the best in us. Queen Guinevere lamented:

"Ah my God,
What might I not have made of thy fair world
Had I but loved thy highest creature here?
It was my duty to have loved the highest."

III. It leads to a "prize"—the glory of living is doing what "can't be done." Possible because it is a divine call, which assures achievement. C. R. S.

Providence in Personality

At which season Moses was born.—Acts vii. 20.

I. A LESSON of providence. Moses was born of an enslaved race, under sentence of death, at the very lowest point in the fortunes of his people.

As the Hebrew saying is, "When the tale of the bricks is doubled, then comes Moses." Man's extremity was God's opportunity. So always He raises up men for His work.

II. A lesson of personality. God's method is to work through human instrumentalities. The power of personality is the great force in human history. Circumstance and condition affect the development of men. They determine the particular form of their services. But the man himself is greater than his environment. "Always," says Goethe, "it is the individual that works for progress, not the age."

III. A lesson of patience. At this season Moses was born. Forty years were to pass before he thought of his duty toward his people, and forty more before he became their liberator. For years the slaves suffered and prayed, and no doubt despaired. Yet the deliverer had come, and in God's good time would do his work.

This is the trial of faith, to see Moses a slave, and Pharaoh a sovereign; Nero a prince, and Paul a prisoner. "Careless seems the great Avenger."

"God is not dead, nor doth he sleep." He has surely heard and seen the sufferings of men. At the right time the right man will be found to liberate and to lead His people.

"Somewhere in a nook forlorn
Yesterday a babe was born."

W. S. J.

Fruit that Cheers the Minister

Precious fruit.—Jas. v. 7.

I. FRUIT of conversion.—Rom. i. 13.

II. Fruit of confession.—Heb. xiii. 15.

III. Fruit of holiness (or sanctification).—Rom. vi. 22.

IV. Fruit of an impelling principle (active holiness).—Gal. v. 22.

V. Fruit of service for Christ's sake.—Rom. xv. 28; Phil. iv. 17. "I have learned from thee, O Lord, to distinguish between the gift and the fruit. The gift is the thing itself, given by one who supplies what is needed, as money or raiment. But the fruit is the good and well-ordered will of the giver. It is a gift to receive a prophet and give a cup of cold water, but it is fruit to do these acts in the name of a prophet and in the name of a disciple. The raven brought a gift to Elias when it brought him bread and fish, but the widow fruit because she fed him as a man of God." AUGUSTINE. J. P. G.

Doubtful Benefits

He gave them their request; but sent leanness into their soul.—Ps. cvi. 15.

I. THE nature of the request: Purely fleshly, animal enjoyment, sensual satisfaction, spirit ignored, accompanied with contempt for angelic food and regret that they had left Egypt.

II. The answer to this request: God gave them an embarrassment of riches. Men set their hearts on many things and obtain them. To work is to pray. Mark Christ's significant utterance: "They have their reward!" But it is one that ought to make them shudder—"Earth's tame paddock as a prize." Probably we have all granted requests and ceased to respect the petitioner.

III. The accompaniment of this concession: The animal prospered at the expense of the soul. Herein lies the explanation of some people's spiritual and mental condition. Life to them is vacant, flavorless. Herein lies the secret of many unanswered prayers. God loves many of His children too well to grant them their requests. Shrink from benefits which fall too readily.

IV. The type of prayer that God answers and sends fatness into the soul: When men seek first His kingdom and the establishment of His righteousness. When self stands last and other selves first in our fervent desires. When we cry into the ear of God for spiritual growth rather than for material good or fleshly satisfaction. When we humbly petition God rather than irreverently clamor.

W. J. A.

A Salubrious Spot in Summer Heat

I will consider in my dwelling-place like a cloud of dew in the heat of harvest.—Isa. xviii. 4.

CLOUD and dew are most salutary to the parched and thirsty earth. During the heat of Palestine summer the cloud seemed to the Israelite an expression of God's favor, and the dew a mysterious gift of heaven.

God's consideration for His people is represented emblematically by the cloud and the dew.

I. The cloud: A symbol of God's quiescent concern. 1. Gentle and cooling in its influence. 2. Sheltering and soothing in its effect.

II. Dew: Significant of divine favor, grace. He bathes me with His favors and drops heaven's dews daily upon me. 2. Source: comes from above: None can give dew but God: From a clear and serene heaven. 3. Quantity: Abundant, innumerable drops. 4. Manner of Coming: Slow and silent. Its descent is insensible—unobserved. 5. Quality: Mollient and benign, distilling and instilling. 6. Nature: Vegetating and vitalizing, comforting and beautifying.

III. Inviting aspect of the symbols. The cloud, so welcome in the heat of the harvest, invites weary toilers and the heat-burdened under its pavilion where they shall be rested and cooled off, and where they shall be refreshed with heaven's dew. C. A. T.

The Church and the Truth

The church of the living God, the pillar and ground of the truth.—1 Tim. iii. 15.

I. It is the duty of the Church to know the whole truth. 1. To the Church have been committed the oracles of God. 2. The Church is powerless without the knowledge of the whole truth.

II. It is the duty of the Church to teach the whole truth. This she does: 1. By means of her creed. 2. By entrusting the truth to those teachers and rulers who vow to keep it unimpaired.

III. Ministers, officers, and people are witnesses to the truth. It is the duty of every true witness to testify to the truth, and in loyalty to Christ, the great head of the Church, protest against the teaching of error in the name of the Church.

The Exclusiveness of the Gospel

But tho we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Gal. i. 8.

THE Gospel of Christ is exclusive, without a rival.

I. In the divinity of its origin.—Gal. i. 11, 12; Eph. iii. 1-7.

II. In its simplicity.—Luke x. 21; Isa. xxxv. 8.

III. In its universality.—Ps. ii. 8; Matt. xxviii. 19; Rev. xiv. 6, 7.

IV. In its power.—1 Cor. i. 22-24; John v. 21, 25-27; Matt. xxviii. 18.

V. In its absolute security.—Matt. i. 21; Rom. viii. 31-39; Rom. x. 4.

VI. In the dignity of its Atonement.—1 Pet. i. 18, 19; Heb. ix. 11, 12.

VII. In the duration of its results.—John iii. 16, vi. 40, 47, x. 27-30; 2 Tim. i. 9, 10; 1 John v. 10-13.

The Fourfold Command

I. PRAY ye.—Luke x. 2. "A quickened interest."

II. Bring ye.—Mal. iii. 10. "The commissariat established."

III. Tarry ye.—Luke xxiv. 49. "Preparation for the conflict."

IV. Go ye.—Matt. xxviii. 19. "Forward march."

The above by J. H. G.

OUTLINES FOR CHILDREN'S SUNDAY

Possibilities of Childhood

What manner of child shall this be?—Luke i. 66.

THE future for a child consists of:

I. What we can do for the child. 1. Home is built for the nurture of the children. "Take this child and nurse it for me," God says, in the words of Pharaoh's daughter, to every parent. Too many homes slight this main work. 2. School is meant to help mothers and fathers, and go beyond them. 3. The church is the school from which we never graduate on earth, and where father and mother and child may go hand in hand.

II. What the child can do for itself. 1. It can grow, physically, mentally, morally. 2. The child can take hold strongly. Splendid is young courage and power of initiative. 3. The child learns the lesson of love. Youth is the time of love. Strong is a young unselfishness.

III. What God is doing for the child. 1. He is making a man of the child. All possibilities of our care, and of the child's own initiative, are in God's thought. 2. He is saving the child. Even a little child may be lost; but "he that is lost belongs to some one." 3. He is bringing children into His kingdom. He has taken many in His arms, and saved them from a world too hard; and we must trust He can save those left in the world.

IV. What shall we do to-day? 1. Like Simeon, let us see God's salvation as we look upon a little child. 2. Like Mary, let us ponder these things. A child is an infinite mystery. 3. Like Christ, let us get a just view of real greatness. Into the midst of envious ambitious disciples He "set a little child." F. N.

My Jewels

They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. iii. 17.

A QUEEN was once asked to show her jewels. She brought in her three sons and said, "These are my jewels."

Black mud is composed of four things: Clay, sand, soot, and water. Left to itself:

I. Clay gradually gathers atoms together, and becomes a white earth, which, subjected to great heat, becomes porcelain. But if not subjected to heat, clay becomes hard.

Has power to reflect light, and becomes a flashing blue sapphire.

II. Sand becomes white and hard, arranges itself in long rows, which have power to reflect green, blue, purple, and red rays of light. It becomes an opal.

III. Soot becomes white, clear, and the hardest thing in the world. Can reflect all the sun's rays at once—a diamond.

IV. Water purifies itself, and can become a star of snow.

Sin makes us like black mud. Jesus can mold us into jewels. Real jewels are pure, precious, brilliant (shining), beautiful, useful.

J. P.

Good Things

Light and gladness, joy and honor.—Esther viii. 16.

HAVE you ever seen one of those Chinese boxes which, when you open it, shows a smaller one inside? As you open the second, you find another box, and so on till you get seven or eight. Some other things are just so. Home is one of these. In "home" we have father, mother, sister, brother, comfort, love, and many other good things. Light, you know, is composed of many colors. From light a plant gets very many necessary things, and so do we. Birds know what a precious thing light is. In mountainous districts they flock to the eastern slopes to greet the first ray of dawn. At eventide they go to the west. Jesus said when people do right they love the light, but when they do wrong they love darkness. Lessons: 1. In getting one good thing, we get many good things. 2. In losing one good thing, we lose many. 3. If we learn the value of good things, we shall take care to get them. Jesus said, "I am the light of the world." In Jesus we get everything which is good.

J. P.

The True Confirmation Day

Wist ye not that I should be in the things of my Father?—Luke ii. 49 (margin).

I. THE day when a young life awakens to heavenly relationships.

II. Not altogether a question of years or of knowledge; but of conviction.

III. Yet wisdom and worship are factors in the preparation. C. R. S.

The Training of Children *

Train up a child in the way he should go: and even when he is old, he will not depart from it.—Prov. xxii. 6.

I. TRAINING involves an ideal. The ideal—Christ's estimate of greatness.

II. Training involves personal discipline. What we are the boy will be.

III. Training involves a recognition of certain facts. 1. Capacity of evil in the child. 2. Capacity of good in the child. 3. The grace of God to overcome evil.

IV. Training a matter of education. Special considerations should be given each child.

V. The twofold nature of training. 1. Teach that the child belongs to Christ. 2. Teach that sin is the child's enemy.

The Right Kind of Boy

And the child Samuel grew on and was in favor both with the Lord and also with men.—1 Sam. ii. 26.

HE was a godly boy in a boy's way and in a boy's place.

I. His religion was progressive. "He grew on."

II. His religion progressed symmetrically and harmoniously. 1. In mind, by proper mental feedings. 2. In body, by suitable diet and exercise. 3. In soul, by being fed with soul's food.

III. His growth was auspicious. 1. In favor with God by consecrated obedience. 2. In favor with men. The beauty of his spirit, his character, and his wisdom secured human esteem.

C. A. T.

The Spring-Time Life

Those that seek me early shall find me.—Prov. viii. 17.

EARLY aspirations have rich rewards. Spring has a voice of hope and joy.

I. It is a symbol of freshness. Atmosphere freighted with early beginnings; it is the best time to consecrate life to God.

II. A season of sweetness. Perfumes of blossoms and flowers everywhere, as emblems of the fragrance of early devotion.

III. Abounds with joy and gladness. Fowls of the air give their note; the fish of the waters disport themselves; animals and insects demonstrate it in activity. It is a time most favorable for the Savior's blessings.

IV. Sowing-time. Seeding and germinating. Put in what you would reap. Product is of kind sown. "The good seed is the word."

C. A. T.

Signs of Soul Development

Moses, when he was come to years.—Heb. xi. 24.

I. ABILITY to choose is a sign. Children depend upon parents; but adults on themselves. "Who does your thinking": custom, fashion, or that new man or woman within who is just beginning to feel self-consciousness?

II. Ability to choose the highest is a stronger indication. Moses could decide between "pleasure" and God's plan. At this point the Prodigal Son "came to himself."

C. R. S.

THEMES AND TEXTS

"The choice of a text can not be reduced to rule, and every man praying for divine wisdom and grace must prudently and sincerely seek what for himself is the best."

• **Where is the Weakness?** "Consider your ways. Ye have sown much and bring in little."—Hag. i. 5, 6.

Progress in the Faith of God. "Show me thy ways—teach me thy paths—lead me in thy truth."—Ps. xxv. 4, 5.

A Message from the Master. "Go ye to the lost sheep—and as ye go preach."—Matt. x. 6, 7.

A Heart-to-heart Talk. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Cor. vi. 1.

The Universal Language.—Ps. xix. 1-3.

The Fruits of God's Favor. "Glory and honor are in his presence; strength and gladness are in his place."—1 Chron. xvi. 27.

Where Are We? "Let us search and try our ways and turn again unto the Lord."—Lam. iii. 40.

A Word of Cheer from God. "Thou drewest near in the day that I called upon thee; thou saidst, Fear not."—Lam. iii. 57.

The Secret of Serenity. "A pure heart—a good conscience—faith unfeigned."—1 Tim. i. 5.

Wheat or Tares. "What sayest thou of thyself?"—John i. 22.

Hearing and Hearing. "All the people were very attentive to hear him."—Luke xix. 48.

"He that heareth my word and believeth . . . hath everlasting life."—John v. 24.

The "Brotherhood" of Christ. "Whosoever shall do the will of God, the same is my brother."—Mark iii. 35.

*Adapted from address delivered at the World's S. S. Convention in Rome by G. Campbell Morgan, D.D.

ILLUSTRATIONS

The Type of the Kingdom.—A word that Jesus uttered concerning little children is made the text for Mr. Algernon Swinburne's verse here reproduced:

Of such is the kingdom of heaven.
No glory that ever was shed
From the crowning star of the seven
That crown the north world's head,

No word that ever was spoken
Of human or Godlike tongue,
Gave ever such Godlike token
Since human harps were strung.

No sign that ever was given
To faithful or faithless eyes
Showed ever beyond clouds riven
So clear a Paradise.

Earth's creeds may be seventy times seven
And blood have defiled each creed:
If of such be the kingdom of heaven,
It must be heaven indeed.

Hope.—This poem is named among several in *Country Life in America* by Dr. Van Dyke as one of the most exquisite thus far produced in America.

Thou blossom, bright with autumn dew,
And colored with heaven's own blue,
That openest when the quiet light
Succeeds the keen and frosty night;

Thou comest not when violets lean
O'er wandering brooks and springs unseen,
Or columbines, in purple drest,
Nod o'er the ground-bird's hidden nest.

Thou waitest late, and com'st alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged Year is near his end.

Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue—blue—as if that sky let fall
A flower from its cerulean wall.

I would that thus, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

Obedience.—George MacDonald points out in the poem below the necessity of obedience to the voice of the Master, over against our inclination to choose the easy road in life:

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose to-night
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

The Soul's Alchemy.—Everything in human experience may be transmuted into values for the soul. The wisdom of life is largely the spirit and art that absorbs good from everything. This is finely expressed by Edward W. Mason in the verse that follows:

Out of the songs of frailest birds,
Out of the winds that veer,
My soul has winnowed deathless words
Of faith and hope and cheer!

Out of the passing stars of night,
And waning suns of day,
My soul has woven robes of light
That shall not fade away!

Out of the lowering clouds above
And out of storm and stress,
My soul has gathered dews of love,
And golden happiness!

Out of its travail like the sea,
Out of the breath of dust,
My soul has shaped Infinity,
And made itself august!

Thankfulness.—The spirit that is in the sonnet below, by Katharine Tynan, is a good one to cherish. How many of us have seriously remembered that God's blessings are "more than we can ask or think"?

'Twere bliss to see one lark
Soar to the azure dark,
Singing upon his high celestial road.
I have seen many hundreds soar, thank God!

To see one spring begin
In her first heavenly green
Were grace unmeet for any mortal clod.
I have seen many springs, thank God!

After the lark the swallow,
Blackbirds in hill and hollow,
Thrushes and nightingales, all roads I trod,
As tho one bird were not enough, thank God!

Not one flower, but a rout,
All exquisite, are out;
All white and golden every stretch of sod,
As tho one flower were not enough, thank God!

Thoroughness.—Subsoil plowing is vastly important, as every good farmer knows. Go eight or ten inches deeper than in ordinary plowing. Fresh material, not worn out by roots, is thus furnished, which the atmosphere speedily prepares for crops. Old fields, long in grass, profit thereby. Fields in which a hard underfloor is produced by the action of the plow, which roots and rain can not pierce, are also thus benefited. Where soils depend on the decomposition of mineral substances for fertility, as some do, disintegrated particles of rock are thus exposed to atmospheric agents and the soil is enriched. There is gain too in reference to moisture.

Deep work spiritually is also always the best. "Break up the fallow ground," is Jeremiah's advice and direction. Said old Rutherford: "Those who will not have a single sick night over their sins make very poor penitents." "Meditation fixt at times on Him, and to the voice of conscious reason"—every man should always lend an ear, as Byron declared Childe Harold did "betimes." We disregard thoroughness in spiritual as in natural things at our peril.—*G. D.*

Faith.—An anecdote is related of a little girl who was greatly disturbed by the discovery that her brothers had set a trap to catch some birds. She said she prayed that the traps might not catch the birds. When asked if she did anything else, she replied that she went and kicked the traps to pieces. That is faith. If we had that kind in our work for God there is nothing that we might not do. The trouble with most of us is that we have reduced faith to a mere intellectual assent. What we need is to make it intensely practical. Faith always does something. Let us trust God, but let us also kick the trap to pieces.—*E. H. MacE.*

Disinterested Service.—In speaking of Lincoln—and how often we find ourselves turning to the life of that great man for examples of moral power—we are reminded of one of the noblest instances of self-forgetfulness the world has ever seen. Just before his second election he had reason to believe that he might be defeated at the polls and obliged to yield his office to another man. This would not only mean ingratitude and injustice to himself on the

part of his countrymen, but, as the war was still in progress, would involve grave danger to the country itself. Many a man, under such circumstances, would have felt like taking a secret delight in the evils that would follow his own defeat. Not so Abraham Lincoln. Be it said to his immortal honor that he took deliberate steps to make everything easy for his successor; he prepared to cooperate with him and contribute to the success of the new administration. Think what that meant. The more the new administration succeeded, the more it would look as if Lincoln's had been a failure; and Lincoln, knowing all that, was nevertheless willing to sacrifice himself for the sake of the land he loved.—*S. V. C.*

Low Engrossments.—One evening in the fall my four-year-old son and I were out in the yard gathering chips for the morning fire. There was a beautiful full moon making the evening glorious with its soft light. My boy was delighted with its beauty, but I was busy with the chips. "Papa! Papa! see the pretty moon!" he exclaimed. "Yes, it is very pretty." I said, not looking up from my task. He grew impatient with my indifference. "Papa, you can't see the pretty moon when you are looking for chips all the time." The boy was right. Much of the glory of living, the beauty of the world, and the goodness of God is unnoticed by us because we are too busy gathering chips.—*C. P. L.*

Resistance.—A boy was learning to swim at the seaside at Fremantle, Australia. He knew there were two dangers—drowning and sharks. To provide against the first he wore a sort of cork belt fastened about his chest. He got carried rather far out by the undertow; and, while there, a blue shark swam up, thinking he had got a tender dinner. But the boy remembered his father's teaching. He began to shout and splash the water loudly with his hands. The shark, being a coward, thought this must be a very dangerous boy if he can make so great a noise, and therewith cleared away. In the mean time a man had swum out, and the boy was brought in, none the worse for his adventure. If we do all we can to resist threatened evils and enemies our chances of escape will be greater. Even to "make a noise" is better than to succumb passively.—*D. D. M.*

Degeneracy.—The severest problem Christian philanthropy has to solve is to inspire in degenerates the desire to improve. There is a submerged class who prefer their vile ways of living, and even resist those who try to help them. Thus a dispatch from a New Jersey town says:

The authorities here are now trying to solve the biggest puzzle they have had in some time—what to do with James Van Kirk, his wife, and six children, all colored, who were found a few days ago by Constable Michael Corcoran living like savages in a cave at North Branch. The family is now in the almshouse, but evidently prefers liberty in the woods to civilization.

The cave in which they were staying was about eight feet high, with an opening large enough to admit the body of a man. The entrance was covered with burlap. A hole in the roof permitted smoke to get out. The man and his family had been dispossessed from a hut for non-payment of rent, and had been living in the cave since last November.

The family were almost starving and were suffering from the cold. The children had only a single garment of burlap each, and were barefooted. Fish which Van Kirk caught in the Raritan River and corn from the near-by fields were almost the only food the family had tasted for many months.

When the constable attempted to remove the family from the cave they resisted him, and he had to summon four assistants. Since being removed to the almshouse the Van Kirks have made several attempts to get away. Guards are watching to prevent their escape.—*B. L. H.*

The Minuteness of Providence.—A gentleman tells of an interesting visit to the observatory of Harvard University, just after a new astronomical instrument had been purchased. According to astronomical calculations contained in a little book ten years old, which calculations were based upon observations thousands of years old, a star was due at 5:20 P.M. When the hour drew near, the instrument was at once directed to the star, and prone on his back under the eye-piece lay the enthusiastic professor. It was agreed that when the star which came moving along in the heavens crossed the spider-web line stretched across the lens of the instrument, the professor who was watching should pronounce the word "Here." It was also agreed that the assistant who watched the second hand of the clock should let a hammer fall upon a marble table the instant the clock said it was 5:20. The professor was watching the star and could not see the clock, while the

man with the hammer could not see the star, for he was watching the clock. There was an impressive silence for a time. In the observatory the clock was quietly ticking, but away in the heavens, millions of miles away, God's star was moving in on time, as He bade it do ages ago. As the time of waiting grew longer, the silence became even painful. Suddenly two sounds broke the stillness. One was the voice of the professor saying "Here," the other the sound of the hammer on the table, and the two sounds were simultaneous—at 5:20 P.M.

According to science, God's guidance of the stars is accurate. If He guides the stars and calls them all by their names, does He not guide and care for each individual who obeys Him? Did not Jesus say, "Not a sparrow can fall to the ground without your Father?"—*J. A. C.*

Facing Evil.—It is said a draft of air evaporates moisture from the part of the body against which it sets, impeding the circulation in the capillary vessels which join the arteries to the veins, and also in the small lymphatics. An unusual action ensues, causing stiffness or colds. If it blow only on the face, but little bad effect will follow, because the warm breath exhales moisture on the latter, and instead of parching, really protects from injury. One can bear a keen wind longest by facing it. The danger of catching cold is least when the current is before, and not from behind.

"Resist the devil," says Scripture, "and he will flee from you." Evil is robbed of half its danger when boldly fronted.—*G. D.*

Cheerfulness under Affliction.—In southeastern Iowa, there lived for many years a man whose influence for good was wonderfully helpful altho he was a helpless invalid. A form of rheumatism seized upon him a number of years ago and the joints of his body gradually hardened, left only the use of his right arm. His mind was as bright as ever and his sweetness of disposition and cheerfulness under his affliction was a remarkable inspiration to those who knew him. Sitting by his side was an organette which he operated with his right hand and sang with his gentle sweet voice the Gospel Hymns which he had long loved, to those who visited him. An hour spent with him was a foretaste of heaven.—*O. L. McC.*

Unreckoned Influence.—As an illustration of the consecration of one's ability, as suggested by Matt. xiv. 18, the following is an example: During the session of a young people's missionary rally, held a year or more ago at Bucyrus, O., the wife of one of the ministers was called upon to sing a solo. She sang the hymn in a simple, spiritual, sympathetic manner, and thought nothing more regarding it. About a week afterward, the pastor of the church where the rally was held received a letter from a stranger, who told this impressive story: He said that he was a drummer, and, having a few hours at his disposal before the time for his train to leave, sauntered leisurely along the street, when he was attracted by the services in a church which he was passing. He entered the church to while away the time. Shortly after entering, Mrs. F. sang the hymn in an earnest, sympathetic way. The words of the hymn got hold of him and did its work. It led him to become a Christian.

Led to Christ by the simple singing of a hymn by one who brought to Jesus the little talent which she possesseth!—*E. E. W.*

Foolish Risks.—One day, while walking in the pine woods of Florida, I came to a bridge spanning a small brook. Just by the bridge the stream increased to a large pool. I noticed a great number of minnows swimming in shallow water near the edge of the pool. Every few minutes they would venture out toward the middle of the pool, their little sides shining like molten silver. Suddenly from hidden depths below, with a great splashing of water, a large fish with open mouth would spring after the minnows. What a commotion he made among the little fishes! They darted back to the shallow water, where their enemy could not follow them; but not before many of them had paid for their daring by being swallowed by the big fish.

Lo, the folly of those foolish tiny fishes! In a short time all was still and apparently safe again. They seemed to have forgotten their former fright and loss, but having the spirit of adventure still strong within, again they swam out into the deep. Before they reached the center of the pool, however, up jumped again a large fish, which caught many, and threw the rest into confusion and flight.

I had learned my lesson: little fish should keep near shore; they are in danger when venturing too near the danger line. All foolish or careless risks are the folly of the little fishes. We should be content to live on our own ground where the soul is safe.—*E. T. C.*

Imitation.—Many a good thing may be gained by observing the way by which others succeed. Tho this is not the highest art of life it is a very useful one, as the following anecdote will illustrate:

The dog, a sharp little terrier, was known by the name of Moosie. The cat's name was Bruce. Moosie was taught by her mistress to sit up and beg. Of course, there was nothing very clever in that; many dogs can do that. But the amusing part was this: Bruce, noticing that Moosie sat up, with the important result that she received food for doing so, also took to sitting up, and each day, at table, you might have seen the funny spectacle of the dog and cat sitting side by side, begging for contributions!

The Assimilative Self.—"An ugly spider can suck nothing but poison out of a roe, and ruin both the flower and the sap, while a little bee sucks nothing but honey out of it, and leaves the roe uninjured."

As to what we get out of others depends a good deal on ourselves: we can usually find what we look for.—*G. D.*

Comparative Ills.—There was a district in Ireland where lived a family by the name of O'Rafferty. They were folks that always seemed to have bad luck. If any piece of hard luck were roaming around in the neighborhood loose, some O'Rafferty would be sure to preempt it and nail it down. In this same district lived a Mrs. O'Brien. She moved out of the district and was gone a year, and, after returning, was visiting Mrs. O'Grady. They were sipping tea together and talking about all the old neighbors. Finally Mrs. O'Brien says to Mrs. O'Grady: "What has become of Kate O'Rafferty?" "Well, Kate, she is married." "Did she do well?" "Well, she might have done worse." "Well, 'faith, if an O'Rafferty might have done worse, it is doing blamed well for an O'Rafferty."

Jerome tells this story to illustrate how bad the politics of our cities are, but thinks they could be worse. Does not the lesson apply to every one's condition in life?—*J. A. C.*

CHURCH TECHNIC

[In this department we are prepared to offer to our readers the benefit of expert suggestion and advice on all matters pertaining to church and Sunday-school building, decorating, furnishing, etc. For example: If a new Sunday-school or church building is to be erected or an old one renovated; or if some problem of heating, ventilation, or decoration is giving trouble, write to us and we will gladly give you what information is available.

Also if the purchase of church or Sunday-school equipment is contemplated, we will be glad to put inquirers in touch with those who can best supply the needs, if a letter is sent to us telling us just what is wanted. Address inquiries to Church Technic, care THE HOMILETIC REVIEW.]

ANSWERS TO INQUIRERS

WILLIAM T. DEMAREST, NEW YORK.

We have a frame church building 65 x 40 feet divided into auditorium, Sunday-school room, and three small class-rooms. We have been trying to heat the whole by a hot-air furnace (air drawn from outside of the building) for the last seven years. It has not proven satisfactory. In real cold weather we can not get more than 45° or 50° of heat. The furnace is about burned out, and we must make some change and hope to make a better and more economical arrangement.

We have just built a new parsonage twenty feet from the church building, and have not yet established permanent heating apparatus. The parsonage is 40 x 24 feet, with eight rooms and a hall; is frame and was built with the idea of heating with steam. Can you give me an economical and satisfactory plan of heating both church and parsonage, separately or both from the same plant, and what will be the probable cost? Could both buildings be heated by steam or water from the same furnace and so arranged as to cut off heat from church whenever desirable?

Answer. We believe that you would find a system of heating both church and parsonage by steam to be the most satisfactory. It would be entirely practicable to heat both buildings from the same boiler, and, while it might cost a little more for maintenance, there would be found a material advantage in having the fire kept in the boiler for parsonage-heating, so that when heat is wanted in the church or in any one or more of the church rooms it could be more quickly obtained than if a new fire had to be started every time the church is opened. By a proper arrangement of valves at the boiler, the steam could be shut off absolutely from the church, and of course when this is done the fire can be kept to heat the parsonage with far smaller consumption of coal than when both buildings are being heated. We would suggest that the boiler be placed in the basement of the church; and if it can be set low enough the pipes running to the parsonage should be placed under ground. They should be wrapt in mineral wool or some

similar substance and boxed, so that there would be practically no condensation of the steam. Without knowing all the local conditions it is impossible to estimate the cost of the installation, and we would advise that an estimate be secured from a reliable manufacturer of steam-boilers for heating. Such a manufacturer would furnish boiler, radiators, and piping, and, if desired, the installation could then be made by a local steam-fitter, if there is one. We would not advise consideration of hot water for heating, as our experience is that it is not usually satisfactory for large buildings.

[From another source we have received a somewhat different answer to this correspondent as to heating the church and parsonage.—ED.]

After reading the conditions described in your letter we believe that a satisfactory solution of the situation can be found by the use of what is known as Gas-Steam-Radiating Heaters. This is an effective form of heating your present church and parsonage, without the installation of a furnace or boiler for hot air or steam heating. They are most desirable wherever, as in your case, one wants heat occasionally. All that is necessary is that you have the ordinary illuminating-gas connection. These radiators are safe, require practically no attention, generate steam quickly, and can be shut off immediately after service. These are attractive in appearance and can be placed wherever desired. In cost they vary from \$25 to \$30 each, according to size. The lower-priced ones have a steam radiating surface of 30 feet, while the higher-priced ones have a radiating surface of 40 feet. Descriptive catalog has been mailed you.

Have you any suggestion to make regarding the problem of adapting a church building for institutional purposes? We have an old church building in which are an auditorium seating about five hundred, a basement Sun-

day-school room accommodating three hundred and fifty, with a primary-class room for fifty, and one Bible-class room seating about twenty-five. The neighborhood of our church, a city one, has changed in recent years, and we find that so-called institutional features—clubs, classes, and the like—are needed, but we are handicapped in their introduction by lack of facilities in our building. We can not see our way clear to a new building in the near future, nor even to an expensive remodeling of the present structure. What can we do?

Answer. The condition described is one common to many city churches. It may be said at the outset that it will be well-nigh impossible to make your present building absolutely satisfactory for the newer forms of service, even by expensive alteration. What you need is a parish-house, especially planned for the work. But it is by no means impossible to carry on institutional work in your present building. We do not know how your Sunday-school room is furnished, but we know of several churches which have folding chairs in a similar room. These are easily removed from the center of the room and piled up on one side, and the room used by the young people on certain afternoons and evenings of the week for light gymnastic work. Dumb-bell drills, Swedish movements, and other forms of calisthenics are thus possible, and they prove very attractive to the young. Your Bible-class room, if refurnished, should make an attractive club- or class-room, and the same might be said of the primary room. It should also be possible to divide your Sunday-school room into two or three parts by means of sliding doors or rolling partitions, the latter being preferable, so that two or three small gather-

ings may be held simultaneously when it is necessary to have them. The main auditorium, in most instances, can be changed little, if at all, altho it may be used for that increasingly popular form of instruction, the stereopticon lecture. In general, you will find that change in the furnishing of the basement will be most effective. Make it home-like. Let the people of the neighborhood understand that it is for their use, and you will be surprised at the readiness of their response.

We have a little chapel building that is absolutely plain. It is about 25 x 40 feet, has platform at one end, door at the other, and windows along the side. The roof slants both ways from a center ridge. The people object to it because they say it does not look like a church. Some have talked about a new building, but we are a little mission enterprise and can not afford that. What can we do to the present building to make its outward appearance churchly?

Answer. There is probably no better solution of this problem than by building a modest tower on the end of the building where the entrance is. The tower might be placed either in the center of the end or on one corner. Probably the center would be the better location. We would suggest that it be built as an addition to the church, about ten feet square on the ground. This would afford a roomy vestibule. The tower might have what apparently is a second story, so that it would be carried up square eighteen or twenty feet. Then it should be capped with a pointed roof. The cost would not be great and it would make your building unmistakably a church.

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

The Church Year

Editor of THE HOMILETIC REVIEW:

Your correspondent, H. Dennington Hayes, ought to carry conviction to the others who have written in praise of a church year. What good reason could be found for ignoring and disregarding the existing Church Year and going about to create a new series of festivals and fasts? *Per contra*, what a long step it would be in the direction of something like unity in Protestantism, if Advent and Christmas and Epiphany and

Lent and Easter and Whitsuntide and Trinitytide might be the universal custom; each body observing them in its own way!

I write to suggest one immediate good effect—in the working of the International Lessons Series. State and county Sunday-school conventions offer a most fruitful means of cultivating the spirit of Christian unity; yet, for the Episcopal and, I presume, largely also for the Lutheran peoples, participation is made well-nigh impossible by the appointment of lessons incompatible with the recurring seasons of the Church

Year—perhaps, *e.g.*, a Good-Friday topic on Christmas. Could the gentlemen who have the arranging of these series of lessons come to give practical application therein of the Church-Year idea, the Sunday-school Conventions would immediately extend their usefulness through a wider circle.

JAMES F. PLUMMER.

CLARKSBURG, W. Va.

Judas

Editor of THE HOMILETIC REVIEW:

"What was the service which Judas rendered to the chief priests in return for the thirty pieces of silver?" There is one suggested answer, which, as far as I know, has never been proposed. It came to me quite circuitously, while I was working on another Gospel-problem, *i.e.*, "the meaning of the term Son of Man." The latter, I became convinced, was used by Jesus as a Messianic title to denote the Heavenly Messiah coming on the cloud of Heaven. Starting with Mark (as is usually done to-day) I further found that Jesus did not use this term in its technical sense, except in the company of His intimates *after* the Confession of Peter. I say "in its technical sense," for the word denotes in Aramaic "man," and it is used in the latter sense on the occasion of the healing of the paralytic and of the discussion on the Sabbath. The context makes that undeniable.

Once, publicly, Jesus admits his Messiahship and uses the term. It is in answer to the question of the high priest: "I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven."

The question arises: how did the high priest know that Jesus laid claim to the Messianic title? If it was common property, why could he not obtain the necessary witnesses? Why was he forced to bring up one charge after another, only to dismiss them? Why was he finally compelled to disclose his knowledge and simply ask Jesus, hoping that He might admit it? The answer lies at hand. He had information, which was not shared by the public, that Jesus claimed to be the Messiah. Who gave him the information? Judas! Why did not the high priest bring Judas as witness? The Jewish law demanded two. He had hoped to gain another, but failed. So, as was hinted in the April HOMILETIC REVIEW, Judas did not

simply deliver the person of Jesus, but "betrayed the Son of Man."

In fine, the betrayal, as also the judicial process against Jesus, can not be understood unless we postulate that the public knew nothing of Jesus' Messianic secret.

The last point may be disputed by some. There is not space enough to enter into detailed proof. Just allow me to assert that I came to this conclusion on independent grounds, before I surmised the light it would throw on the betrayal.

JULIUS FRANCIS WOLFF.

MERIDALE, N. Y.

Editor of THE HOMILETIC REVIEW:

Madame Lydia M. von F. Mountford recently gave a series of lectures on the life of Christ, with especial view to illustrating, by a knowledge of the customs of the land, many sayings and doings which are otherwise without much meaning to us of the Occident. Madame Mountford is a native of Jerusalem, who has traveled widely, speaks several languages fluently, and a very interesting lecturer. In regard to the necessity for some act like that of Judas whereby the officers might know who Jesus was, she said (and illustrated it with the flowing robe which she wore) that it was a part of the customs of the feast for the worshippers to cover their faces with their robes. The robe was thrown up over the head in the manner of a shawl, entirely concealing the features. So it would be necessary to have some one who was familiar with Jesus and the sound of His voice in order to identify him. This Judas did with a kiss, thus declaring to them that this was the man they were seeking. WILLARD DAYTON BROWN.

PASSAIC, N. J.

Editor of THE HOMILETIC REVIEW:

What is the use of Judas? My reply is this: The priests feared the multitude. When Judas offered his services they saw an advantage in using one who had been so intimately related to Christ. They could say to the people, "Even one who has been in a position to know Him best has come to the conclusion that He is an impostor, and so has broken with Him and believes that he should be sternly dealt with." It seems very clear to me that they employed him to help swing the crowd if possible, and to justify their course with Jesus.

ELTRIA, OHIO.

GEO. W. JOHNSON.

RECENT BOOKS

THE PHILOSOPHICAL BASIS OF RELIGION. By JOHN WATSON. Cloth, xxvi+485 pp. The Macmillan Co. \$3.

The author of this volume, Prof. John Watson, of Queens University, Kingston, Can., has already won recognition as a leader among the speculative idealists of America. He has written here a valuable and stimulating book. Starting with a frank admission that the day of external authority in religion is so far gone that it no longer convinces even those who appeal to it, he passes in review the various attempts which have been made to found religious thought in reason. This section of his work is expository as well as critical; and the reader who brings to the book little acquaintance with philosophy may lay it down with the assurance that a very fair conspectus of the world's thought upon the greatest themes from the day of Philo to that of William James has passed before his eyes; nor will the profest student of philosophy find the book less rewarding. We do not remember, for instance, to have seen a clearer exposition or a fairer criticism of Kant than those which occupy parts of Professor Watson's third and fourth chapters; and this in spite of the fact that he seems to us somewhat to underestimate the wonder of Kant's genius and the power of his appeal to the most thoughtful men. Pragmatism and the New Realism are critically dealt with; Philo and the Gnostics receive at most disproportionate attention; Augustine has two chapters; while the concluding section of the book is given to an exposition of that speculative idealism in which Professor Watson finds a rational basis for religion. His habit of introducing a chapter with a summary of its predecessor makes for clearness, and the book, taken as a whole, abounds in pregnant and quotable sentences. "The system of nature," he says, for instance, "the freedom of man, and the existence of God are but different aspects of the same truth, the truth that we live in a rational universe." "The only thing that is fatal to religion is the conviction that it has no basis in the nature of things." If the truth contained in these two sentences shall really be grasped by many readers, Professor Watson will prove himself to be a genuine strengthener of hearts.

THE CITIES OF ST. PAUL: THEIR INFLUENCE ON HIS LIFE AND THOUGHT. By SIR WILLIAM M. RAMSAY. A. C. Armstrong & Son. \$3.

This is a fascinating subject. Much has been written concerning the cities which Paul visited and of his influence upon them; to show how their life and thought influenced his gives a new point of view. And one would expect to find the work done in a very thorough and interesting manner by Professor Ramsay, who has already contributed so much to our understanding of Asia Minor and of the life of Paul.

Nor is one disappointed in this respect by an examination of the book. Five cities are selected for treatment, viz., Tarsus and the Galatian cities, Antioch, Iconium, Lystra, and Derbe. Each is de-

scribed in regard to its geographical situation, its history, the composite character of the inhabitants, their religion, and any other matters of especial value. As in "Pauline and Other Studies," the work is enriched by a number of plates and many cuts, especially of coins, which make very clear and vivid the statements of the text. It is not likely that anywhere else can be found so full and accurate a treatment of these cities for a period extending two hundred years or more on either side of Paul's life. This is particularly valuable in the case of Tarsus, to which a large proportion of the space is given. Here one can see the influence at work upon Paul during all his early life, and especially those which made him far more than a Jew.

One could wish that the author had fulfilled more completely the promise of the subtitle as to the effect of these cities upon the life and thought of Paul. Except for an explanation of Paul's work in Antioch and Iconium, this phase of the subject seems to be left to be inferred by the reader or to be found in the explanation of Paul's philosophy, which serves as the first part of the work. That is a stirring setting forth of Paul's view of the great law of degeneration in mankind, but it might more properly come at the end of the discussion rather than at the beginning. Exactly how these cities influenced Paul, except as giving him the Hellenic spirit and point of view, does not appear. A chapter at the end, summing up the writer's conclusions, would be of the highest value.

One is also disappointed at finding the number of the cities so limited and wishes that Jerusalem, even tho its influence was reactionary, and the Syrian Antioch, even if the author could not speak from first-hand knowledge, had been included, and that there had been sufficient space to treat the cities of the Aegean coasts and then pass on to Rome. But perhaps this would have required too much condensation of the exceedingly valuable material given concerning the cities chosen.

WINNING MEN ONE BY ONE. By H. WELLINGTON WOOD. Cloth, 16mo, 119 pp. The Sunday-School Times Co.

Evangelistic incidents and anecdotes, many of them interesting and useful. The author's method of approach is good for him, but not every one can imitate it.

ORGANIZED CHRISTIANITY; OR, NEW TESTAMENT UNITY DEMANDED AND FEASIBLE IN THE TWENTIETH CENTURY. By REV. KNEELAND PLATT KETCHAM. Cloth, 16mo, 295 pp. K. P. Ketcham, 337 West Twenty-third Street. 75 cents.

SALVATION AND THE OLD THEOLOGY. By LEN G. BROUGHTON, D.D. Cloth, 12mo, 188 pp. Fleming H. Revell Co. 75 cents, net.

OUR SILENT PARTNER. By ALVAH SABIN HOBART. Cloth, 12mo, 160 pp. Fleming H. Revell Co. 75 cents net.

ISRAEL; OR, JACOB'S NEW NAME. By EDWARD PAYSON VINING. Cloth, 12mo, 192 pp. American Printing Co.

Printed in the United States

INDEX TO VOL. LV

JANUARY TO JUNE, 1908

[Ed. = Editorial Comment, Ill. = Illustration, O. = Outline, P. M. S. = Prayer-Meeting Service, Ser. = Sermon]

INDEX OF SUBJECTS

	PAGE		PAGE
Accidents: A Museum of Safety-Devices and Industrial Hygiene. Josiah Strong, D.D.	193	Church Organization, The New Covenant as the Basis of. The Rev. S. H. Buchanan.	127
Adolescence. Prof. Jacob R. Street, Ph.D.	287	A New Plan of the Order of the Holy Cross. The Rev. Langdon W. Quinby.	283
Alcohol, Finland Diet Abolishes.	34	Church Program, A Big (Ed.)	87
Amen, Charles H. Richards, D.D.	378	Church, The, and the Truth (O.)	484
Amen, The Great (O.)	151	Church, The, as a Healing Agency. Samuel McComb, D.D.	88
American Girls and Titles (Ed.)	7	Church, The Country. Pres. Kenyon L. Butterfield.	113
Andover Seminary (Ed.)	333	Church, The Problem of the Rural. The Rev. O. Warren Smith.	365
Appomattox, The Hero of (Ser.) J. Wesley Hill, D.D.	395	Church-Union Movement, The, in Canada. J. R. Robertson, B.A., B.D.	33
Arbitration Treaties, The New (Ed.)	415	Church Year, Uniformity in the.	321
Archæology, The Latest Biblical. Hugo Radan, B.D., Ph.D.	100	Civic Ignorance (Ed.)	249
Ark-bearer, The (Ser.). The Rev. Lloyd Caswell Douglas.	146	Cleveland Fire, The (Ed.)	250
Ax, The Boastful (O.)	402	Coinage, Our New (Ed.), 4; A Memorial Inscription (Ed.)	5
Babylonics, Pan- (Ed.)	83	Communion, The Demands of Love (O.)	233
Baccalaureate Sermons.	465, 469	Confirmation Day, The True (O.)	485
Baptists of the Baltic Provinces.	27	Conversion, Physiology of. Salvation by Shock (Ed.)	6
Benefits, Doubtful (O.)	483	Crisis, The Present Religious (O.)	402
Bible, Three Ways of Studying the. Prof. Lewis B. Paton, D.D.	97	Criticism, A Closing Word. Prof. John E. McFadyen, M.A.	48
Blessing, The Blessedness of (Ser.). Thornton Whaling, D.D.	143	Criticism, Some Issues in. Prof. James Orr.	238
Books, Reviews and Notices of ("Recent Books")	81, 161, 243, 325, 412, 494	Crop, the Great Gardener's Growing (O.)	401
Books, The Production of.	364	Degrees (Ed.)	418
Boy, Our Responsibility in Relation to the. The Rev. A. W. H. Strueli.	367	Discipleship, Partial (Ser.). Henry W. Clark.	381
Boy, The Right Kind of (O.)	486	Doddridge, Philip, and His Hymns. William H. Bates, D.D.	447
Burning Bush, The School of the (Ser.). The Rev. W. J. Dawson.	221	Does it Pay? (Ser.) Donald Sage Mackay, D.D.	469
Call of the Highest, The (O.)	483	Dogs and Pastors (Ed.)	167
Canada, Church-Union Movement in. J. R. Robertson, B.A., B.D.	33	Duma Ecclesiastics.	27
Carnegie, Andrew, and the Future Life (Ed.)	245	Dynamic, The, of Christianity. James M. Campbell, D.D.	178
Catholic Centenary, The (Ed.)	417	Easter, After-, Activities (Ed.)	250
Child, The Physical Nature of the. The Psychological Nature of the. Prof. Jacob R. Street, Ph.D.	120, 202	Easter Poem, The Golden Legend. Arthur T. Pierson, D.D.	268
Childhood and the Church. The Rev. Thomas A. Smoot.	456	Easter Prayer, An.	313
Childhood, Possibilities of (O.)	485	Education, Moral and Spiritual. Pres. Theodore Roosevelt. Insert opp.	273
Childhood, The Religion of. Prof. Jacob R. Street, Ph.D.	371	Education, Theological, The Practical Emphasis in. Prof. G. Walter Fiske.	336
Child-mind, The, the Ideal Spiritual Organ (Ser.). Prof. J. Edgar Henry, D.D.	473	Educational Unity of the Moral and Religious Forces (Ser.). Washington Gladden, D.D.	307
Children and Sons (O.)	70	Elephantine, Discovery in. An Appendix to the Book of Nehemiah. William Hayes Ward, D.D., LL.D.	24
Children and the Church, the Junior Congregation. J. M. Farrar, D.D., 38, 115, 273, 391; Observance of Children's Day.	452	Elocution, The, of the Pulpit.	32
Children: Bending the Twigs (Ed.)	250	Emmanuel Movement, the Church as a Healing Agency. Samuel McComb, D.D., 88; The Moral Treatment of Nervous Disorders. Samuel McComb, D.D., 266; Sermon on the. Robert MacDonald, D.D.	304
Children, Lilies and (O.)	152	Emmaus (O.)	401
Children—Preaching to a Junior Congregation. Charles M. Sheldon, D.D.	188	Endurance by Vision of God (Ser.). Pres. George Edward Reed, D.D., LL.D.	134
Children, The Training of (O.)	486	Eternal Life (O.)	316
Children's Sunday, Outlines for.	485	Europe and Abroad, The Religious Outlook. Our London Correspondent.	27, 105, 186, 270, 357
Christ, An Attack on (Ed.)	86	Evangelicalism, The Philosophical Basis of. Eric S. Waterhouse, M.A., B.D.	174
Christ and Common Sense (Ser.). Charles F. Aked, D.D.	60	Evolution, The Spiritual Beauty of the Doctrine of (Ser.). Albert J. Lyman, D.D.	475
Christ, The, of the Every-day World (Ser.). Frank M. Bristol, D.D.	223	Fast, The, as an Appointment (O.). The Acceptable (O.)	315
Christianity, Is It Declining? (Ed.)	416	Federation, Church: Its Problem; Its Opportunity (Ed.)	246
Christianity, The Dynamic of. James M. Campbell, D.D.	178		
Church and Labor, Department of. A New Movement.	283		
Church-building, Conservative. William T. Demarest.	160		
Church Finance, Practical Methods in. The Rev. Chester F. Ralston.	35		
Church Lighting, Possibilities of. William T. Demarest.	80		

	PAGE		PAGE
Finance, Church, Practical Methods in. The Rev. Chester F. Ralston.....	35	Love, An Everlasting (O.), 151; The Demands of (O.).....	233
Fire, The Cleveland (Ed.).....	250	Lynchings.....	194
Football, President Eliot on College (Ed.).....	418	Memorial Day, Outlines for. Memorial Jewels (O.).....	403
Forgiveness, The Law of (Ser.). Prof. R. H. Bennett, D.D.....	388	Memorial Sermon. The Voice of the Stones (Ser.). The Rev. Alva J. Brasted.....	398
Fourfold Command, The (O.).....	484	Message, The President's: A Moral Trumpet Note (Ed.).....	163
Frankincense, The Land of. Prof. Frits Hommel.....	344	Middle Way: The Danger of the "Via Media" (O.).....	233
Fruit that Cheers the Minister (O.).....	483	Minister, The, in Society. W. Beatty Jennings, D.D.....	350
Funeral, The Message of the Empty Chair (O.).....	233	Ministry, The Christian (Ser.). Pres. Lincoln Hulse, Litt.D., LL.D.....	296
Future Life, Mr. Carnegie on the (Ed.), 245; Mode of the Unhindered Life.....	320	Ministry, The Gospel and the. The Rev. Ozora S. Davis, Ph.D.....	107
Germany, Religious Problems in.....	28	Missions, A New Day for (Ser.). S. Parkes Cadman, D.D.....	139
Giants, Great among (O.).....	72	Missions, Smug Provincialism (Ed.).....	417
Girls, American, and Titles (Ed.).....	7	Monotheism, Hebrew and Ancient Semitic. Prof. James A. Kelso, D.D.....	426
Girls' Organization, A. Mrs. Carl Belser.....	197	Moral Collapse (Ed.).....	4
God, Walking with (O.).....	71	Moral Signs, Disquieting (Ed.).....	166
God's Help a Challenge to Faith (O.).....	70	Nazareth, Did Jesus Live in? Clifford Howard, 46; Replies.....	241, 322
God's Overplus (O.).....	150	Negro, Progress of.....	363
Golden Legend, The: An Easter Poem. Arthur T. Pierson, D.D.....	268	Nehemiah, Appendix to the Book of. William Hayes Ward, D.D., LL.D.....	24
Golgotha and the Garden (Ser.). W. H. Wynn, D.D.....	311	Nervous Disorders, The Moral Treatment of. Samuel McComb, D.D.....	266
Good Things (O.).....	485	New Testament, The Greatest Recent Discovery Concerning the. Prof. Camden M. Cobern, D.D.....	182
Gospel, The, and the Ministry. The Rev. Ozora S. Davis, Ph.D.....	107	New Year, Original Sentiments for, insert opp. 8; The Old Year and the (Ser.). Newell Dwight Hillis, D.D., 53; A New Spirit for the New Time (O.); A Glad, or a Sad Old Year (O.).....	69
Gospel, The Exclusiveness of the (O.).....	484	Newspaper, The Sunday (O.).....	402
Gospel, The Meaning of the (O.).....	401	Old-Testament Culture, The Relations of Babylonian and. Prof. Edward König, D.D.....	262
Grant, U. S., The Hero of Appomattox (Ser.). J. Wesley Hill, D.D.....	395	Old Ways, Walking the (Ser.). The Rev. Thomas Spurgeon.....	230
Guidance and Glory (Ser.). The Right Rev. H. C. G. Moule, D.D.....	131	Ophir, Where Is It? A Problem in Geography (Ed.).....	8
Hall, Charles Cuthbert, as a Preacher (Ed.).....	332	Parable, A, for a Time of Change (Ser.). The Rev. James M. Whiton, Ph.D.....	384
Healing Agency, The Church as a. Samuel McComb, D.D.....	88	Paragraphs of Church Practice.....	117, 199, 281
Health, Religion and. The Rev. W. E. Glanville, Ph.D.....	368	Passion: A Neglected Antique (O.).....	182
Hittite Inscriptions.....	28	Paton, Prof. L. B., A Criticism of His Views. Paul the Seer (O.).....	407, 70
Holy City, The (Ser.). John Howard Melish, D.D.....	217	Pharisee, The, and the Publican (Ser.). Randolph H. McKim, D.D., LL.D.....	57
Hospital, The Relation of the Pastor to the. The Rev. Francis W. Wheeler.....	279	Philanthropy in 1907.....	194
Ideals, Higher (Ser.). Robert F. Coyle, D.D.....	63	Philosophy and Science, Theological Bearings of Modern. The Rev. James M. Whiton, Ph.D.....	14
Immortality. The Ultimate Victory of Life over Death. The late Teunis S. Hamlin, D.D., 251; Nature's Hints of. William Jennings Bryan, A.M., insert opp. 273; The Question of. O. A. Smith.....	255	Philosophy, Lenten (O.).....	315
Incarnation, The Word Made Flesh (Ser.). Pres. Henry A. Butts, D.D., LL.D.....	51	Pneuma and Psyche. The Rev. Charles W. Henson.....	206
Jesus, Did He Live in Nazareth? Clifford Howard, 46; As a Member of the Jewish Church (Ser.). Henry Sloane Coffin, D.D., 226; Our Lord as Host. Bishop E. R. Hendrix, D.D., LL.D.....	459	Prayer, Is it a Lost Art? (Ed.).....	419
Jewels, My (O.).....	485	Prayer, Steps on the Stairway (O.).....	71
John the Baptist as a Preacher. Prof. A. T. Robertson, D.D.....	29	Prayer, The Sacrifice of. The Rev. Edward M. Chapman.....	444
Jubilee Time (O.).....	151	Prayer, The Week of (Ed.).....	3
Judas, What Is the Use of? The Rev. William Martin, 294; Replies.....	493	Prayer-meeting, Methods for the Conduct of the. John Balcom Shaw, D.D., 40; What Shall We do with the? The Editors, 119; How May I Quicken Interest in My? John F. Cowan, D.D., 200; Keeping up Steam. The Rev. Robert J. Burdette, 286; Kindling the Fire. The Rev. J. F. Flint; Prayer-meeting Points, 370; What Makes a Good? Wayland Hoyt, D.D., LL.D.....	454
Kongo Conditions (Ed.).....	334	Preacher-statesmen, Three.....	273
Labor, Department of the Church and. 283; Dignifying (Ed.), 335; The Shortened Work-day.....	364	Preaching, Restraint in, as an Element of Power. Philip Wendell Crannell, D.D., 110; to a Junior Congregation. Charles M. Sheldon, D.D., 188 (see also "CHILDREN"); Detached. The Rev. W. C. Stiles, 191; What Not to Preach (Ed.), 247; The Changing Spiritual Climate (Ed.), 248; Serial. The Rev. Wm. S. Jerome; Reasonable, 276; Proportion in (Ed.), 333; In Theaters. William Carter, D.D.....	361
Lecture Enterprise, A Great Free.....	194	Press, The Religious. Is it Declining? The Editors.....	277
Legislation, Scientific (Ed.).....	167		
Lent, and the Reason for Its Hold.....	312		
Lenten Outlines. The Rev. C. A. Terhune.....	315		
Life, The Abundant (O.), 71; The True Answer to (O.).....	72		
Life-giver, The (O.).....	316		
Life's Way. A Series (O.).....	232		
Lincoln as an Ideal American. Lincoln's Faith Lincoln, Washington and the Spirit of (Ed.).....	149		
Liquor, The Duma and (Ed.).....	167		
Liquor Traffic, The, in Maine.....	278		
Literature, Recent Biblical and Theological. Prof. James Orr, D.D.....	9		
Little Things (O.).....	234		
Local Option in New York (Ed.).....	86		
Logia, The, of the Heavenly Rest (Ser.). The Very Rev. H. D. Spence-Jones, D.D.....	66		
Lot, the Undecided Man (Ser.). Prof. Willis J. Beecher, D.D.....	213		

INDEX OF AUTHORS

497

	PAGE		PAGE
Prohibition, The Success of (Ed.)	335	Social Questions To Be Socially Treated (Ed.)	331
Proselyting Jews and Catholics	77	Social Sin, Shares in (Ed.)	249
Protestantism, The Failure of (Ed.)	85	Social Unrest (Ed.)	331
Providence in Personality (O.)	483	Soldier's Hold-hard, The (O.)	Soldier's Ideal
Psalms, Studies in. The Rev. J. Dinnen Gilmore	50, 130, 212, 295,	Qualities Worthy of Reproduction (O.)	403
Psychology, Reinforcement to the Pulpit from Modern, IV.: As a Man Thinketh in His Heart. Prof. Edwin Diller Starbuck, Ph.D.	18	Soul and Life: Pneuma and Psyche. The Rev. Charles W. Henson	206
Race-track Gambling, 445; The Churches and the Gamblers (Ed.)	420	Soul-development, Signs of (O.)	486
Reading, A Minister's. Wilbert L. Anderson, D.D.	442	Spence-Jones, Dean of Gloucester, England's Great Preaching Dean. The Rev. William Durban	359
Reform Legislation (Ed.)	57	Springtime, The, of Life (O.)	486
Refusal, The Great (Ser.). Pres. Henry C. King, D.D.	465	Stigmata, The (O.)	315
Religion, The Crisis in (Ed.). 7; In Public Schools (Ed.). 83; Spiritual (O.). 152; and Literature. The Rev. Edward M. Chapman, A.M., 168; and Health. The Rev. W. E. Glanville, Ph.D.	368	St. John, The Gospel According to. The Ven. William MacDonald Sinclair, D.D.	43, 124, 210, 291, 376,
Renewal (O.)	401	Suicides, Statistics of. Prof. Rudolph M. Binder	111
Rest (O.)	150	Sum, A, in Addition (O.)	152
Restraint in Preaching as an Element of Power. Philip Wendell Crannell, D.D.	110	Summer Heat, A Salubrious Spot in (O.)	484
Resurrection of Jesus, The. William C. Wilkinsson, D.D.	258	Summer-schools in America. S. Parkes Cadman, D.D.	421
Resurrection, The New Testament and the (O.). 316; The Relation of Christ's, to Ours, 321; Sermon on the. Charles H. Parkhurst, D.D.	300	Sunday-school, The International, Lessons (Ed.)	3
Revelation, Modes of. The Rev. Arthur Metcalf	433	Sunday-school Work, Day-school Methods in	42
Righteous, The, the Excellent of the Earth (O.)	72	Taft, Secretary, on Missions. Smug Provincialism (Ed.)	417
Righteousness, Hunger and Thirst after (O.)	69	Teacher-training. Charles Herbert Huestis, M.A.	41
Romanes, George. An Intellectual Prodigal's Return. James M. Ludlow, D.D., L.H.D.	341	Technic, Church. Answers to Inquirers. William T. Demarest	242, 323, 410,
Roosevelt's Message: A Moral Trumpet Note (Ed.)	163	Theaters, Preaching in. William Carter, D.D.	361
Rural Church, The Problem of the. The Rev. O. Warren Smith	365	Themes and Texts	76, 156, 234, 316, 400,
Sabbath Observance for the Young. The late Teunis S. Hamlin, D.D.	481	Theological Education, The Practical Emphasis in. Prof. G. Walter Fiske	336
Salaries, Pastors'. The Rev. C. W. Stephenson	195	Theology, Need of Positive. The Thetic Note (Ed.), 6; A Call to (Ed.)	165
Saloon Cities	194	Toil, Unrequited (O.)	403
Schools, Religion in Public (Ed.)	83	Tramp, The Elimination of the	363
Science, Theological Bearings of Modern Philosophy and. The Rev. James M. Whiton, Ph.D.	14	Trinitarianism in Two Aspects (Ed.)	84
Self-culture, Physical. Prof. Alfred Williams Anthony	109	Trinity Sunday. Its Doctrines and Lessons. Thomas P. Hughes, D.D., LL.D.	479
Seminaries, Theological. Views of Graduates. Harry P. Dewey, D.D.; Frank M. Goodchild, D.D.; William E. McLennan, D.D.; the Rev. Claude R. Shaver; the Rev. Pliny A. Allen, Jr.; J. Howard Suydam, D.D., 353; W. C. Bitting, D.D.; John W. Bradshaw, D.D.; Wallace MacMullen, D.D.; Wilbert L. Anderson, D.D.; the Rev. Fenwick W. Frazer; William Wirt King, D.D.; the Rev. Edward H. Eppens; John A. W. Haas, D.D.; the Rev. Wilbur F. Crafts, Ph.D.; William H. Day, D.D.	437	Unemployed, The (Ed.)	166
Sheba, The Land of the Queen of. Prof. Fritz Hommel	344	Unity, The, of Thinking and Practise (Ed.)	164
Smyth, Newman, on the "Failure of Protestantism" (Ed.)	85	Vacation, A Minister and His. Nehemiah Boynton, D.D.	450
		Virgins, The Wise and the Foolish. A Parable for a Time of Change (Ser.). The Rev. James M. Whiton, Ph.D.	384
		Vision before Action (O.)	70
		Waiting, The Significant (O.)	151
		Washington and Lincoln, The Spirit of (Ed.)	87
		Washington, Study of. Wayland Hoyt, D.D., LL.D., 91; How He Met Death (O.); Blameless in the Midst of Great Provocation (O.)	150
		Wonderful Words, Seven (O.)	314
		Work of God, The, in Our Work. Prof. Abraham Kuypers, D.D., LL.D. Insert opp.	273
		World Unification, A Principle of (Ed.)	248
		Years, The Purpose of the (Ser.). Walter Ross Taylor, D.D.	137
		Zionism in Chancery (Ed.)	419

INDEX OF AUTHORS

	PAGE		PAGE
Aked, Charles F., D.D., Christ and Common Sense (Ser.)	60	Belser, Mrs. Carl, A Girls' Organization	197
Allen, the Rev. Pliny A., Jr., Theological Seminaries	356	Bennett, Prof. R. H., D.D., The Law of Forgiveness (Ser.)	388
Anderson, Wilbert L., D.D., The Theological Seminaries, 438; A Minister's Reading	442	Binder, Prof. Rudolph M., Suicides	111
Anthony, Prof. Alfred Williams, Physical Self-culture	109	Bitting, W. C., D.D., The Theological Seminaries	437
Bates, William H., D.D., Philip Doddridge and His Hymns	447	Boynton, Nehemiah, D.D., A Minister and His Vacation	450
Beecher, Prof. Willis J., D.D., Lot the Undecided Man (Ser.)	213	Bradshaw, John W., D.D., The Theological Seminaries	438
		Brasted, the Rev. Alva J., The Voice of the Stones (Ser.)	398
		Bristol, Frank M., D.D., The Christ of the Every-day World (Ser.)	223

	PAGE		PAGE
Bryan, William Jennings, A.M., Nature's Hints of Immortality.	273	Hughes, Thomas P., D.D., LL.D., Trinity Sunday.	479
Buchanan, the Rev. S. H., The New Covenant as the Basis of Church Organization.	127	Hulley, Pres. Lincoln, Litt.D., LL.D., The Christian Ministry (Ser.)	296
Burdette, the Rev. Robert J., Keeping up Steam	287	Jennings, W. Beatty, D.D., The Minister in Society.	350
Butterfield, Pres. Kenyon L., The Country Church.	113	Kelso, Prof. James A., D.D., Hebrew and Ancient Semitic Monotheism.	426
Buttz, Henry A., D.D., LL.D., The Word Made Flesh (Ser.)	51	King, Henry Churchill, D.D., The Great Refusal (Ser.)	465
Cadman, S. Parkes, D.D., A New Day for Missions (Ser.), 139; Summer-schools in America.	421	King, William Wirt, D.D., The Theological Seminaries.	439
Campbell, James M., D.D., The Dynamic of Christianity.	178	König, Prof. Eduard, D.D., The Relations of Babylonian and Old-Testament Culture.	262
Carter, William, D.D., Preaching in Theaters.	361	Kuyper, Prof. Abraham, D.D., LL.D., The Work of God in Our Work.	273
Chapman, the Rev. Edward M., A.M., Religion and Literature, 168; The Sacrifice of Prayer.	444	Ludlow, James M., D.D., An Intellectual Prodigious Return.	341
Clark, Henry W., Partial Discipleship (Ser.)	381	Lyman, Albert J., D.D., The Spiritual Beauty of the Doctrine of Evolution (Ser.)	475
Coburn, Camden M., Ph.D., D.D., The Greatest Recent Discovery Concerning the New Testament.	182	MacDonald, Robert, D.D., The Emmanuel Movement (Ser.)	304
Coffin, Henry Sloane, D.D., Jesus as a Member of the Jewish Church (Ser.)	226	Mackay, Donald Sage, D.D., LL.D., Does It Pay? (Ser.)	469
Cowan, John F., D.D., How May I Quicken Interest in My Prayer-meeting?	200	MacMullen, Wallace, D.D., The Theological Seminaries.	438
Coyle, Robert F., D.D., Higher Ideals (Ser.)	63	McComb, Samuel, D.D., The Church as a Healing Agency, 88; The Moral Treatment of Nervous Disorders.	266
Crafts, the Rev. Wilbur F., Ph.D., The Theological Seminaries.	441	McFadyen, Prof. John E., M.A., A Closing Word	48
Crannell, Philip Wendell, D.D., Restraint as an Element of Power.	110	McKim, Randolph H., D.D., LL.D., The Pharisee and the Publican (Ser.)	57
Davis, the Rev. Ozora S., Ph.D., The Gospel and the Ministry.	107	McLennan, William E., D.D., Theological Seminaries.	354
Dawson, the Rev. W. J., The School of the Burning Bush (Ser.)	221	Martin, the Rev. William, What is the Use of Judas?	294
Day, William H., D.D., The Theological Seminaries.	441	Melish, John Howard, D.D., The Holy City (Ser.)	217
Demarest, William T., Modern Lighting Possibilities, 80; Conservative Church-building, 160; Answers to Inquirers.	491	Metcalf, the Rev. Arthur, Modes of Revelation.	433
Dewey, Harry P., D.D., Theological Seminaries	353	Moule, the Right Rev. H. C. G., D.D., Guidance and Glory (Ser.)	131
Douglas, the Rev. Lloyd Cassell, The Ark-bearer (Ser.)	147	Orr, Prof. James, D.D., Recent Biblical and Theological Literature, 9; Some Issues in Criticism.	238
Durban, the Rev. William, England's Great Preaching Dean.	359	Parkhurst, Charles H., D.D., The Resurrection (Ser.)	300
Eppens, the Rev. Edward H., The Theological Seminaries.	439	Paton, Prof. Lewis B., Ph.D., D.D., Three Ways of Studying the Bible.	97
Farrar, James M., D.D., A Junior Congregation, 38, 115, 273, 391; Observance of Children's Day.	452	Pierson, Arthur T., D.D., The Golden Legend—An Easter Poem.	268
Fiske, Prof. G. Walter, The Practical Emphasis in Theological Education.	336	Quinby, the Rev. Langdon, The Order of the Holy Cross.	283
Flint, the Rev. J. F., Kindling the Fire	370	Radan, Hugo, B.D., Ph.D., The Latest Biblical Archeology.	100
Frazer, the Rev. Fenwick W., The Theological Seminaries.	439	Ralston, the Rev. Chester F., Practical Methods in Church Finance.	35
Gilmore, the Rev. J. Dinnen, Studies in the Psalms.	380	Reed, Pres. George Edward, D.D., LL.D., Endurance by Vision of God (Ser.)	134
Gladden, Washington, D.D., Educational Unity of the Moral and Religious Forces.	307	Richards, Charles H., D.D., Amen.	378
Glanville, the Rev. W. E., Ph.D., Religion and Health.	368	Robertson, Prof. A. T., D.D., John the Baptist as a Preacher.	29
Goodchild, Frank M., D.D., Theological Seminaries.	354	Robertson, J. R., B.A., B.D., The Church Union Movement in Canada.	33
Haas, John A. W., D.D., The Theological Seminaries.	440	Roosevelt, Pres. Theodore, Moral and Spiritual Education.	273
Hamlin, the late Teunis S., D.D., The Ultimate Victory of Life Over Death, 251; Sabbath Observance for the Young.	481	Shaver, the Rev. Claude R., Theological Seminaries.	355
Hendrix, Bishop E. R., D.D., LL.D., Our Lord as Host.	459	Shaw, John Balcom, D.D., Methods for the Conduct of the Prayer-meeting.	40
Henry, Prof. J. Edgar, D.D., The Child-mind the Ideal Spiritual Organ (Ser.)	473	Sheldon, Charles M., D.D., Preaching to a Junior Congregation.	188
Heneon, the Rev. Charles W., Pneuma and Psyche.	206	Sinclair, the Ven. William Macdonald, D.D., The Gospel According to St. John.	43, 124, 210, 291, 376, 462
Heustis, Charles Herbert, M.A., Teacher-training.	41	Smith, O. A., The Question of Immortality.	255
Hill, J. Wesley, D.D., The Hero of Appomattox (Ser.)	395	Smith, the Rev. O. Warren, The Problem of the Rural Church.	365
Hillis, Newell Dwight, D.D., The Old Year and the New (Ser.)	53	Smoot, the Rev. Thomas A., Childhood and the Church.	456
Hommel, Prof. Fritz, The Land of Frankincense	344	Spence-Jones, the Very Rev. H. D., D.D., The Logia of the Heavenly Rest (Ser.)	66
Howard, Clifford, Did Jesus Live in Nazareth?	46	Spurgeon, the Rev. Thomas, Walking the Old Ways (Ser.)	230
Hoyt, Wayland, D.D., LL.D., Study of Washington, 91; What Makes a Good Prayer-meeting.	454		

